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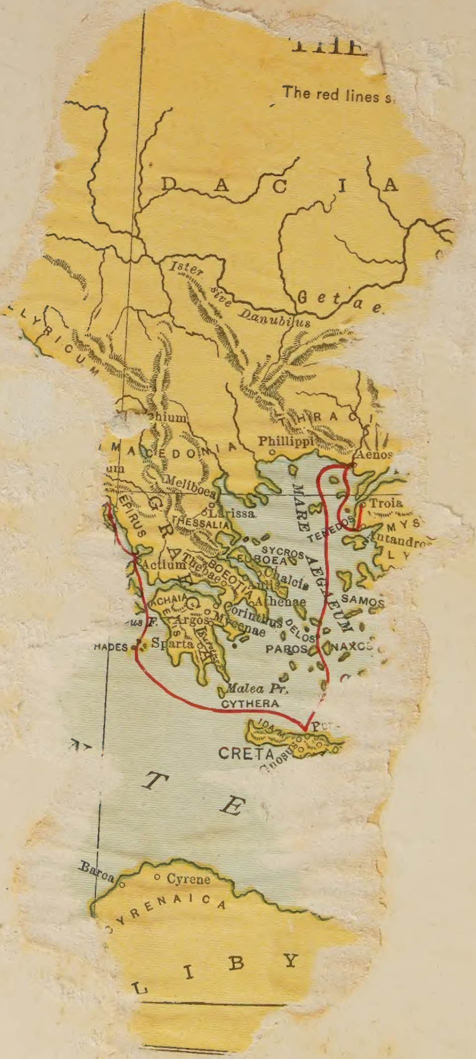
VERGIL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Sparta
HADES
PAROS
NAXOS
Malea Pr.
CYTHERA
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CRETA
Cnossus
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Cyrene
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LIBYA

Ruth Collins

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Myths of Greece & Rome

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shall I keep silent or
shall I speak

The Lake Classical Series

THE
AENEID OF VERGIL

BOOKS I-VI. SELECTIONS VII-XII

WITH AN INTRODUCTION, NOTES, INDEX AND VOCABULARY

BY

CHARLES KNAPP, PH.D.
PROFESSOR OF CLASSICAL PHILOLOGY, BARNARD COLLEGE,
COLUMBIA UNIVERSITY

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PREFACE

This book aims to supply the student of Vergil with materials out of which he may construct one consistent interpretation of the Aeneid, and from which he may gain an adequate appreciation of its purpose, its relation to the times in which it was composed, its merits and its demerits. The addition of selections from the latter half of the Aeneid is in line with the well-known recommendations of the Committee of Ten of the National Educational Association. These selections are confined closely to the story of the conflict between Aeneas and Turnus.

It is hoped that the selection of topics in the Introduction will commend itself to all students and teachers of Vergil. Certainly, a right understanding of all these subjects is of profound importance to the interpretation and appreciation of the poem. The Introduction is thus a vital part of the book. It should be repeatedly read in sequence by the student and should be constantly employed in detail by him as he works through the notes.

For convenience I have adopted the text of W. Klouček (second edition, Freytag, Leipzic, 1891), except in three or four places where this text seemed to me impossible. I have, however, declined to follow Klouček in bracketing certain verses and in making some transpositions of verses. I have also determined the punctuation throughout for myself. In matters of orthography I have followed the principles laid down in a report of a Committee on Latin Orthography of the American Philological Association, printed in the Proceedings of that body for July, 1896. In the marking of vowels I have in the main followed the system of Professor Bennett as laid down in the Appendix to his Latin Grammar. The marking of the vowel quantities ought to commend itself without the need of argument. A marked text puts the modern boy in the position in which an intelligent Roman boy was when he began his study of Vergil. It is perfectly possible for any teacher who uses this book to drill his pupils as thoroughly as he pleases in the rules for quantity. In one particular, at least, i.e. the marking of the vowel before a mute and a liquid, the practice of this book ought to be most helpful in bringing out facts often imperfectly understood.

In the Commentary the references to parallel passages in Latin authors have been confined to passages from the Aeneid and such parts of Cicero and Caesar as have been read by all pupils. References within the Aeneid itself are made to parts already read by the student. In the Vocabulary I have tried to indicate the fundamental meanings of words and the line along which their meanings were developed.

In writing the Commentary my fundamental reliance has been upon my own study of the poem. The first draft of the notes was written out with little direct reference to other commentaries. This done, I compared my notes with those of all the more common English and German editions. American editions I have put aside entirely while preparing my book; any resemblances between them and this book are due to use of the same authorities, ancient or modern, or to the use of the texts in class work as a student or teacher during the past.

To Professor Harold W. Johnston, of Indiana University, I owe, in large measure, the selection of the topics treated in the Introduction. Again, Professor Johnston and Professor Edward Capps, of the University of Chicago, have read all the proofs and have made many important suggestions and criticisms. To my sister, Miss Adeline Knapp, A.B., I am under especial obligations for valuable help in all parts of the book.

CHARLES KNAPP.

BARNARD COLLEGE,
September 1, 1901.

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VOCABULARY

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1. IUPPITER OLYMPIUS 88

From a coin of Philip the Great of Macedon (359-336 B.C.). The head is probably a copy of that of the famous statue of Jupiter by Phidias, the great Athenian sculptor (about 490-432 B.C.).

2. IUNO LACINIA 89

From a coin of Croton (which lay near the Lacinian promontory) of the fourth century B.C.

3 MINERVA 89

From a coin of Heraclea, in Lucania, Italy, of the fourth century B.C. As *dea armipotēns*, Minerva wears a helmet. On the helmet, just over the crown of the head, is a figure of Scylla (iii. 424-428).

4. VENUS 90

From a coin probably struck by Julius Caesar in Greece, with which to pay the troops who had fought for him at Pharsalus.

5. APOLLO 90

From a coin of Rhegium, Southern Italy, of the fourth century B.C. Apollo is *crīnītus* (cf. iv. 147, ix. 638).

6. DIANA AS HUNTRESS 91

From a coin of Syracuse, Sicily, of about 215 B.C. The goddess is straining her bow: at her back is a quiver, by her side runs a hound.

7. DIANA AS MOON GODDESS 91

From a coin struck at Rome, about 62, by Faustus Sulla, son of Sulla the dictator. Over the head of the goddess is a crescent; behind her, at the lower left hand corner of the cut, is a *lituus*, or crooked staff such as the augurs carried.

8. MARS 91

From a series of Roman coins minted in Campania, Italy, in the latter part of the fourth century B.C. The war god is appropriately pictured as wearing a helmet.

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9. VULCANUS 91

The god is seated on an anvil; in his right hand he holds a hammer and a shield, which he has just made. At his feet lie a helmet, with long sweeping plume (*crista*), a spear, and spearheads, together with a pair of forceps. The cut thus well illustrates viii. 416-453.

10. NEPTUNUS 92

From a coin by Demetrius Poliorcetes, one of the successors of Alexander the Great. The coin was struck to commemorate a naval victory gained in 306 over Ptolemy, king of Egypt. Neptune is wielding his trident: a *chlamys* (iii. 484) is wrapped round his left arm.

11. MERCURIUS 92

The cut well illustrates iv. 239-244. It shows the winged cap, the *tālāria*, and the *virga* or *cādūceus*.

12. CERES 93

From a coin of Messenia, Sicily, of the fourth century B.C.

13. IANUS 95

The god is *bifrōns* (vii. 180); he carries a key as the guardian deity of gates, especially those of the temple of war.

14. PROSERPINA 97

From a coin of Syracuse, Sicily, of the third century B.C. The *vittae* which confine the goddess's hair show plainly. Behind the goddess is a bee.

FULL PAGE ILLUSTRATIONS

15. JUNO 112

A copy of the Barberini Juno, formerly in the possession of the Barberini family at Rome, now in the Vatican Museum, Rome.

16. NEPTUNE 120

The original is in the Central Museum, Athens. Note the symbols of the sea-god, the trident (i. 145), and the dolphin, at the right foot of the god (cf. v. 594, 595; viii. 673, 674).

17. DIANA 134

The original (commonly known as the Diana of Versailles, because it was long kept at Versailles) is now in the Museum of the Louvre, Paris. The goddess appears as a huntress, running with a hind (the hind is perhaps a *famulus* or attend-

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ant spirit: see on v. 95). Hearing some sound near by she is reaching back to draw an arrow from her quiver. The cut will illustrate i. 314-320; see also on *Phoebī soror*, i. 329.

18. AN AMAZON 147

The original, representing a wounded Amazon, is now in the Vatican Museum, Rome. A quiver hangs by the Amazon's side: originally, the bow hung below the quiver. By the Amazon's right foot may be seen a *pelta lūnāta* (i. 490), and a *bipennis* or battle-axe. The figure also illustrates *exsertae . . . mammae*, i. 492, *ūnum exserta latus*, xi. 649.

19. VENUS 160

Bust of a statue now in the Vatican Museum, Rome. This statue is a copy of the famous statue known as the Venus of Cnidus, by Praxiteles, an Athenian sculptor of the fourth century B.C.

20. LAOCOÖN 182

See on ii. 233. The group when found was somewhat mutilated; in some respects the restoration is erroneous. For example, the right hand of Laocoön ought to be resting on the back of his head. The group was the work of three sculptors of the island of Rhodes, about the end of the second century B.C. The elder son has still a chance to escape, but he seems more concerned with his father's fate than with his own; Laocoön is still struggling, though he has been forced down to the altar and is putting forth his last strength; the younger son has already succumbed, and his hand rests helplessly on the head of the serpent that has caused his death. The moment seized by the sculptors, it will be seen, does not correspond in all respects to the account given, a century later, by Vergil.

21. MINERVA 208

The original is now in the Vatican. It was formerly in the possession of the Giustiniani family, and so is known as the Pallas Giustiniani. It is probably a work of Roman art, modelled on a Greek original. The goddess wears a helmet and carries a spear. The *aegis* (cf. ii. 616, with notes) is plainly visible. A snake is coiled at the feet of the goddess (cf. ii. 227, with note).

22. APOLLO 226

This statue is known as the Apollo Citharoedus (the Harper) or Musagetes (Leader of the Muses). The god is *crīnītus*.

PAGE

See § 281. In his right hand the god is holding a *pecten* or *plēctrum*, i.e. a pick or quill (see on *pectine*, vi. 647). The suspended figure on the right arm of the lyre represents Marsyas, who attempted to rival Apollo in musical skill, but was defeated and flayed alive by the god.

23. The Wrestlers 238

A copy of a Greek work of the fourth century B.C. The original is now in the Uffizi Gallery, in Florence, Italy. The cut well illustrates iii. 281, 282, *exercent . . . sociī.*

24. Mercury 279

A copy of a bronze statue now in the Naples Museum. This statue is a product of a famous Greek school of sculpture of the fourth century B.C. The god is for the moment resting. The cut will thus serve to illustrate iv. 252, 253, *hīc . . . cōnstitit*, though there the god is resting on balanced pinions. The cut shows the *tālāria.*

25. A Boxer 328

A copy of a bronze statue of a professional pugilist: the original is now in the Museum of the Baths of Diocletian, at Rome. The boxer is represented as resting after an encounter. Note the swollen ear (see on *aurīs*, v. 435), the *caestūs* (cf. *crūdō . . . caestū*, v. 69, with note; cf. also v. 404-408, and see *caestus* in the Vocabulary). The massive limbs of the boxer represented by the cut will illustrate such passages as v. 368-377, and v. 421-423.

26. Jupiter 344

A copy of a very famous original, called the Jupiter of Otricoli, because it was found at Otricoli, north of Rome, at the end of the eighteenth century. The original is now in the Vatican Museum, Rome. This is the finest of all the extant representations of Jupiter; it conveys admirably that impression of calm and conscious power which one derives from passages like i. 229-296, or from the epithets so frequently used of Jupiter. See § 276.

27. Augustus 398

The original was found north of Rome in 1863; it is now in the Vatican Museum. Augustus is represented as a deity or at least as the world conqueror. The cut thus admirably illustrates such passages as vi. 792-805, and viii. 678-728. Observe the elaborate *lōrīca* or breastplate. In the center is Mars (on the left) receiving a standard from a conquered

PAGE

Parthian (see on *super . . . Indōs*, vi. 794, and cf. viii. 721, with notes). At the top of the breastplate Heaven is portrayed, with the Sun God riding in his chariot. At the right foot of Augustus is a Cupid riding on a dolphin; the Cupid is symbolical of Augustus's kinship with Venus, mother of the Aeneadae, and especially of the Julian line.

28. MARS 410

The original is known as the Mars Ludovisi, because it was formerly part of the collection in the Villa Ludovisi at Rome: it is now in the Museo Boncompagni at Rome. The statue originally formed one of a group, representing Venus with her right hand on the left shoulder of Mars and entreating him not to enter the battle (in some stories Venus was wife of Mars). The god is yielding to her entreaties. Note the sword in his left hand, with an animal's head forming the hilt, and the *clipeus* by his right side. At the feet of Mars is Cupid. The original group was a Greek work of the fourth century B.C.

TO VIRGIL

(A poem written by Tennyson, at the request of the people of Mantua, on the Nineteenth Centenary of Vergil's death.)

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre;

Landscape-lover, lord of language more than he that sang the Works and Days,
All the chosen coin of fancy flashing out from many a golden phrase;

Thou that singest wheat and woodland, tilth and vineyard, hive and horse and herd,
All the charm of all the Muses often flowering in a lonely word;

Poet of the happy Tityrus piping underneath his beechen bowers;
Poet of the poet-satyr whom the laughing shepherd bound with flowers;

Chanter of the Pollio, glorying in the blissful years again to be,
Summers of the snakeless meadow, unlaborious earth and oarless sea;

Thou that seëst Universal Nature moved by Universal Mind;
Thou majestic in thy sadness at the doubtful doom of human kind;

Light among the vanish'd ages; star that gildest yet this phantom shore;
Golden branch amid the shadows, kings and realms that pass to rise no more;

Now thy Forum roars no longer, fallen every purple Caesar's dome—
Tho' thine ocean-roll of rhythm sound for ever of Imperial Rome—

Now the Rome of slaves hath perish'd, and the Rome of freemen holds her place,
I, from out the Northern Island sunder'd once from all the human race,

I salute thee, Mantovano, I that loved thee since my day began,
Wielder of the stateliest measure ever moulded by the lips of man.

INTRODUCTION

A. THE NEW EMPIRE

I. EVENTS FROM THE DEATH OF JULIUS CAESAR

The Aeneid and the Empire. — The Aeneid stands in most intimate relation to the new Rome which began with the supremacy of Octavianus and to the policies by which that supremacy was distinguished. A brief *résumé* of Roman history between the death of Caius Julius Caesar in 44[1] and the battle of Actium in 31, and an outline of the purposes of the administration ushered in by the latter event will therefore form a fitting beginning of this Introduction. 1

The Liberators. — The high hopes based by the conspirators on the death of Caesar were frustrated by Marcus Aemilius Lepidus, Caesar's *magister equitum*, and Marcus Antonius, better known as Mark Antony, a warm friend of Caesar and consul for 44. The Liberators — so the conspirators called themselves — were glad to make terms with the Senate whereby they were allowed to go free, and all appointments made by Caesar were confirmed. These included the assignment, for 43, of Macedonia to Marcus Brutus, of Gallia Cisalpina to Decimus Brutus, and of Syria to Cassius. 2

Octavius. — When Caesar's will was read, it was found that he had adopted Caius Octavius, grandson of his younger sister, and had made him his chief heir. In March, 44, 3

---

[1] Unless otherwise stated, B. C. is to be understood with all dates in this book.

Octavius was at Apollonia in Illyricum, whither Caesar had sent him for training in military affairs. On hearing of Caesar's death Octavius set out at once for Italy. He was then in his nineteenth year, having been born September 23, 63. On his arrival in Italy, he received a copy of Caesar's will, and at once boldly called himself Caius Julius Caesar Octavianus.[1] He then notified all parties in Rome that he would claim to the full his inheritance. Moving slowly through Italy he constantly gained new adherents, and on reaching the city succeeded in winning the favor of the people, who had always been friendly to Caesar.

4 **The Situation in Rome.** — Meanwhile all power had come into Antony's hands. Determined to push his advantage, he obtained at first the province of Macedonia and the control of five out of the six legions gathered by Caesar for an attack upon Parthia. Later the people gave him the Gallic provinces instead of Macedonia and suffered him to transfer the Macedonian legions to Italy on the ground that they were needed against Decimus Brutus, who had gone to his province (§ 2), and was, so Antony declared, menacing the state.

5 **Cicero.** — The famous orator, Marcus Tullius Cicero, had hailed Caesar's death as the dawn of a new era of liberty, but when time revealed the incapacity of the Liberators and the real designs of Antony he began again to despair of the commonwealth. After some hesitation, however, he boldly opposed Antony and denounced him in the strongest terms. Popular opinion and the Senate both now turned against Antony; Decimus Brutus was declared the rightful claimant to the government of Cisalpine Gaul. As a further means of checking Antony all Octavianus's acts were, on Cicero's motion, approved by the Senate.

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[1] Among the Romans a person adopted took the full name of his adopter, adding thereto a second cognomen formed out of the clan name of his natural father When it is said that Caesar adopted Octavius, it is meant that Caesar made Octavius his heir, on condition that Octavius assumed his name.

The Rise of Octavianus. — By January, 43, Antony was 6 besieging Decimus Brutus at Mutina (Modena). The Senate sought to relieve Brutus, at first by diplomacy, later by force. Antony finally withdrew across the Alps, intending to meet Lepidus (who had been in Spain fighting Sextus Pompeius, a son of Pompey the Great), and to enlist him against the Senate. In this he was successful. Meanwhile Decimus Brutus, having assumed control in Cisalpine Gaul, had ordered Octavianus to oppose Antony. This Octavianus refused to do. The Senate in consequence turned against him, calling Sextus Pompeius to command all its naval forces, and directing all Roman officials between the Ionian Sea and the Euphrates to obey the orders of Marcus Brutus and Cassius. In self-defence Octavianus put himself in secret communication with Antony. Finally, when an order reached him to fight Antony and Lepidus, he moved with his army to Rome to demand for himself the consulship. Finding opposition useless the Senate made him guardian of Rome, with power to appoint any one he chose to represent him in this capacity whenever he was absent from the city. He was created consul also, with his cousin Quintus Pedius as his colleague.

The Second Triumvirate. — Octavianus, now supreme in 7 Italy, at once caused the Liberators and Sextus Pompeius to be condemned as criminals and outlaws. In September, leaving Pedius (§ 6) in charge of Rome, he went north, ostensibly to oppose Lepidus and Antony, but really to open negotiations with them. Presently, at the suggestion of Pedius, the Senate restored Antony and Lepidus to favor, and in October or November Octavianus, Antony, and Lepidus, after a conference of three days, came to an understanding. They called themselves henceforth *Triumvirī Reī Pūblicae Cōnstituendae*, i.e. a board of three commissioners for settling the affairs of the state, and claimed for themselves official standing, decreeing that their office should continue for five years and be equivalent to the consulship. Finally, they divided among themselves all the provinces not actually in the possession of the Liberators (§ 2).

8 **The Battles of Philippi.** — Brutus and Cassius, who had established their authority in Macedonia and Syria, now met in Asia, to make preparations against the Triumvirs. The hostile forces met in two battles near Philippi in Macedonia, in November, 42. Brutus and Cassius were defeated and committed suicide. Most of their followers went over to the Triumvirs, but some fled to the forces of the Liberators in Asia. These Antony undertook to conquer, and Octavianus returned to Italy.

9 **The Passing of Lepidus.** — On reaching the East Antony came under the spell of Cleopatra's charms, and gave himself up to idleness and pleasure. In 40 Octavianus and Antony were on the point of open rupture, but a collision was averted by the treaty of Brundisium, by which the East, from the Adriatic to the Euphrates, was given to Antony, the West to Octavianus. The latter was to crush Sextus Pompeius, the former to subdue the Parthians. Antony married Octavia, sister to Octavianus. Lepidus received Africa. In 38 the Triumvirate (§ 7) was renewed for five years.

10 The defeat of Pompey was accomplished at last by Octavianus in 37, largely through the help of Marcus Vipsanius Agrippa, his school-companion and friend, who had been with him at Apollonia (§ 3). The victory had one very important result. While Lepidus and Agrippa were besieging Messana, held by Plennius, one of Pompey's lieutenants, Lepidus began to intrigue with the Pompeians, and finally set himself up against Octavianus. His own troops, however, deserted him and he was forced to beg for mercy. He was, of course, deprived of his share in the Triumvirate. Pompey fell into Antony's hands in 35, and was put to death.

11 **The Overthrow of Antony.** — Octavianus was now sole leader of the Caesarean party, and this party, by reason of Antony's relations with Cleopatra, had come to be regarded

as the champion of all that was for the best interests of Rome. Popular disgust at Antony's conduct was increased by the disastrous failure, in 36, of his expedition against the Parthians. Meanwhile Octavianus had won public esteem not only by establishing a firm government in Italy, but also by winning successes in defence of Roman soil, either personally or through his lieutenants, in Dalmatia, Illyria, and on the Alpine frontier.

By 33 it was plain that war between Octavianus and **12** Antony could not long be averted. When the second term of the Triumvirate (§ 9) expired the agreement was not renewed. Finally, when Titius and Plancus, officers of Antony, deserted him and revealed the fact that in his will he had bestowed upon Cleopatra and his children by her the treasures and the domain of Rome, popular feeling forced Octavianus into a declaration of war. With consummate skill, however, Octavianus caused this declaration to be made against Cleopatra, thus putting himself into the position of one defending his country against a foreign foe, and Antony into that of one supporting a foreigner against his fatherland. The opposing forces met at Actium, September 2, 31. The result of the naval fight there is well known. Antony and Cleopatra fled to Alexandria, and, finding resistance hopeless, shortly afterwards committed suicide. Octavianus reduced Egypt to the form of a province, which he kept under his own direct control. He was now undisputed master of the Roman world. He did not at once return to Rome, but spent nearly two years in the east, arranging its affairs, especially those of Judea.

II. AUGUSTUS'S[1] POLICY OF RECONCILIATION

Octavianus's Aims. — The problem now before Octavianus **13** was to make his power secure by reconciling all classes to the new order of things. He had the faculty of making and keeping friends, and of using them to further his purposes. Working, then, partly himself, partly through others, he sought to commend his sovereignty by (*a*) satisfying the general craving for peace, (*b*) emphasizing the grandeur of Rome and the continuity of the state, (*c*) reviving the worship of the national gods, and (*d*) encouraging arts and literature.

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[1] The name *Augustus* was not bestowed upon Octavianus until 27, but may be used here as having been his through nearly the whole of the period covered by this part of the Introduction.

14 **Maecenas.** — His most efficient helper was Caius Cilnius Maecenas, a noble Etruscan, born about 70. Twice Maecenas had represented Octavianus in negotiations with Antony, and while Octavianus was in the East before and after the battle of Actium the administration of affairs in Italy had been in his hands. He was a man of consummate ability, tactful, resourceful, and farsighted. The success of Octavianus's administration, at least in the years immediately following Actium, was largely due to him.

1. *Augustus Emphasizes Peace and Security*

15 **Octavianus's Clemency.** — The conduct of Octavianus after his victory at Actium had greatly strengthened his hold upon popular favor. He had, indeed, put some of his opponents to death, but the number of these was insignificant compared with the multitude proscribed before in similar cases, e.g. by Marius and Sulla. As time showed that the civil strife which had begun with the agitations of Tiberius Gracchus was at an end, honors without stint were conferred on Octavianus; it was even decreed that when the priests offered up prayers for the safety of the Senate and the people they should pray also for him.

16 **The Temple of Janus Closed.** — In 29 a ceremony occurred which must have profoundly impressed the popular imagination. An old practice had decreed that the gates of the temple of Janus should be closed in times of 'peace won by victory', but stand wide open in times of war. Only twice before, so tradition said, had these gates been shut. In 29

the Senate ordered that since Octavianus had restored peace everywhere he should have the honor of closing the gates for the third time. Twice later he performed this ceremony.

His Rule of the Provinces. — The provinces especially 17 profited by the supremacy of Octavianus. Some he governed himself, others he left to the rule of the Senate, though even in these he exercised a general supervision, being a court of last resort to which any provincial who thought himself wronged could appeal. The opportunities for extortion and oppression in the provinces were thus small as compared with those of former days. The dream of years was a reality; peace and its blessings were universally enjoyed. Hence we need not be surprised that when, on January 1, 27, he offered to lay down his office and to retire to private life, the Senate implored him to retain the powers it had entrusted to him for the good of the commonwealth. His position thus became more secure than ever, and a new distinction — the title of Augustus — was conferred upon him.

2. *Augustus Emphasizes the Grandeur of Rome*

The Beautifying of Rome. — Augustus devoted much energy 18 and money to beautifying Rome by building or rebuilding numerous temples, and by erecting many public structures of great beauty and usefulness. Among the latter was a Forum, graced by semicircular colonnades and a splendid temple to Mars. In the colonnades he set up statues of the heroes who had made Rome the mistress of the world. The series began with Aeneas and ended with the time of Augustus himself. These statues he erected that the patriotism and high character of the heroes they represented might form the standard by which his own acts and those of all succeeding heads of the state should be judged. On the Palatine a magnificent temple, with libraries for Greek and Latin books, was built to Apollo, who was believed to have aided Augustus substantially at Actium, thereby indicating that to the gods the cause of Augustus was the cause of Rome itself. The friends of Augustus followed his example. Thus, Agrippa (§ 10) erected numerous structures, among them the Pantheon, which still stands preëminent among the memorials of the bygone grandeur of Rome. Splendid private houses and palaces sprang up on every side. In every way the external aspects of the city became more beautiful and impressive; Augustus boasted that he had found Rome a city of brick, but left it a city of marble.

19 **Revival of National Feeling.** — One important result of this policy was a revival of national feeling and a deeper consciousness of the true greatness of Rome. The patriotic mind dwelt with pride on the thought that never before had the Roman domain been so extensive or so well governed, never before had the city been so beautiful and so well fitted to impress the imagination. The very establishment of the Empire, by embodying visibly in a single person the majesty and greatness of the state, made men realize more fully that majesty and greatness. Pride of empire was far stronger in the poets of the Augustan age than it had been in their predecessors.

3. *Augustus Revives the National Worship*

20 **The Religious Revival.** — In seeking to revive religious enthusiasm, Augustus restored numerous temples which had fallen into decay; others, destroyed by fire, he rebuilt. He increased the number of priests, and enlarged the rewards of their offices. Certain old rites and practices which had fallen into disuse he restored. He sought also to effect by legislation an improvement in morality, by restoring the simpler and better life of the olden times.

21 **Literature and the Revival.** — To further this part of his policy he availed himself of the services of the literary leaders of the day, Vergil, Horace, and Ovid. In a certain ode Horace ascribes the degeneracy of the times to the neglect

of religion; he sees no hope for the state until religion is again honored as of old, and tottering temples and begrimed images of the gods are rebuilt or replaced. The ode stands in a series, perhaps written at the request of Augustus, in which the aims — social, political, moral, and religious — of an ideal government are reviewed, and the suggestion is made that these ends are all to be attained through the rule of Augustus.

4. *Augustus Encourages Letters*

Literature under the Republic. — Throughout the Republic literature played but a subordinate part; it might be a plaything for a man's leisure moments, or an addition to the solid employments of his serious hours, but it was not regarded as in itself of sufficient dignity to form the main business of a man of ability. Such a man had to seek a career in war, statecraft, or the law, all purely practical means of gaining substantial advantages; in fact, with agriculture, they formed the only occupations whose respectability was beyond question. 22

Literature under the Empire. — Under the Empire, however, there was no chance of a career in the army, in politics, or at the bar. The Emperor was commander-in-chief, and all successes were ascribed to him. The freedom of speech necessary to the development of the highest oratory was no longer possible, either in the Senate, the Forum, or the courts. A natural result was that higher honors were accorded to literary pursuits. Under an absolute monarchy, at least under a monarchy conducted by so wise and politic a ruler as Augustus, such pursuits constitute a reasonably safe form of activity; besides, they can be readily pressed into the service of the government. 23

This possibility Augustus and his advisers were quick to perceive. Augustus was a good orator and a writer of skill, both in prose and verse, and was thus qualified to be a 24 liberal and discriminating patron of men of letters. At a critical period Vergil received substantial help from him. In his patronage of men of letters, Augustus was ably seconded by Maecenas (§ 14), a man of culture, whose house was a gathering place for the leading writers of the day. Vergil, Horace, and others were deeply indebted to him; his name has ever since been a synonym for a generous patron and friend of letters. In those days a patron was more important than he would be at present, for then there were no copyright laws, and authors received little, if anything, from the sale of their works. Hence, one who devoted himself wholly to literary pursuits was bound to rely on some patron for support, unless he possessed an independent fortune. Another patron of letters was Marcus Valerius Messala, a member of an illustrious patrician family. Chief among those who gathered about him were Tibullus and Ovid.

25 The talents of all these men of letters were, in greater or less degree, at the service of the government. They helped to reconcile the people to the new order of things, by sounding the Emperor's praises, and by contrasting the existing peace and security with the civil strife and chaos of other days. It may well be that the encouragement given by Augustus to literature was due more to his perception of its practical utility to himself than to any regard for letters. He is not the only absolute monarch who has encouraged literature from somewhat mixed motives.

B. THE AUGUSTAN AGE AND VERGIL

I. Poetry and the Empire

26 **The Decline of Prose.** — The very causes which gave greater prominence under the Empire to literary pursuits (§§ 23, 24) tended also to make poetry more prominent than prose. The Romans employed prose chiefly in connection with oratory and the writing of history. The highest oratory was no longer possible (§ 23). Nor did the writing of history offer a safe or attractive field. Livy, an historian of the time of Augustus, refers to the danger attendant upon any attempt to write, under an absolute monarchy, the history of contemporaneous events. On the other hand the past history of Rome had been written so often that any one might well have hesitated to attempt the task again. During the whole reign of Augustus but one prose writer, Livy, gained any great degree of fame.

Poetry Favored by Augustus. — To poetry, however, conditions under the Empire were distinctly favorable. The poet appeals primarily to the imagination; hence he could be made most useful in furthering the great object of Augustus, namely, to impress the imaginations of his subjects with the superiority of the new order of things to the conditions which had prevailed under the Republic. It was for this that he had sought to beautify the city (§ 18), to revive national feeling (§ 19), and to quicken the conscience of the people (§ 20). Though prose writing languished, save for the brilliant work of Livy (§ 26), thanks to the encouragement given by Augustus and Maecenas poetry flourished, and gave to the Augustan age its brightest distinction. **27**

II. STYLES OF POETRY. LEADING POETS

Horace. — All departments of poetry were cultivated by the Augustan poets. In lyrical poetry Quintus Horatius Flaccus (65–8), better known to-day as Horace, was without a rival. Born near Venusia in Apulia, he was early brought to Rome that he might attend the best schools there. He fought under Brutus at Philippi (§ 8), but took no further part in the war. On his return to Rome he gave himself up to literary pursuits and soon won the favor of Maecenas. He owes his fame chiefly to four books of odes, on a variety of subjects. **28**

29 **Varius.** — In epic poetry Vergil was preëminent. Conspicuous also was Lucius Varius Rufus, a warm friend of Vergil, and later one of his literary executors. His tragedy called *Thyestēs* was highly praised in ancient times.

30 **Pollio.** — In tragic poetry Asinius Pollio gained distinction. Pollio was also a soldier, historian, orator, and statesman. He established the first public library at Rome, and introduced the practice whereby authors before publishing their works read them to a select circle of friends in order to profit by their criticisms. He was Vergil's first patron and life-long friend.

31 **Gallus; Tibullus; Propertius.** — Another form of poetry much cultivated in Vergil's day is the kind known as elegiac. Strictly, the term elegy denotes a short mournful song, accompanied by the flute. Later, it was applied to a wide variety of songs, grave or gay, written in a certain meter, and later still to sentimental love poems. Writers of elegies, in this last sense, in the Augustan age, were Cornelius Gallus, Albius Tibullus, and Sextus Propertius. Like Pollio, Gallus was a man of affairs as well as a poet; he served under Octavianus at Actium, and later was governor of Egypt, but lost the favor of Augustus and committed suicide. Tibullus lived from about 54 to 18. Four books of elegies are extant under his name, but some of the poems in them were certainly not written by him. Propertius, too, wrote four books of elegies.

32 **Ovid.** — Publius Ovidius Naso was born among the Paeligni, at Sulmo, in 43. He was well educated and early began to show his poetical powers. His chief works were *Metamorphōsēs*, 'Transformations', a long array of stories, especially such as involve a change or transformation from one form of existence to another, and *Fāstī*, in six books, a calendar in verse, describing the nature and origin of the festivals celebrated on various days. We have also a number of love poems written by him. He outlived Augustus, dying A.D. 18.

III. Vergil

1. *His Life and Studies*

Sources of our Knowledge. — Vergil tells us little about **33** himself. Some information is derived from casual notices in other writers, especially Horace (§ 28). Horace makes clear, for instance, the depth of Vergil's devotion to his friends and his power of inspiring in his contemporaries a warm love for himself. We have also several biographies by later Roman writers, chief of which is that by Aelius Donatus, a grammarian of the fourth Christian century, and author of a commentary on Vergil's poems.

Donatus's Biography. — Donatus's narrative goes back, in **34** part at least, to authorities contemporary with Vergil himself, being based on a work entitled *Dē Virīs Illūstribus*, 'Lives of Famous Men', by Caius Suetonius Tranquillus, a noted biographer of the first century of the Christian era. Though portions of this work are extant, the account of Vergil has not come down to us. We know that there were authorities contemporary with Vergil himself to which Suetonius could appeal, had he so desired, in writing his life of the poet, and we know that he was careful to consult such contemporary records whenever they were accessible. We may feel sure, therefore, that Donatus's biography goes back through Suetonius to authorities of Vergil's own time and that it should rank high among our sources of information. Though short, it tells much of importance concerning the poet's parentage, his birth and death, his education, and his literary career.

Vergil's Birth. — Publius Vergilius Maro (*P. Vergilius* **35** *Marō*) was born October 15, 70; his birthplace was in the township of Andes, near Mantua, north of the Po. The names which stand out most prominently in the history of Latin literature are the names of provincials. Horace was born in Apulia, Gallus in Gallia Narbonensis, Ovid among the Paeligni, and Propertius in Umbria. Gallia Transpadana did not obtain Roman citizenship until 49; hence Vergil was not by birth a member of the state whose praises he sang in the Aeneid. It was his good fortune to be born in a time of peace. The repose of his home near far-off Mantua was no doubt but little disturbed by the events which led to the struggle between Pompey and Caesar; at any rate there were no scenes of blood in Mantua or its neighborhood to leave their impress for evil on his sensitive spirit.

36 **Influence of his Birthplace.** — Passages in his poems show the deep influence upon Vergil's mind of the scenes amid which his boyhood was spent and demonstrate the affection with which he remembered his early home. His love of nature was fostered by the surroundings of his early years. To these he owed also the deep moral and religious temperament everywhere reflected in his writings; even at the end of the first century of the present era the austere, virtuous life of the people of Gallia Transpadana was proverbial.

37 **His Parentage.** — The poet's parents were obscure and humble. One story describes his father as a hired assistant of a certain Magius, a *viātor* or official courier of the magistrates. By his industry he gained the favor of his master, who gave him his daughter Magia Pollia in marriage. To increase his income he applied himself to buying up tracts of woodland and to the culture of bees. In his Georgics Vergil dwells on bee culture, and describes the husbandman's lot as the happiest assigned to man. We see here, probably, the effects of his father's occupations and the associations amid which he was reared. Vergil never lost a certain appearance of rusticity; his detractors often taunted him with his rural origin.

38 **His Education.** — Fortunately his parents, though humble, were keenly alive to the value of education. He studied at first either at home or in Mantua, later at Cremona, an old Latin colony about fifty miles west of Mantua. On his fif-

teenth birthday he assumed the *toga virīlis*, or man's toga. About this time he went to Mediolanum (Milan), the capital of Gallia Transpadana, to prosecute his studies, remaining there until in 53 he removed to Rome. The educational curriculum of that day comprised three stages, in which grammar (including reading, writing, composition, and the study of literature), rhetoric, and philosophy were respectively the chief subjects of study. Vergil's training in grammar was obtained in Mantua, Cremona, and Milan. At Rome he studied rhetoric and philosophy; also mathematics, natural philosophy, and medicine. He attempted a lawyer's career, for which, however, he was ill-fitted, being slow of speech and without the physical vigor essential to success.

Early Poems. — Tradition declares that the fourteen poems 39 in the collection called *Catalepton*, 'Minor Poems', were written by Vergil in his youth; some, however, are certainly not from his hand. Ancient authorities mention four other poems as written by Vergil in his youth — the *Morētum*, 'the Salad'; the *Cōpa*, 'Mine Hostess'; the *Culex*, 'the Gnat'; and the *Cīris*. Poems bearing these names are extant, but scholars are divided in opinion as to whether they were written by Vergil or by some one who sought to imitate his style. It would seem that in his youth Vergil cherished an ambition to write an epic on Rome's career. If this is so, when at last he began his Aeneid he was but fulfilling his youthful ideal of his life work.

The Loss of his Farm. — In 42 Vergil was living in his 40 native district, busy with his Eclogues. The quiet of his home was, however, rudely interrupted. After their victory at Philippi (§ 8) Octavianus and Antony disbanded part of their armies and rewarded the soldiers by allotments of land, confiscating the domains of cities and districts which had taken sides against them. Cremona was thus treated, and, since its territory did not suffice, that of its neighbor Mantua (§ 35) was taken also, at least in part. Among the lands forfeited was Vergil's estate. Vergil went to Rome, and, aided by Pollio (§ 30), Gallus, and Maecenas, obtained from Octavianus its restoration.

41 **Vergil and Maecenas.** — These events led to the formation of a friendship between Vergil and Maecenas, or, if that relation already existed, they gave it a new impulse. By 39 Vergil's position in the favor of Maecenas was so secure that he was able successfully to recommend Horace to his kind consideration. In 38 Vergil, Horace, and others accompanied Maecenas part way on one of his missions to Antony (§ 14).

42 **The Georgics; the Aeneid.** — After completing the Eclogues Vergil spent seven years (36–29) on the *Geōrgica*, 'The Georgics'. During this time he lived much in Campania, especially at Naples or in its neighborhood. He visited Tarentum, too, and perhaps also Greece. The last ten years of his life were devoted to the *Aenēis*, 'The Aeneid'. By 25 the work had assumed definite shape; in 23 parts were read by Vergil to Augustus and his sister Octavia. We know that Vergil was a splendid reader and so may believe the story that when he read the fine verses of Book VI (860–886) which recite the praises of the young Marcellus, son of Octavia, whose death had occurred but a short time before, Octavia was completely overcome by her emotions.

43 **His Death.** — In 19, having worked out a draft of the whole Aeneid, the poet set out for Greece, intending to spend three years in polishing the poem, and then to devote his remaining days to philosophy. At Athens Augustus, then returning from a visit to the East, met him and persuaded him to return to Italy. On the journey he fell ill of a fever and died a few days after reaching Brundisium, September 21, 19. He was buried at Naples.

44 **Personal Characteristics.** — Donatus (§ 34) describes Vergil as large-framed, with a swarthy complexion, and a certain air of rusticity (§ 37). He suffered much, too, so the same authority declares, from ill health, especially from

weakness of the throat and stomach, and from headaches. Partly out of regard for his health, partly that he might have leisure for his studies, he spent most of his time away from Rome, in Campania and in Sicily (§ 42). He was a gentle, lovable soul, modest, retiring, capable of warm affection, and fitted also to win in return enduring esteem (§ 33). To his love of ease and quiet and his bent for study is to be attributed the lack of stirring incidents in his career.

Chronological Table

70 Vergil born, near Mantua, October 15 (§ 35). **45**
65 Birth of Horace at Venusia.
63 Birth of Augustus. Catiline's conspiracy. Cicero's consulship.
60 Formation of the first Triumvirate.
59 First consulship of Caius Julius Caesar.
58 Vergil goes to Cremona, to study there (§ 38).
55 Vergil assumes the *toga virīlis* (§ 38).
53 Vergil studies rhetoric and philosophy at Rome (§ 38).
43 Composition of the Eclogues begun (§ 40).
42 Battles of Philippi. Brutus and Cassius fall, Octavianus and Antony triumph.
41 Confiscations by the Triumvirs. Vergil evicted from his farm (§ 40); his friendship with Maecenas (§ 41).
40 Vergil's estate restored (§ 40).
39 Vergil commends Horace to Maecenas (§ 41).
38 Vergil accompanies Maecenas to Brundisium (§ 41).
37 Eclogues published. Georgics begun (§ 42).
31 The battle of Actium.
29 The Georgics published. The Aeneid begun (§ 42).
23 Death of Marcellus. Portions of Aeneid recited (§ 42).
19 Vergil's journey to Greece. His death (§ 43).

2. *His Works*

(1) THE ECLOGUES

46 **Pastoral Poetry.** — The term *Eclogae*, Eclogues, usually applied to the ten pastoral poems, signifies merely 'Selections'; the other name often given to them, *Būcolica*, means 'Pastorals.' The poems belong to that department of poetry which professes to picture the life and ways of shepherds, goatherds, and the like. The Eclogues are a close imitation of the idyls of Theocritus, a Greek poet of Sicily in the third century B.C., who described in the main actual shepherd life. Vergil, however, does not write of real shepherds, but introduces himself and his friends in the guise of shepherds, talking of the matters which concerned them, not of the themes which would naturally form the conversation of real shepherds. In a word, the pastoral form is merely a picturesque setting for the poet's ideas, not a reality. The Eclogues have been much admired, in ancient and modern times alike, especially on account of the smoothness and grace of their language and the music of their verse. Pastoral poetry of the Vergilian type has often been attempted by English poets — e.g. by Spenser in his *Shepherd's Calendar*, by Milton in his *Lycidas*, and by Shelley in his *Adonais*, inspired by the death of Keats.

(2) THE GEORGICS

47 **Didactic Poetry.** — Vergil undertook the Georgics (§ 42) at the suggestion of Maecenas, in hope that the poem might rekindle the old Roman enthusiasm for agricultural pursuits. On this theme Vergil wrote not only with genuine interest, but with full knowledge, gained in part through practical experience in early life, in part through careful study of the numerous works, Greek and Latin, bearing on this subject. The poem is a sort of 'Farmer's Manual in Verse.' Among the topics treated in the four books are the cultivation of the

cereals, tree raising, especially the culture of the vine and the olive, the care of the domestic animals, and bee culture. Poetical digressions from the main theme abound. Thus, in treating of bee culture, Vergil tells how a certain Aristaeus produced bees by artificial processes, a feat of whose possibility the ancients were fully convinced. The telling of this story involves the telling also of the fable of Orpheus and Eurydice. The Georgics is Vergil's most finished production.

(3) THE AENEID

a. Its Composition and Publication

Its Composition. — Vergil was a slow and careful worker. **48** While he was composing the Georgics it was his habit to dictate a number of lines early in the morning to an amanuensis and then to spend the rest of the day in refining them and reducing them to the smallest possible compass. After devoting ten years to the Aeneid he intended to spend three more simply in revising it (§ 43). Another evidence of care is the fact that he was never engaged on more than one work at a time; he gave his undivided powers in turn to the Eclogues, the Georgics, and the Aeneid.

Donatus (§§ 33, 34) declares that Vergil, having drafted **49** the Aeneid in prose, and arranged the story so that it fell into twelve books, then worked out various parts of it in verse, as the fancy seized him, without regard to their order. This explains what might otherwise be a sore puzzle, that is, the presence in the Aeneid of numerous inconsistencies, especially between accounts of the same events. We have no data whereby to determine the order in which the books were composed. Donatus states also that, in order that the flow of his inspiration might not be hampered, Vergil was wont to leave parts of his work unfinished, inserting temporarily the best verses at his command, however unsatisfactory. These stopgap verses he jokingly described as 'slender props designed to bear the weight of the poem until the solid columns should arrive.' It has been thought that the numerous half-verses are examples of such stop-gaps, though as a matter of fact these half-verses are usually in no way defective.

50 **Its Publication.** — There is a story that before Vergil left Italy in 19 (§ 43), he begged Varius (§ 29) to destroy the Aeneid, if harm should befall its author. This request arose out of his consciousness of the incompleteness of the poem. In his last illness he called for the manuscript of the poem, intending to commit it to the flames, but his attendants, of course, gave no heed to his wish. He then bequeathed all his writings to Varius and another friend, the poet Plotius Tucca, begging them not to publish anything save what he had himself given to the world. With the endorsement of Augustus, however, Varius and Tucca published the Aeneid, leaving it, save for slight corrections, as it had come from Vergil's hand.

b. Its Story

51 **Troy and Aeneas.** — In the twelfth century before Christ there was in northwestern Asia Minor, close to the shore of the Hellespont, the powerful city of Troy. Its ruler was the aged king Priam. One of his fifty sons, Paris by name, while on a visit to Greece, made love to Helen, wife of Menelaus, king of Sparta, and carried her off to Troy. To punish this breach of hospitality forces gathered from various parts of the Greek world at the port of Aulis on the east coast of Boeotia. Thence they sailed to Troy, and after a siege of ten years captured and destroyed the city, and either killed its
52 inhabitants or carried them off into captivity. Among those who escaped was Aeneas, son of the goddess Venus and the Trojan prince Anchises; with him went comrades enough to fill twenty vessels. Long they wandered about the Aegean and the Mediterranean seas, seeking a new home. Oracles and warnings from heaven made it plain at last that in Italy was to be the abode fixed by the Fates, and so to that coun-

try they pressed on, spite of all discouragements. After spending the winter of the sixth year in western Sicily they set sail again for Italy, which they might reasonably have hoped to reach, if all went well, within a day or two at most.

Aeneas and Dido. — It is at this point that the Aeneid 53
begins. The prows of the Trojan ships are pointed toward
Italy, and the hearts of Aeneas and his followers beat high
with hope. This hope, however, is destined to cruel disap-
pointment. Juno, the wife of Jupiter and queen of the gods,
had long hated the Trojans, for reasons which may be briefly
stated. Some time before the siege of Troy began, a dispute
arose between three goddesses, Juno, Minerva, and Venus, as
to which was the fairest. The gods, cautiously declining to
decide the question, referred it to Paris (§ 51), then dwelling
as a shepherd on Mt. Ida, near Troy. Before him, therefore,
the goddesses appeared, each seeking to enhance the charm of
her beauty by dazzling promises of favors to come if he would
decide in her favor. Minerva offered him wisdom, Juno
wealth and power, and Venus the most beautiful woman in
the world as his wife. He decided in favor of Venus and
received his reward in Helen. Juno, angered by her defeat, 54
henceforth pursued the whole Trojan race with relentless
hatred. She gave the Greeks substantial aid in the siege of
Troy. Now she induces Aeolus, king of the winds, to cause
a mighty storm, which destroys one of Aeneas's ships and
scatters the others far and wide. Aeneas with seven vessels
finds refuge at last in an unknown harbor. Learning that he
is within the realm of Dido, queen of Carthage, he sets out to
seek an audience with her. On reaching Carthage he finds
there messengers from the missing ships, bound on the same
errand as himself. Dido welcomes the Trojans, offers them a
home in her city, and entertains them at a splendid banquet.

Venus's Plot. — Venus, mother of Aeneas (§ 52), fearful 55
that harm may come to Aeneas in Carthage, a city dear to
Juno, persuades her son Cupid to overwhelm Dido with love

of Aeneas. This result is readily achieved at the banquet already mentioned, which the queen, out of her growing interest in Aeneas, uses every means to prolong. Finally she begs him to give her an account of the fall of Troy and of his subsequent wanderings. He consents, and his narrative occupies the whole of the second and the third books.

56 **Aeneas leaves Carthage; Visits the Underworld.** — As Aeneas lingers in Carthage, the queen's infatuation increases, and he in some measure returns her love. At last, at the command of Jupiter, Aeneas prepares to continue his journey toward Italy, the promised land, and departs, spite of Dido's tears and entreaties. As he sails away he sees the flames of a funeral pyre on which Dido had slain herself with a sword which he had given her. Her last prayer is that there shall be lasting enmity between her people and Aeneas's descendants. Aeneas makes his way to Sicily again, and keeps there with appropriate ceremonies the anniversary of his father's death. These performed, he sets sail once more and comes to anchor at Cumae in Campania, whither his father had bidden him go to propitiate the Sibyl, or priestess of Apollo, and through her to gain admission to the world of spirits. This he was to do that he might hold converse with his dead father and learn from him the future of the Trojan race. This object he accomplishes. The story of Dido's love and pathetic death occupies the fourth book. The fifth describes the ceremonies commemorative of the death of Anchises; the sixth narrates Aeneas's appeal to the Sibyl and his visit to the underworld.

57 **Turnus.** — The seventh book opens with an account of Aeneas's peaceful voyage from Cumae to the mouth of the Tiber, and his arrival at the shores of the promised land. The prophecy that this land would not be gained without a struggle is speedily fulfilled. Latinus, king of the adjoining territory, does indeed greet Aeneas in friendly fashion, going so far even as to form an alliance with him and to promise him

his daughter Lavinia in marriage. But Lavinia's hand had been earnestly sought by Turnus, king of the Rutuli, who now in wrath prepares to make war on the Trojans. Juno again interferes and involves the Trojans in a war with the Latins, the people of Latinus. Latinus, finding himself overruled by his people, surrenders the government and shuts himself up in his palace. Turnus now organizes a powerful confederacy against the Trojans. The latter secure the aid of king Evander, an Arcadian who had founded a city called Pallanteum on the site afterwards occupied by Rome. The fortunes of the war vary, but at last the Trojans prevail, and Turnus is slain by Aeneas. These events occupy the last six books, the twelfth appropriately closing with the triumph of Aeneas and the death of his rival Turnus.

c. Its Purpose

General Remarks. — In the policy of Augustus (§§ 13–25) 58 three main elements were distinguished: (1) the personal, seen in the Emperor's efforts to satisfy in his own career the general craving for peace (§§ 15–17); (2) the national (§§ 18, 19); and (3) the religious (§§ 20, 21). In the Aeneid the same three elements appear, and form the very essence of the poem. We shall consider them in the order of their importance.

1. THE NATIONAL ELEMENT

The Aeneid a Glorification of Rome. — In §§ 51–57 was outlined 59 the simple story whose narration forms the ostensible purpose of the Aeneid. The real purpose is revealed by what the telling of that story involves. Everywhere Aeneas is represented as the destined founder of a mighty empire, Rome itself; everywhere the Romans are described as the lineal descendants of Aeneas and his comrades. In Book I Jupiter foreshadows the history of Aeneas and his descendants in terms of the history of Rome. The crowning moment of that history is the coming of 'Trojan Caesar of goodly lineage',

i.e. Augustus. He is to conquer the East, revive the virtues of the golden age of the world, and after his death to dwell in heaven as a god. In Book VI Anchises unfolds the glorious career of Aeneas's descendants by naming prophetically the great men who, in Vergil's day, had places on the muster roll of Rome's heroes. Dido's last prayer (§ 56) supplies a poetical explanation of the long feud between Rome and Carthage.
60 In Book VIII we have a description of a shield made fo Aeneas by the god Vulcan. On it is wrought in detail the story of Rome; one might see there Romulus and Remus, nursed by the wolf, the rape of the Sabine women, Horatius at the bridge, the Gauls working their way up the steeps of the Capitol until their presence is revealed to Manlius by the cackling goose, and, to crown all, the great fight at Actium and the gorgeous threefold triumph Octavianus had cele-
61 brated at Rome after his return from that war. In the last six books especially the poet dwells lovingly on countless names of mountains, lakes, rivers, cities, and districts famous in the history of Rome and Italy. In Book VIII Aeneas is escorted over ground where later were the sacred places of Rome itself. Many of these names were laden with rich reminiscences of the glories of Rome; all spoke, with varying voices, of the one theme, the steps by which Rome had become the mistress of the world. Thus, in a multitude of ways, Vergil brings the story which forms the groundwork of his poem into vital connection with the career of Rome; he reminds his countrymen of the glorious past, emphasizes the blessed present, and hints of a richer development yet to come. His poem is an expression, in an imaginative and idealized form, of one great aim of the policy of Augustus. His contemporaries recognized this national and representative character of the Aeneid by calling it the *Gesta Populī Rōmānī.*

62 **Aeneas an Embodiment of the Spirit of Rome.** — To illustrate further what has just been said let us consider Vergil's conception of the character of his hero Aeneas. The term *pius*, so frequently applied to him, suggests the careful performance of duty in all the walks of life. As an individual Aeneas shows his *pietās* in his devotion to the gods and his obedience to their commands, in his care for his aged father and his youthful son, and in his solicitude for his comrades. But Aeneas has also a representative capacity; he is a type of the future Roman race, embodying in himself, like that race, the qualities of a warrior, a ruler, and a civilizer of men. In Book I Jupiter speaks of Aeneas in terms identical with those in which, in Book VI, Anchises apostrophizes the coming Roman race. In a word, Vergil pictures Aeneas as accomplishing the very things which the Roman race is destined to achieve, and as earning immortality by the very qualities which made Rome herself illustrious.

Turnus as the Foil to Aeneas. — Aeneas is a man with a **63** mission, namely, the conquest and civilization of the rude tribes of Italy. The opposition to the fulfilment of this mission centers in Turnus (§ 57), whom Vergil describes as *violēns*, 'headstrong,' 'ill-balanced.' He laughs at an aged priestess, calling her a dotard incapable of telling the truth. His chief associates are the Etruscan king Mezentius, a *contemptor dīvum*, and Messapus, who seeks to break a truce between Aeneas's forces and those of Turnus. In a word, Aeneas typifies the higher civilization of Rome, before which the semibarbarous tribes of Italy, represented by Turnus, Mezentius, and Messapus, are constrained to give way.

2. THE PERSONAL ELEMENT

The Aeneid a Glorification of Augustus. — The personal and **64** the national elements of the Aeneid are very closely interwoven; side by side with the glorification of Rome runs another theme, the greatness of Augustus. Jupiter himself (§ 59) describes the coming of Augustus, 'Trojan Caesar of goodly lineage,' as the consummation of all the glorious destiny of Aeneas and his descendants, in other words, of Rome. The Julian race, be it remembered, claimed direct descent from *Iūlus*,[1] the son of Aeneas. In the account of Aeneas's shield (§ 60) everything leads up to the story of the victory at Actium and the triumph subsequently celebrated by Augustus. Anchises prophesies (§ 59) that Augustus will restore the Golden Age of the world, and by his conquests will compass a wider expanse of earth than was covered even by the wanderings of Hercules. After death Augustus, like Romulus of old, is to dwell in heaven as a god.

65 Since Vergil's object was to praise the whole glorious career of Rome (§ 61) it was inevitable that he should dwell with especial emphasis on the age of Augustus, an age which to many must have seemed the brightest epoch in that career. In the twelve years between the battle of Actium and the death of Vergil Italy and the provinces had abundantly experienced the benefits of the rule of Augustus (§§ 16, 17). When we remember that for a hundred years civil war, with its attendant horrors of bloodshed and proscriptions, had been almost incessant, we can readily forgive Vergil and his contemporaries for characterizing as more than human the man through whose masterful rule war had been replaced by peace, and chaos by law and order. In their inmost hearts, no doubt, there was no small measure of true feeling back of the language of adulation in which they so often address Augustus.

3. THE RELIGIOUS ELEMENT

66 **The Aeneid and the Religious Revival.** — Vergil's religious temperament (§ 36) led him to support most heartily the Emperor's attempt to revive religious enthusiasm (§§ 20, 21); hence, the religious element of the Aeneid is all-pervasive. It shows itself, for instance, in the emphasis everywhere laid on the thought that in all his wanderings, sufferings, and wars

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[1] Vergil calls this son *Ascanius*, but gives him a *cognōmen* Iūlus (originally Īlus).

Aeneas is under the guidance of the gods and of the fates. The opening verses of the poem tell us that Aeneas's purpose was to bring his country's gods into Latium and to lay the foundations of the Roman state. Aeneas ever seeks by prayer and sacrifice to appease the gods and to learn their will. From first to last the destinies of Rome are moulded by the gods. Nowhere does this religious element manifest **67** itself more strikingly than in the description of the shield of Aeneas (§ 60). Augustus is pictured there as leading to battle not only all classes of Rome's loyal subjects, but the gods as well; Apollo especially fights for him (§ 18). On Antony's side fight 'monstrous forms of gods of every birth.' The battle thus has a double meaning as a struggle not merely for the preservation of the Roman state but for the defence of the Roman gods as well. At his triumph Augustus consecrates to the gods 'a votive tribute of deathless gratitude, three hundred fanes the city through.' The allusion to the Emperor's activity in building and restoring temples (§ 20) is plain. In every temple, continues Vergil, one sees blazing incense, sacrifices of thanksgiving, and rich presents, offered by all the nations of the earth to Apollo. The spirit of the whole description is identical with that pervading the ode of Horace referred to above (§ 21).

Important, too, in this connection are the constant refer- **68** ences to religious customs, sacred places, and the like. Vergil is fond of tracing Roman rites and ceremonies back to ancient and impressive origins. Thus, Aeneas's visit to the Sibyl, made in accordance with a warning from supernatural sources, supplies an effective poetical explanation of the importance ascribed in Roman history to the famous Sibylline books.

d. Its Sources

Epic Poetry. — No intelligent account of the sources of the **69** Aeneid can be given until we have defined epic poetry, the department of literature to which the Aeneid belongs, and have very briefly traced its history among the Greeks and the Romans. An epic poem is a narrative poem, one that tells a story, usually of considerable length. The story must be dignified in character, and must be told in noble, impressive language, and in sonorous, majestic verse. An epic poem ought to possess unity, that is, the events of the story should form a connected series and conduce to a common end. An epic thus differs from a history, whose business it is to include all the events of a given period, even though many of them are in no way related to one another. Originally, epic poems were concerned only with the gods, praising their power, reciting their exploits, and relating various myths concerning them. Later, their scope was broadened so as to include the deeds of demigods, and finally those even of mortals.

70 **The Homeric Poems.** — At once the earliest and the most perfect specimens of Greek epic poetry are the so-called Homeric poems, the Iliad and the Odyssey. The former deals with certain events of the last year of the siege of Troy (§ 51), but does not describe the capture of the city. In the Odyssey the capture is taken for granted, and the Greek chieftains are on their way home. The only leader, however, whose fortunes are followed in detail is Odysseus (or Ulixes, as the Romans called him); everything has to do with his safe return to his home and his restoration to his kingdom.

71 **The Cyclic Poets; Apollonius Rhodius.** — Next in importance among the epic poets of Greece are the cyclic poets, so called because their works, being introductions to the Homeric poems or supplements thereto, formed, with the Iliad and the Odyssey, a complete cycle of the legends connected with the siege of Troy and the events following the capture of the city. These poets lived in the eighth to the sixth centuries before Christ. Of the later Greek epic poets the most important was Apollonius Rhodius, born at Alexandria about 260. His *Argonautica* described the expedition of the Argonauts in

search of the Golden Fleece, and included the story of the love of their leader Jason and Medea, daughter of the king in whose territory the Golden Fleece was treasured. This poem was very popular with the Romans.

Livius Andronicus; Naevius; Ennius.—The first epic poet of Rome was Livius Andronicus (about 240), a Greek prisoner of war brought to Rome after the war with Pyrrhus. After gaining his freedom he became teacher, actor, and author; besides tragedies he wrote a very rude translation of the Odyssey. Cnaeus Naevius, a Campanian by birth, dealt in his *Bellum Pūnicum* with the First Punic War. By way of preface there was an account of the early history of Rome, the starting-point of which was Aeneas's flight from Troy. But the greatest epic poet of Rome prior to Vergil was Quintus Ennius (239–169). His *Annālēs*, in eighteen books, traced the history of Rome from the days of Aeneas down at least to 181. It was the first Latin poem of any considerable length to be written in hexameter verse, the meter of the Homeric poems and of the Aeneid. Though very popular among the Romans, the poem has come down to us only in fragments. **72**

Sources of the Aeneid. — To nearly all the writings mentioned in §§ 70–72, as well as to others not there named, Vergil was more or less deeply indebted while composing his Aeneid. His heaviest obligations are to the Homeric poems; to them he owes the general groundwork of his poem and many of its details. The first six books of the Aeneid recount the wanderings of Aeneas, and so correspond to the Odyssey, the story of the wanderings of Odysseus (§ 70); the last six books, like the Iliad, deal chiefly with war. In many places Vergil is doing little more than translate Homer. To his Roman predecessors in epic poetry Vergil owed much. Naevius and Ennius 'had established the mythical connection of Rome with Troy, and had originated the idea of making Rome itself . . . the central interest, one might almost say, **73**

the central figure of the story.' In the Iliad Achilles, in the Odyssey Odysseus — in a word a man — is the central thought; in the Aeneid, on the contrary, it is not in Aeneas as a man, but in the Rome that he represents that interest is concentrated. This altered point of view Vergil owes to Naevius and Ennius.

74 **Vergil as an Imitator.** — Whenever we think of Vergil's indebtedness to preceding writers we should keep certain considerations firmly in mind. First, in Vergil's time the close study of all existing models, especially Greek models, was the fundamental law of poetical composition. Secondly, many of the resemblances between the verses of Vergil and those of this or that Greek or Roman predecessor were probably accidental or due to unconscious reminiscence. We may compare the fact that more than once critics and reviewers pointed out resemblances between what Tennyson had written and works which, as it happened, he had never read. Tennyson is said to have complained that there were critics who seemed to imagine that the same idea could not occur independently to
75 two men looking on the same aspects of nature. Thirdly, the statement that Vergil imitated the writings of others is not of itself a condemnation or a reproach. If it were, we should have to condemn much that is best in modern literatures. No one, however, refuses to acknowledge the greatness or the originality of Shakspere or Milton, even though he knows that both poets borrowed freely from writers in more than one language. Vergil borrowed much, it is true, but, like Shakspere, he gave in many cases a new and more splendid form to what he had borrowed. We may recall with profit, also, the declaration of Lowell that those are entitled to borrow who are able to lend. If this is so, then surely the poet of the Aeneid, who has lent so much — e.g. to Milton and to Tennyson — was himself entitled to levy tribute upon others. Finally, we might apply to Vergil the comment made by Dryden on Ben Jonson's tragedies: 'He invaded authors like

a monarch, and what would be piracy in others was only victory in him.'

e. The Aeneid as an Epic Poem

General Remarks. — It is time now to consider the character of the Aeneid as an epic poem. It conforms closely to the definition given above (§ 69); it is impressive by its very length, its story is lofty, and its language and verse reach imposing heights of dignity and grandeur. Tennyson called Vergil the 76

> 'Wielder of the stateliest measure ever moulded by the lips of man.

The unity of the story is, in general, faithfully preserved.

The Two Types of Epic Poetry. — There are two distinct types of epic poetry, the one primitive and original, the other late in origin, artificial and imitative, the result of an attempt to apply the primitive epic to changed conditions. To the former type belong the Homeric poems, to the latter the Aeneid. In the primitive epic the story is told for its own sake; there is no trace of any moral, of any one idea as the thought of the poem, no hint of any special purpose for the advancement of which the story is told. In the imitative epic, on the contrary, the story is merely a means to an end; so in the Aeneid the story of Aeneas is a means of glorifying Rome (§§ 59–63) and Augustus (§§ 64, 65). Again, the primitive epic belongs to an early and simple age of the world; the imitative epic is the product of an advanced civilization, the work of a learned poet. Lastly, the two types differ widely in language and style. In the primitive epic these are simple and straightforward; the imitative epic is apt to be learnedly elaborate, prone to suggest ideas by allusions more or less definite instead of saying plain things in a plain way. Its language is often artificially subtle. Even a superficial acquaintance with *Paradise Lost* will suffice to illustrate these points. 77

f. Merits of the Aeneid

78 Appreciation of poetry, like appreciation and enjoyment of the masterpieces of music, painting, or of sculpture, to be deep and valuable, must be instinctive. If this instinctive power of appreciation be lacking in a reader, no amount of fine writing about a great poem will supply its place. On the other hand this faculty of appreciation may be strengthened. It is with this thought in mind that a hint of the merits of the Aeneid is here given. Prominent among those merits is the fidelity with which the Aeneid embodies the spirit of the times and reflects the attitude of Vergil's contemporaries towards their fatherland — in a word, the profoundly patriotic spirit which pervades the poem. The other special merits of Vergil — his mastery of language and meter, his power of minting

> All the chosen coin of fancy flashing out from many a golden phrase,

the majestic 'ocean-roll' of his rhythm, are finely set forth by Tennyson, his profound admirer and frequent imitator, in the poem printed (p. 9) before this Introduction.

g. Its Fame

79 **The Success of the Aeneid Immediate.** — The success of the Aeneid was immediate and lasting; there are few discordant notes in the chorus of admiration with which, in all ages, Vergil's poem has been greeted. Within a decade of his death the Aeneid was quoted by Latin writers as familiarly as acknowledged masterpieces of our own literature, like the plays of Shakspere, are quoted to-day. Three inscriptions on the walls of Pompeii (destroyed in 79 A.D.) give part of the first verse of the poem; on yet another wall we find part of the first verse of the second book.

80 **The Success of the Aeneid Permanent.** — With the lapse of time Vergil's fame became ever more secure. His writings

were imitated by numerous poets; they influenced profoundly, also, the whole subsequent development of Latin prose. Almost at once the Aeneid became the leading textbook in Roman schools of grammar and rhetoric. Through this use of his poem Vergil gained in time a reputation for profound learning and as a final authority in all departments of human wisdom. This conception soon caused his works to be regarded not simply as a storehouse of information concerning the past but as a depository of the secrets of the future. A natural development of this view is seen in the *Sortēs Vergiliānae* (§ 82) and in the stories of the Middle Ages which picture Vergil as a marvelous magician. Nor was the enthusiastic study of his works confined to heathen writers; his poems were more read and loved by the leading men of the Church than those of any other non-ecclesiastical writer. There were Church dignitaries who knew Vergil better than they did the Bible.

Vergil after the Revival of Learning. — With the revival **81** of learning Vergil's place in the world of culture, instead of becoming narrower or less secure, became, if possible, larger and firmer. In the *Divina Commedia* Dante takes Vergil as his Master and his Guide through the *Inferno* and the *Purgatorio;* the *Inferno* shows careful study of Aeneid VI. Ariosto, in his *Orlando Furioso*, and Tasso, in his *Jerusalem Delivered*, both show deep traces of Vergilian influence. The Portuguese poet Camoëns, in writing a history of Portugal in epic form, took Vergil as his model. In Germany, to take but a single example, Schiller was a profound admirer and close student of Vergil and translated parts of the Aeneid. In France and England the poet's fame has ever been secure. One of the publications of Caxton, the first English printer, was a translation of Vergil. Since that time there have been innumerable translations into English both in prose and verse. From the time of Chaucer to the present day it would be hard to name an English poet whose writings have not been more or less influenced by Vergil. In this connection Spenser, Shakspere, Milton, and Tennyson deserve special mention.

82 **The Sortēs Vergiliānae.** — One curious testimony to the unique position of Vergil in Roman estimation is to be found in the so-called *Sortēs Vergiliānae*, i.e. the practice, in vogue as early as Hadrian's time, of seeking to learn the future by opening at random a volume of Vergil and taking the first line on which the eyes fell as an omen of coming events. Even emperors consulted Vergil in this way and the custom lasted many centuries. Aside from the famous Sibylline books only two other books — the Homeric poems and the Bible — have been thus venerated. It is said that Charles I. of England once experimented with the *Sortēs Vergiliānae*, opening at the passage in Aeneid IV (615–621) in which Dido is praying that wars, defeat, and death may be the lot of Aeneas.

83 **Vergil as Magician and Prophet.** — In the thirteenth to the sixteenth centuries there gathered round the name of Vergil an array of legends which pictured him in part as a magician, in part as a prophet who had foretold the birth of Christ. The traditions concerning his magical powers revolve about Naples and Rome. For example, it was believed that he had set up on one of the gates of Naples a bronze fly which, while it lasted, drove all other flies away from the city. The idea that Vergil had foretold the birth of Christ was due in part to his fourth Eclogue, in part to his association with the Sibyl (§ 56), who was also believed to have predicted this event. In the fourth Eclogue Vergil predicts the birth of a child under whose reign the world is to be regenerated and the virtues of the Golden Age are to flourish anew. It is impossible now to determine with certainty what child Vergil had in mind, but as early as the fourth century Christian writers identified this child with Christ. In the religious plays of the Middle Ages and in ecclesiastical art Vergil often appears in this character of prophet of Christ.

Recent Criticism. — It has been said (§ 79) that there have **84** been few discordant notes in the chorus of praise which has welcomed the Aeneid. As a matter of fact the poem, on its publication, was severely assailed by certain critics, but these attacks were speedily silenced. Thereafter, down to the beginning of the present century, the world's admiration for Vergil went practically unchallenged. Since that time, however, numerous critics, especially in Germany, have sharply attacked the Aeneid. The main charge brought against it is lack of originality. The answer to this is contained in §§ 74, 75.

It remains to notice very briefly one reason for this modern **85** depreciation of Vergil. The writers and scholars of the Middle Ages and those of the first centuries of the revival of learning knew no Greek. The spread of Greek learning, opening up as it did such marvels of creative power as the Iliad and the Odyssey, was certain ultimately to work unfavorably to a poem so largely imitative as the Aeneid. It was natural that the palm should be given to the older and more original work. But even German criticism is coming once more to do Vergil justice, by recognizing the fact that the Homeric poems and the Aeneid cannot be directly compared, since they are types of different forms of art (§ 77), and that therefore the attempt to compare them is unscientific and sure to lead to wrong results, and finally that the Aeneid is as easily supreme in its sphere as are the Homeric poems in theirs.

C. THE GRAMMAR AND STYLE OF VERGIL

General Remarks. — The aim of the following pages is **86** to group together the most striking characteristics of the grammar and style of Vergil, and to illustrate those points by appropriate examples from the Aeneid. The presentation does not claim to be in any sense exhaustive; considerations of space forbid even an attempt to cover the whole subject. Under the head of grammar attention is called chiefly to those points in which Vergil's usage differs from that of the best prose. The student should not think that the points here noticed are peculiar to Vergil; most of them find illustration in the usage of other poets and even in the works of post-classical[1] prose writers, whose style resembles that of Vergil and the poets in general (cf. § 80). Matters of style are proverbially difficult of treatment, yet it is believed that the student who thoroughly masters these pages will have a good working knowledge of the style of Vergil and of the technique of Latin poetry in general.

I. INFLECTIONAL FORMS

7 **Archaisms; Grecisms.** — The differences between the inflectional forms used by Vergil and other poets and those current among prose writers of the best period fall under two main heads, archaisms and Grecisms. Archaisms are reproductions of forms (and idioms) once in vogue, but no longer current. Poets of all ages have employed archaisms freely to give an air of stateliness and dignity to their verses; the unusual always arrests attention. Grecisms are imitations of Greek usage. These are to be expected in Latin poets, in view of their close study of the works of the Greek masters (§ 74).

1. *Forms of Declension*

88 **First Declension.** — The genitive singular occasionally ends in *-āī*, an archaism; *aulāī* iii. 354; *aurāī* vi. 747; *pictāī* ix. 26. This form had disappeared from speech a century before Vergil's time. The genitive plural at times ends in *-um* instead of *-ārum; Aeneadum* i. 565; *Dardanidum* ii. 242. This form is made on the analogy of that next considered.

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[1] The post-classical period of Latin literature begins with the death of Augustus in 14 A.D.

Second Declension. — The genitive plural is made in *-um,* **89** not *-ōrum,* very frequently in nouns, rarely in adjectives; *deum* i. 9; *Danaum* i. 30; *Argīvum* i. 40; *superum* i. 4; *māgnanimum* vi. 307. The form in *-um* is the older; that in *-ōrum* was made after the pattern of forms in *-ārum* in the first declension, and did not win general acceptance until Cicero's time. In fact, in some words, chiefly words connected with trade, like *nummus,* it never displaced the older form in *-um.*

Third Declension. — The accusative singular of certain com- **90** mon nouns borrowed from the Greek ends in *-a,* the accusative plural in *-as; āera* i. 300; *aethera* i. 379; *crātēra* iii. 525; *lebētas* iii. 466. These forms are Grecisms, being modeled on the normal forms of the accusative in the Greek consonantal declension.

Fourth Declension. — The dative singular ends in *-ū* instead **91** of *-uī; metū* i. 257; *portū* iii. 292; *currū* iii. 541. — The genitive plural ends in *-um* instead of *-uum; currum* vi. 653.

Pronouns. — In pronouns a few forms deserve notice: (1) **92** *ollī, ollīs* for *illī, illīs,* an archaism, i. 254, iv. 105, vi. 730; (2) *quīs = quibus,* i. 95, v. 511. This form is not uncommon in poetry, but in prose belongs to early or colloquial style; (3) *mī = mihi,* vi. 104, 123.

Greek Proper Names

General Statement. — The proper names in the Aeneid are **93** mostly Greek in origin. In Latin prose such names are usually declined after Latin models; the poets, however, frequently prefer Greek modes of declining such words. In Vergil, on the whole, the Latin forms predominate. For a general survey of the declension of Greek words and names see A. 44, 52, 81-83; B. 22, 27, 47; G. 65, 66; H. 81, 89, 109, 110. Some one of these accounts should be carefully studied; that in G. is especially convenient. A few points may be emphasized here.

94 **Greek Names of the First Declension.** — Feminines make the nominative singular both in *-a* and *-ē*; *Dēiopēa* i. 72; *Cȳmothoē* i. 144. Those in *-ē* make the accusative singular in *-ēn*; *Hermionēn* iii. 328; *Barcēn* iv. 632. In the other cases the forms, in both classes, are like those of *mēnsa*. — Masculines make the nominative singular both in *-ās* and *-ēs*; *Peliās* ii. 436; *Alētēs* i. 121. Both classes show *-ae* in the genitive and the dative singular. In the accusative *-ēn* and *-ān* are found, the former more frequently; *Gyān* i. 222; *Acestēn* i. 558; *Achātēn* i. 644. In the vocative and ablative singular both *-ē* and *-ā* are found; *Tȳdīdē* i. 97 (voc.); *Achātē* i. 459 (voc.), i. 312 (abl.); *Aenēā* iii. 41 (voc.), vii. 310 (abl.).

Note. — See § 97, Note.

95 **Greek Names of the Second Declension.** — These usually show true Latin forms. Occasionally in the nominative and the accusative singular we find Greek forms in *-os*, *-on*; *Tenedos* ii. 21; *Tityon* vi. 595.

96 **Greek Names of the Third Declension.** — Names which show an increment in the oblique cases often make the accusative singular in *-a*, the nominative plural in *-es*, and the accusative plural in *-as* (cf. § 90); *Hectora* i. 483; *Sīdōna* i. 619; *Thrāces* iii. 14; *Trōas* i. 30; *Cyclōpas* xi. 263.

97 Third declension names in *-ēs* make the genitive singular in *-is* or *-ī*, the accusative singular in *-ēn*, the latter form being a Grecism. For the genitive in *-ī* cf. *Achillī* i. 30; *Ulixī* ii. 7; for the accusative in *-ēn* cf. *Darēn* v. 456.

Note. — Some names in *-ēs* of the first declension sometimes make the genitive in *-ī*; *Orontī* i. 220. — *Darēs* makes also a genitive *Darētis*, an accusative *Darēta*, see v. 483, 460. Cf. § 100.

98 Third declension names with the nominative singular in *-is* usually make the accusative singular in *-im*; *Īrim* iv. 694; *Pristim* v. 116. Those in *-ys* make the accusative singular in *-yn*; *Capyn* i. 183.

99 **Greek Names in -eus.** — Names in *-eus* usually make the genitive singular in *-e͡ī* (or *-ī*), the dative in *-e͡ī*, the accusative in

-ēa or *-ea*, the vocative in *-eu; Oīleī͡* i. 41; *Īlioneī͡* i. 120; *Mnēstheī͡* (dat.) v. 184; *Īlionēa* i. 611; *Īdomenēa* iii. 122; *Anthea* i. 181; *Mnēsthea* iv. 288. These forms are for the most part Greek. A Latin ablative in *-eō͡* occurs; *Eurystheō͡* viii. 292; *Mnēstheō͡* x. 129.

Varying Declensions of Greek Names. — That the poet allowed himself great freedom in the treatment of Greek names will be seen by comparing, e.g. *Darēta* v. 460 with *Darēn* v. 456; *Paridem* v. 370 with *Parim* x. 705. **100**

2. *Forms of Conjugation*

We have to note here:

(1 Transfers of conjugation, usually from the second to the third; this is an archaism, the third conjugation being the most ancient of the four. Cf. *strīdunt* ii. 418; *fervĕre* iv. 4[illegible], 567; *fulgĕre* vi. 826. Considerations of metrical convenience prompted the use of this archaism. In i. 436 we have *fervet*, a second conjugation form. **101**

(2) Archaic forms in present infinitive passive; *accingier* iv. 493; *dominārier* vii. 70. **102**

(3) Archaic forms in *-ībat*, *-ībant*, instead of *-iēbat*, *-iēbant*, in conjugation four; *lēnībat* vi. 468; *nūtrībant* vii. 485. **103**

(4) The third person plural, perfect indicative active, often ends in *-ēre ; tenuēre* i. 12; *latuēre* i. 130; etc. This was the plebeian form, found chiefly in old Latin, the poets, and post-classical prose. Vergil, of course, frequently uses the form in *-ērunt*. **104**

(5) Certain short forms, of uncertain origin, in the perfect and pluperfect; *accestis* (= *accessistis*) i. 201; *exstīnxtī* (= *exstīnxistī*) iv. 682; *exstīnxem* (= *exstīnxissem*) iv. 606; *trāxe* (= *trāxisse*) v. 786. — Similar are two forms which count as future perfects, *faxō* ix. 154, xii. 316: and *iussō* xi. 467. **105**

3. *Miscellaneous Forms*

106 Here again (cf. § 101) metrical considerations were at work. We note:

(1) Forms like *vinclum* i. 54, *ōrāclum* iii. 143, *perīclum* ii. 709, instead of the familiar *vinculum, ōrāculum, perīculum.* Vergil is using the older forms; the *u* in *vinculum*, etc., is a late insertion for phonetic reasons.

107 (2) Syncopated, i.e. abbreviated, forms, due to the loss of a short vowel after an accented syllable; *repostum* (= *repositum*) i. 26; *compostus* (= *compositus*) i. 249; *supposta* vi. 24; *asprīs* (= *asperīs*) ii. 379.

108 (3) Contracted forms like *taenīs* (= *taeniīs*) v. 269.

109 (4) *ast*, an archaic form of *at*, occurs several times, i. 46, 116, ii. 467, etc., always, except in one place, before a vowel. In these cases *ast* is metrically convenient, since it gives the required heavy (§ 228) syllable.

110 (5) *suscipiō* appears occasionally as *succipiō; succēpit* i. 175. These are the older and more correct forms; *sub* is usually assimilated before *c*, as in *succēdō, succendō, succēnseō*, etc.

II. Syntax

1. *The Noun*

(1) The Genitive

111 **Genitive of Definition.** — This genitive, instead of some form of appositional expression, is more freely used than in prose. It is found:

(1) In general expressions; i. 27 *sprētae iniūria fōrmae*, 'the wrong done in the slighting of her beauty'; i. 399 *pūbēs tuōrum* (= the prose *pūbēs tua*), 'the warrior company formed by your people'; vi. 408 *venerābile dōnum fātālis virgae*, 'the awe-inspiring gift formed by (consisting of) the fateful branch.'

112 (2) With geographical names: i. 247 *urbem Patavī;* vii.

714 *flūmen Himellae ;* viii. 231 *Aventīnī montem.* In prose we should have *urbem Patavium, Aventīnum montem*, etc.

With Adjectives. — The genitive is very freely used with 113 adjectives and with participles having the force of adjectives; in many cases the genitive becomes practically one of specification. The usage is in part a Grecism, in part an extension of certain Latin constructions, common in prose, especially the objective genitive. We may distinguish:

(1) Objective genitives, dependent on adjectives or parti- 114 ciples suggestive of a transitive verb; ii. 427 *servantissimus aequī ;* x. 610 *patiēns perīclī.*

(2) Genitives of reference with adjectives or participles 115 expressing knowledge, skill, mastery, or the opposite; i. 80 *nimbōrum . . . tempestātum . . . potentem ;* x. 225 *fandī doctissima.*

(3) Genitives of reference with adjectives of plenty and 116 want; i. 14 *dīves opum ;* i. 178 *fessī rērum*, 'having had too much of trouble'; i. 343 *dītissimus agrī ;* v. 73 *aevī mātūrus.*

(4) Genitives of reference with other adjectives; ii. 638 117 *integer aevī.*

Genitive with Verbs. — By analogy with the use noted in 118 § 116 verbs of plenty and want are construed with the genitive; i. 215 *implentur veteris Bacchī*; ii. 586 *animum . . . explēsse . . . ultrīcis flammae.*

Objective Genitive with Nouns. — The objective genitive is 119 rather freely used with nouns; i. 28 *Ganymēdis honōrēs*, 'honors paid to Ganymede'; iv. 178 *īrā deōrum*, 'anger at the gods.'

Note. — Both in prose and verse the objective genitive is not infrequently used with adjectives and nouns whose corresponding verbs govern some case other than the accusative or govern no case at all: *īrāscor*, for instance, corresponding to *īra*, takes the dative.

(2) The Dative

The Dative of Personal Interest stands at times where we 120 should expect a possessive genitive. This is especially true in connection with the pronouns; Roman writers regarded the genitive of these words as prosaic. For this dative cf. i. 429 *scaenīs . . . futūrīs ;* i. 448 *aerea cui gradibus surgēbant līmina ;* i. 477 *huic cervīxque comaeque trahuntur per terram.*

121 **Dative of the Agent.** — The poets couple this dative freely with any passive form; i. 39 *quippe vetor Fātīs ;* i. 440 *neque cernitur ūllī.*

122 **Dative of Limit.** — A construction found only in verse (at least in classical times) is the use of the dative to denote a person or place towards which motion is directed. Some call this an extension of the dative of personal interest, others regard it as the fundamental meaning of the dative. It is very common in Vergil; i. 6 *Latiō* (= *in Latium*); ii. 398 *Orcō* (= *ad Orcum*); i. 112 *vadīs* (= *in vada*); i. 377 *ōrīs* (= *ad ōrās*) ; v. 451 *it clāmor caelō* (= *ūsque ad caelum*).

123 **Dative of Purpose.** — A natural outcome of the dative of limit is the dative of purpose; a man's purpose is the end or limit toward which his activities are directed. This dative is found in prose, e.g. in military expressions, and in the double dative construction (cf. *mīlitēs oppidō auxiliō mīsit*). It is much more freely used in verse ; i. 425 *optāre locum tēctō ,* iii. 540 *bellō armantur equī ;* vii. 482 *bellō animōs incendit.*

124 **Dative of Association.** — In poetry the dative is freely used with verbs meaning to mix, unite, compare, resemble, or the opposite. Prose usually has some prepositional form, *ā*, *ab*, or *cum* with the ablative, *in* or *contrā* with the accusative. For Vergil's usage cf. i. 107 *furit* ('struggles furiously with') *aestus harēnīs ;* i. 408 *dextrae iungere dextram ;* i. 440 *miscet virīs.*

125 The dative of association is freely used with adjectives corresponding to the verbs considered in § 124, i.e. with adjectives of likeness, fitness, nearness, friendliness, etc., and their opposites ; ii. 794 *par levibus ventīs ;* iii. 621 *nec vīsū facilis nec dictū adfābilis ūllī ;* v. 320 *proximus huic ;* vi. 602 *cadentī . . . adsimilis.*

126 **Dative with Compound Verbs.** — The dative is more freely used with compound verbs than in prose. In prose, in local relations, the preposition which forms the prefix to the verb is usually repeated with the appropriate case, but in poetry the dative is used even here; i. 45 *scopulō . . . īnfīxit* (= *in scopulō īnfīxit*); i. 112 *inlīditque vadīs* (= *in vada*; cf. also § 122); i. 49 *ārīs inpōnit*; i. 84 *incubuēre marī.*

(3) The Accusative

127 **Accusative of Limit.** — For the accusative of limit of motion in prose see A. 258, b; B. 182, 1, 2; G. 337; H. 418, 419, 1, 2. The poets employ this construction even with names of countries and persons, and with many common nouns denoting places. The usage is an archaism. Cf. i. 2 *Ītaliam . . . lītora*; i. 512 *aliās . . . ōrās*; ii. 742 *tumulum . . . sēdemque sacrātam*; iii. 440 *fīnīs Italōs.* In these cases a prose writer would have used a preposition (*in* or *ad*) with the accusative.

128 **Accusative of 'Affect' and 'Effect.'** — Two types of the accusative of the direct object are to be recognized: (1) that of the person or thing *affected*, (2) that of the thing *effected* by the action of the verb. In the former case the person or thing exists before the action begins, in the latter the thing has no existence till the action of the verb is finished. Most accusatives are accusatives of affect. Examples of the accusative of effect are 'I tore a rent in my coat,' 'I broke a hole in the ice.' The accusative of effect is more freely used in poetry than in prose. A good example is i. 328 *nec vōx hominem sonat*, 'nor does your voice send forth a mortal sound.'

129 **Accusative with Verbs properly Intransitive.** — Largely as the result of this use of the accusative of effect (§ 128), many verbs properly intransitive come to take an accusative, especially in poetry. These verbs are hard to classify, but we may distinguish:

130 (1) Verbs denoting vocal expression, emotion and its utter-

ance, such as *sonō*, *fleō*, *gemō*, *tremō*, *horrēscō*, *ērubēscō*; i. 328 *nec vōx hominem sonat*; i. 465 *multa gemēns;* ii. 541 *iūra fidemque supplicis ērubuit*; vi. 50 *mortāle sonāns*; v. 614 *Anchīsēn flēbant*; vii. 451 *verberaque īnsonuit*; viii. 296 *tē Stygiī tremuēre lacūs*; ix. 632 *horrendum strīdēns.*

131 (2) Verbs expressive of haste, strife, and energetic action in general, such as *celerō*, *festīnō*, *properō*; i. 137 *mātūrāte fugam*; i. 357 *celerāre fugam*; iv. 575 *festīnāre fugam*; viii. 454 *haec pater properat.*

132 (3) Verbs denoting some physical act or state: (a) in figurative connections; i. 44 *exspīrantem trānsfīxō pectore flammās*; i. 403 *odōrem . . . spīrāvēre*; (b) in literal sense; i. 67 *nāvigat aequor*; i. 524 *maria omnia vectī*; iii. 191 *currimus aequor*; iv. 468 *īre viam*; v. 235 *aequora currō.*

Note. — The accusative with *vectī* and *currō* might be explained also, (1) as an imitation of a Greek use of the accusative to denote the route over which motion proceeds, or (2) as an extension of the Latin accusative of extent of space.

133 (4) Verbs which become transitive in the process of composition; i. 201 *accestis scopulōs*; iii. 282 *iuvat ēvāsisse tot urbēs*; ii. 730 *vidēbar ēvāsisse viam*; v. 438 *tēla . . . exit*; vi. 134 *bis Stygiōs innāre lacūs*; vi. 563 *nūllī fās* (*est*) . . . *īnsistere līmen.*

134 **Adverbial Accusative.** — The neuter forms of adjectives, singular and plural, are freely used in adverbial senses. Sometimes the construction is akin to the accusative of extent of space; i. 3 *multum . . . iactātus*; vi. 481 *multum flētī*; iii. 610 *haud multa morātus*; vi. 401 *aeternum lātrāns.* Sometimes this adverbial accusative is really an accusative of effect (§ 128); vi. 467 *torva tuentem*; ix. 632 *horrendum strīdēns.*

135 **Greek Accusative of Specification.** — By a Grecism the accusative is often coupled with an adjective or a verb to denote the particular point in which the quality denoted by the adjective or the act expressed by the verb holds good. The Latin construction here is the ablative. For the accusative in Vergil cf. i. 320 *nūda genū;* i. 589 *ōs umerōsque deō similis;* v. 97 *nigrantīs terga iuvencōs.*

Accusative with the 'Middle' Voice. — (1) An accusative 136 is often coupled with a perfect passive participle which is construed, plainly, as a middle voice (§ 152) with a direct object; i. 228 *lacrimīs oculōs suffūsa,* 'having dyed her eyes with tears'; i. 320 *sinūs collēcta fluentīs,* 'having gathered her streaming robes'; i. 481 *tūnsae pectora palmīs,* 'beating their breasts.' (2) In the preceding cases the expressions 137 describe an act voluntarily performed by the subject, i.e. they are substantially transitive. For the first two an ablative absolute might be substituted. In a few passages, however, this form of expression is used to denote that the subject, against his will, suffers some act to be performed on himself; ii. 273 *per pedēs trāiectus lōra tumentīs,* 'having had thongs passed through,' etc.; ii. 57 *manūs . . . post terga revinctum.* (3) A similar accusative is found with finite forms of the 138 passive, especially of verbs meaning to clothe; ii. 392 *clipeī īnsīgne decōrum induitur,* 'he puts on his shield with its fair device'; ii. 510 *inūtile ferrum cingitur;* ii. 721 *umerōs . . . īnsternor pelle leōnis,* 'I spread o'er my shoulders,' etc.

Ellipsis of Accusative. — The poets and later prose writers 139 often apparently treat as intransitive certain verbs which in the best prose are transitive. This phenomenon is due to the ellipsis of a pronoun, usually the reflexive *sē;* i. 104 *āvertit;* i. 402 *āvertēns;* ii. 235 *accingunt omnēs operī* (but i. 210 *illī sē praedae accingunt*).

(4) The Ablative

Ablative of Separation and Place from Which. — The poets 140 use the ablative very freely to denote the source or starting-point of motion, as well as separation in general. For the prose use see A. 400-403, 427; B. 214, 229; G. 390, 391; H. 461–465. For the 'ablative of the place whence' in Vergil cf. i. 31 *arcēbat . . . Latiō* (= *ā Latiō*); i. 38 *Ītaliā* (= *ab Ītaliā*) . . . *āvertere;* i. 44 *exspīrantem . . . pectore* (= *ex* *pectore*); i. 126 *īmīs stāgna refūsa vadīs* (= *ab īmīs vadīs*); i. 223 *aethere summō* (= *dē aethere summō*).

NOTE. — This construction is used with verbs signifying hang, tie, fasten; i. 318 *umerīs . . . suspenderat arcum;* ii. 236 *vincula collō intendunt.* The nature of the construction is proved by iii. 75 *quam (tellūrem) . . Myconō ē celsā . . . revinxit.*

141 **Local Ablative.** — The poets use the ablative very freely to denote place where, disregarding entirely the limitations to the use of this ablative observed by prose writers, for which see A. 426, 427; B. 228; G. 385–389; H. 483, 484. In Vergil we have the simple ablative:

142 (1) In literal, physical expressions of locality; i. 3 *terrīs et altō;* i. 52 *vāstō . . . antrō;* i. 56 *celsā . . . arce;* i. 97 *Īliacīs campīs.* In many places, however, the ablative is instrumental rather than local; i. 40 *submergere pontō;* i. 60 *spēluncīs ātrīs.*

143 (2) In figurative expressions of locality; i. 26 *altā mente;* i. 50 *flammātō . . . corde;* i. 227 *tālīs iactantem pectore cūrās.*

144 (3) This ablative sometimes carries with it the accessory idea of extent of space; i. 29 *aequore tōtō;* i. 70 *disice corpora pontō.*

145 **Modal Ablative.** — The simple ablative, without either an adjective or a qualifying genitive, denotes manner, with the force of an adverbial expression; outside of a limited number of words the usage belongs only to poetry. Cf. i. 83 *turbine perflant;* i. 105 *cumulō;* i. 320 *nōdō sinūs collēcta fluentīs.*

146 **Ablative of the Route.** — Vergil often uses the ablative to denote the way or route by which action or motion proceeds; i. 155 *caelō . . . invectus apertō flectit equōs;* i. 363 *portantur . . . opēs pelagō;* i. 394 *apertō turbābat caelō.* The construction appears in prose, though more often *per* or *trāns* with the accusative is used.

147 **Ablative of Attendant Circumstance.** — An ablatival phrase, consisting of adjective and noun or genitive and noun, sometimes without *cum*, sometimes with this preposition, is effectively used to picture some circumstance that attends or

accompanies the main action; i. 55 *māgnō cum murmure montis circum claustra fremunt.* The echo of the mountain (see note) accompanies the furious roaring of the winds.

The Locative. — In the first declension the locative is found even in names of countries, a poetic use; iii. 162 *Crētae;* iv. 36 *nōn Libyae, nōn ante Tyrō* (note locative and ablative together). — *animī*, an old locative, is found several times with an adjective, twice with a verb; ii. 61 *fīdēns animī;* iv. 203 *āmēns animī;* x. 686 *iuvenemque animī miserāta repressit.* **148**

2. *The Verb*

(1) In General

The Tenses. — (1) The ordinary tense of narration in Latin poetry is 'the present of vivid narration,' a natural result of the poet's effort to impress as profoundly as possible the imaginations of his readers. For examples see i. 83–94. — (2) The perfect of instantaneous action suggests that an action takes place so quickly that we merely note its occurrence without forming any idea of its duration. We can not view the act in process of accomplishment (it passes too rapidly); we can only look back on it after it is past. Cf. i. 84 *incubuēre;* i. 90 *intonuēre;* i. 130 *latuēre.* Our translation uses the present or the perfect definite. — (3) Sometimes the present of vivid narration and the instantaneous perfect are effectively combined; see i. 83–94. **149** **150** **151**

The Middle Voice. — The voices picture the relation of the subject to the verb; the active represents him as doer, actor, the passive as the recipient of the action of the verb, sufferer. The Greeks had a third voice, the middle, whose proper function was to represent the subject as both doer and sufferer, i.e. as acting on himself. 'He killed himself' could be expressed in Greek by one word, a verb in the middle voice. In Latin prose we should say *occīdit sē.* Latin poets, however, often use passive forms as middles: **152**

153 (1) With reflexive force, i.e. as equivalent to the corresponding active with a pronoun object, or to an active with omitted object accusative (see § 139); i. 158 *vertuntur* = *vertunt sē* or simply *vertunt;* i. 215 *implentur* = *implent sē;* ii. 749 *cingor* = *cingō mē.*

154 (2) In verbs meaning to clothe; see § 138.

155 (3) In perfect passive participles; see §§ 136, 137.

Note. — In the cases belonging under §§ 154, 155, the middle, as very often in Greek, is virtually a deponent verb, capable of taking a direct object. The middle in Greek not only represents the subject as acting directly on himself, but as acting for his own interest or on something belonging to himself. For another deponent middle cf. i. 713 *explērī mentem nequit.*

156 **The Imperative.** — Contrary to the best prose usage the imperative with *nē* occurs in prohibitions; ii. 48 *equō nē crēdite;* vi. 544 *nē saevī.* The best prose form in such prohibitions would be *nōlīte crēdere, nōlī saevīre,* or *ōrō* (*obsecrō*) *nē crēdātis* (*saeviās*).

(2) The Infinitive

157 **Historical Infinitive.** — The historical infinitive (A. 463; B. 335; G. 647; H. 610) is common; ii. 97–99 *Ulixēs . . . terrēre . . . spargere . . . quaerere.* It is frequently coupled with indicative forms; iii. 140–142 *linquēbant . . . trahēbant . . . sterilīs exūrere Sīrius agrōs, ārēbant . . . negābat;* iii 666–668.

158 **Infinitive in Exclamations.** — The infinitive occurs at times in exclamations, in passages expressive of deep emotion; i. 37 *mēne inceptō dēsistere . . . nec posse?* 'shall I yield my purpose and be unable?'; i. 97 *mēne . . . occumbere nōn potuisse,* 'why could I not have fallen?'

Note. — An enclitic *-ne*, perhaps interrogative, is usually found in this construction, which was perhaps originally that of a wondering question.

159 **Infinitive of Purpose.** — This construction is not infrequent in early Latin, especially after verbs of motion, but is virtually unknown in classical prose. The poets employ it to some extent, following Greek usage; i. 527 *nōn nōs aut . . .*

populāre . . . vēnimus aut . . . vertere ; i. 319 *dederatque comam diffundere ventīs.* The prose constructions in these cases would be *nōn vēnimus . . . ut populēmus ; dederatque comam diffundendam ventīs.*

NOTE. — The complementary infinitive often virtually expresses purpose, especially in the cases grouped under §§ 162, 164.

The Complementary Infinitive. — Even in prose many verbs take an infinitive to complete their meaning. Such are (1) verbs expressing power, duty, inclination, purpose, effort, beginning, and their opposites (*possum, queō, nequeō, volō, nōlō, cōnor, incipiō, coepī, dēbeō*), and (2) verbs denoting willingness and permission, or the opposite ideas of hindrance, prevention (*patior, sinō, iubeō, cōgō, vetō, prohibeō*). The poets go much further, making the infinitive depend on many verbs which do not properly require any complement, or which, if in a given instance they should require one, would naturally find it in some form of expression other than the infinitive. The poets were here in part extending constructions familiar in prose, in part imitating Greek syntax, in which the infinitive was more freely used than in Latin. Even in prose, equivalent expressions take the same construction ; when *dīcō* = 'to command' (cf. *imperō, hortor*) it is followed by the subjunctive. So in poetry, when *ārdeō* = *vehementer volō*, it is followed by the infinitive. The verbs used in Vergil with the complementary infinitive in a way to require attention may be roughly classified as follows : **160**

a. Expressions of Will, Desire, Effort, or the Opposite

(1) Willingness or unwillingness ; i. 66 *mulcēre dedit fluctūs ;* ii. 637 *abnegat* ('refuses') . . . *vītam prōdūcere . . . exsiliumque patī ;* iv. 192 *cui sē . . . dīgnētur* ('condescends') *iungere Dīdō ;* vii. 433 *nī dare coniugium et dictō pārēre fatētur* ('agrees,' 'consents'). **161**

(2) Preference, concern, desire, passion, and the opposite ; i. 514 *avidī coniungere dextrās ārdēbant ;* ii. 105 *ārdēmus* **162**

scītārī et quaerere causās; iii. 451 *nec revocāre sitūs aut iungere carmina cūrat;* ii. 451 *īnstaurātī animī* ('our hearts were fired anew with eagerness to'). . . *succurrere tēctīs.*

163 (3) Delight, pain, regret, fear; ii. 239 *fūnemque manū contingere gaudent;* ii. 12 *animus meminisse horret* ('is loath'); vi. 613 *nec veritī (sunt) dominōrum fallere dextrās.*

164 (4) Effort, struggle; i. 17 *hōc rēgnum . . . esse . . . iam tum tendit;* ii. 220 *tendit dīvellere nōdōs;* iii. 31 *convellere . . . īnsequor et . . . temptāre;* v. 194 *neque vincere certō.* In prose some form of purpose clause, e.g. *ut* with the subjunctive, would replace these infinitives.

b. Expressions of Power, Mastery, Capacity

165 (1) Power; ii. 491 *nec ipsī cūstōdēs sufferre valent;* iii. 415 *tantum . . . valet mūtāre vetustās;* v. 21 *nec nōs obnītī contrā . . . sufficimus* (= *possumus*).

166 (2) Skill, knowledge, or the opposite; i. 62 *quī . . . et premere et laxās scīret dare iussus habēnās;* i. 630 *miserīs succurrere discō;* viii. 316 *nec iungere taurōs aut compōnere opēs nōrant aut parcere partō.*

Note. — The complementary infinitive is often virtually the direct object of the verb on which it depends. This is especially the case with *dare;* cf. i. 66 *mulcēre dedit fluctūs et tollere;* i. 79 *dās . . . accumbere;* v. 247 *ternōs optāre iuvencōs . . . dat,* 'he gives them the right to choose.'

167 **Other Uses of the Infinitive.** — The infinitive is used also with certain other classes of verbs, which follow the analogy of *cōgō, doceō, iubeō.* These are:

(1) Verbs signifying to ask, encourage, advise, bid; i. 357 *celerāre fugam patriāque excēdere suādet;* ii. 33 *dūcī intrā mūrōs hortātur et arce locārī;* v. 342 *reddī sibi poscit honōrem.*

168 (2) Verbs signifying to command, require, compel; i. 9 *tot volvere cāsūs . . . tot adīre labōrēs . . . impulerit;* iv. 575 *festīnāre fugam tortōsque incīdere fūnīs . . . stimulat;* iii. 682 *metus ācer agit quōcumque rudentīs excutere.*

Infinitives with Adjectives. — In prose but one adjective, **169** *parātus*, is freely used with the infinitive. In verse, largely again as the result of Greek influence, the infinitive is freely used with the participles of the verbs considered in §§ 161–168, with adjectives derived from those verbs, and, lastly, with any adjective expressing will, desire, capacity, skill, fitness, or the opposite. The infinitive is often virtually an ablative of specification with the participle or adjective. Cf. vii. 806 *adsuēta . . . proelia virgō dūra patī cursūque pedum praevertere ventōs;* vi. 164 *quō nōn praestantior alter aere ciēre virōs* (*erat*); ix. 772 *quō nōn fēlīcior* ('more skillful') *alter unguere tēla manū ferrumque armāre venēnō;* xii. 527 *nescia vincī pectora.*

Infinitive with Nouns. — Vergil freely uses the infinitive **170** with nouns, especially with verbal nouns of meanings akin to those of the verbs with which the complementary infinitive is joined; ii. 10 *sī tantus amor* (*est*) *cāsūs cognōscere nostrōs;* ii. 575 *subit īra cadentem ulcīscī patriam*, 'the angry desire sweeps o'er me,' etc. So with *amor* iii. 298; *potestās* iii. 670; *cūra* vi. 654, 655; *spēs* v. 183; *cupīdō* vi. 133. Prose would have used the genitive of the gerund instead of the infinitive.

(3) The Participle

Past Participles with Present Force. — Vergil at times **171** seems to use the past passive participle, especially of deponent verbs, with the force of a present, i.e. as expressive of contemporaneous, not antecedent, time and action. This use seems in part an imitation of the Greek present participle middle (§ 152), in part the result of an attempt to replace the missing present participle passive. Cf. i. 155 *invectus*, 'riding'; i. 481 *tūnsae*, 'beating'; v. 766 *complexī inter sē*, 'embracing one another'; vi. 335 *vectōs*, 'as they were sailing'; v. 708 *sōlātus*, 'comforting.' Some prose formulas approach this use, e. g. *servōs allocūtus dīxit.*

III. STYLE

1. *The Use of Words*

(1) NOUNS

172 **Collective Singular.** — Words which in themselves denote but a single thing are at times used as collective nouns, with plural force; i. 449 *foribus cardō strīdēbat aēnīs;* i. 400 *plēnō subit ōstia vēlō.* This singular occurs especially in proper names; vi. 851 *Rōmāne;* viii. 706 *omnis Arabs,* side by side with *omnēs . . . Sabaeī.*

173 **Plural for Singular.** — Much more common is the use of the plural where in prose we should have the singular. This is often a matter of metrical convenience or due to a striving for rhetorical effect. Often, too, the plural is used because the idea is essentially plural, as suggestive of parts, or of separate units making up a whole (cf. the familiar *arma, castra*), or of repetition. We may note:

174 (1) Plural for metrical convenience; i. 61 *montīs īnsuper altōs;* i. 730 *silentia;* ii. 706 *incendia;* vi. 377 *sōlācia.* In these cases the singular would not scan.

175 (2) Plural for rhetorical effect; i. 78 *scēptra* (§ 174 also applies here); i. 206 *rēgna;* i. 348–350 *Sychaeum impius ante ārās . . . superat.* So especially *bella, certāmina, proelia.* The plural magnifies and so emphasizes the importance of the single thing spoken of.

176 (3) Plural of abstract nouns; i. 11 *īrae,* 'angry passions'; i. 41 *furiās,* 'mad deeds'; iv. 623 *odia,* 'consuming hatred.' These uses are closely akin to that in § 175, since the plural emphasizes by giving the idea of repetition, abundance, or intensity.

In some cases the idea, though represented in Latin prose as in English by a singular, is after all essentially plural. Thus Vergil uses the plural:

177 (4) In local names and words designating places, to describe

the places with all their accessories, or in words denoting things consisting of many parts; i. 14 *ōstia;* i. 466 *Pergama;* iii. 61 *classibus;* iii. 84 *templa.* So, often, *tēcta*, e. g. iii. 83, i. 627.

178 (5) To express repetition; ii. 163 *auxiliīs*, 'aid often given'; iv. 407 *morās;* ii. 118 *reditūs* (returns of individual chiefs); iv. 454, 455 *laticēs . . . vīna* (of repeated sacrifices).

179 (6) To express distribution into parts; i. 195 *vīna* (we think of the wine in various vessels); i. 432 *mella* (we think of separate cells of honey).

180 (7) Generalizing plural, used in common nouns where English would use the singular and the indefinite article; i. 183 *in puppibus . . . Caīcī;* ii. 626 *montibus;* ii. 631 *iugīs.*

181 **Love of Variety.** — Like all poets (and the more artistic prose writers) Vergil is fond of using varying words and expressions to denote one and the same thing or to present the same idea. This feature of his style is best seen in the different names employed to denote the Greeks and the Trojans; i. 30 *Trōas;* i. 38 *Teucrōrum;* i. 157 *Aeneadae;* i. 30 *Danaum;* i. 40 *Argīvum.* The poet uses these names without distinction of meaning, simply to avoid monotony.

182 **Epic Fullness of Expression.** — Epic (§ 69) style, both Greek and Latin, was always marked by a certain fullness of expression. In Vergil this shows itself:

(1) In the use of synonyms, at times with alliteration; vii. 238 *et petiēre sibi et voluēre adiungere gentēs;* ii. 169 *fluere ac retrō sublāpsa referrī;* iii. 236 *tēctōsque per herbam dispōnunt ēnsēs et scūta latentia condunt.*

183 (2) In the addition of *ōre, vōce, manū, oculīs, animō,* or *mente* to verbs capable by themselves of expressing the required idea of action, speech, or thought; i. 559 *ōre fremēbant;* iv. 680 *vocāvī vōce deōs.*

184 **Metonymy.** — By the figure of speech called metonymy, there is substituted for a given word another of closely kindred

meaning. The figure is common in all speech, but is used with special effectiveness in poetry. The examples in Vergil involve the substitution of:

185 (1) Cause for effect; iv. 120 *nimbum* (properly 'storm-clouds') = *imbrem*, 'rain'; viii. 196 *caede* ('slaughter' for the blood shed thereby).

186 (2) Effect for cause; i. 25 *dolōrēs*, 'affronts'; i. 49 *honōrem*, 'that which confers honor,' a sacrifice; i. 461 *laudī*, 'praiseworthy conduct'; i. 92 *frīgore*, 'chilling fear'; v. 433 *vulnera*, 'wound-dealing blows.'

187 (3) Material for thing made; so *aes* = a brazen prow, i. 35; a shield, ii. 545; brazen weapons, ii. 734; brazen cymbals, iii. 111; a trumpet, iii. 240.

188 (4) Part for whole or conversely; so *puppis* = *nāvis*, *līmina* = *domus*.

189 (5) The name of a deity is often substituted for a common noun denoting the particular element or sphere in which the activity of the god is chiefly manifested or the thing which is most closely associated with the god; i. 177 *Cererem* = *frūmentum*; i. 215 *Bacchī* = *vīnī*; ii. 311 *Vulcānō* = *īgnī*; viii. 123 *Penātibus* = *tēctīs*. — Poetry gains by substituting for the colorless common noun the deity name with its wealth of suggestions and memories.

190 **Localization.** — Poets appeal primarily to the imagination, and so seek to present pictures as vivid and clear cut as possible. Hence, instead of using general terms like *mare*, *ventus*, or *tīgnum*, they commonly name some particular sea or wind or specify some one kind of wood. In this way a concrete picture is substituted for an abstract conception or a name rich in suggestions is presented to the reader's thought. This usage, common in all Latin poets, we may call localization. In i. 51 instead of the prosaic *ventīs* we have *Austrīs* (strictly 'south winds'); cf. *Aquilōnibus* i. 391; *Eurō* i. 383.

(2) ADJECTIVES

Adjective instead of Genitive of Noun. — An adjective, especially one derived from a proper name, is sometimes used instead of the genitive of a noun or instead of some phrase or clause; i. 665 *tēla Typhōia*, 'the weapons wherewith Typhoeus was slain'; i. 200 *Scyllaeam* (= *Scyllae*) *rabiem;* vii. 1 *Aenēia* (= *Aenēae*) *nūtrīx.* 191

Formulaic Epithets. — In imitation of the Homeric usage certain standing epithets are attached to the names of certain persons; thus Aeneas is *pius* or *māgnanimus;* Iulus is *pulcher;* Achates is *fīdus;* Messapus is *ecum* (= *equōrum*) *domitor.* 192

Proleptic Epithets. — An epithet attached to a substantive sometimes anticipates the action of the verb with which the substantive is associated as subject or object; the epithet really gives the result of the action of the verb. Such epithets are called proleptic, 'anticipating.' Cf. i. 658–660 *ut . . . furentem incendat rēgīnam*, 'that he may fire the queen to mad passion'; ii. 135 *obscūrus . . . dēlituī*, 'I hid myself and remained screened from view'; iii. 141 *sterilīs exūrere . . . agrōs*, 'burned the fields to barrenness.' In none of these passages is the adjective or participle in place till the action of the verb is completed. 193

Transferred Epithets. — Instead of appending an epithet to a word denoting a person or thing poets often attach it to a word denoting some part of that person or thing, or something intimately associated therewith, or some act of the person which exhibits the quality in question. Sometimes an epithet is applied to an object which denotes not any quality of the thing itself but rather the effect it produces in other things or in persons. In *studiīs asperrima bellī* i. 14, *asperrima* belongs in thought with *studiīs*, not with *Carthāgō;* in i. 224 *mare vēlivolum*, the adjective is one properly applied to ships, not to the sea; in iii. 44 *crūdēlīs terrās . . . lītus* 194 *avārum*, the cruelty and the greed are really those of Polymestor. So in i. 202 *maestum timōrem*, the *timor* is not itself sad; it is so called because it saddens the Trojans.

195 **Adjective in Adverbial Sense.** — Adjectives are freely used in the predicate of a sentence where English employs an adverb or adverbial phrase. Cf. i. 296 *fremet horridus ōre cruentō;* iii. 529 *spīrāte secundī.* — Vergil is especially fond of using an adjective in this way in connection with an attributive participle; iii. 70 *lēnis crepitāns . . . Auster;* v. 278 *sībila colla arduus attollēns;* v. 764 *crēber . . . adspīrāns . . . Auster;* viii. 559 *inexplētus lacrimāns.*

196 **Participles and Adjectives as Nouns.** — (1) Vergil often uses the neuter of the perfect passive participle as a noun; i. 37 *inceptō;* i. 136 *commissa;* i. 142 *dictō;* i. 302 *iussa.* This use belongs chiefly to poetry and post-classical prose. (2) The substantival use of neuter adjectives is far commoner in prose than that of participles, but even here the poets go beyond the limits kept by prose; i. 308 *inculta*, 'wastes'; i. 110 *ab altō in brevia;* i. 219 *extrēma;* iii. 422 *in abruptum*, 'into the abyss'; vi. 241 *supera convexa*, 'the vaulted heavens o'erhead.'

197 The poets often couple a partitive genitive with neuter participles or adjectives thus used as nouns; i. 422 *strāta viārum;* ii. 332 *angusta viārum;* ii. 725 *opāca locōrum;* v. 695 *ardua terrārum;* vi. 633 *opāca viārum;* i. 384 *Libyae dēserta.* Often by this device the characteristic quality of an object is brought into greater prominence; *strāta viārum, opāca locōrum, angusta viārum* are more effective phrases than the prosaic *strātās viās, opāca loca, angustās viās.*

198 **Et, -que, ac, atque.** — Three uses of these conjunctions deserve attention. These are:

(1) The explicative or explanatory use; in this the particles introduce some particular or detail illustrative of a general word or statement, and may be rendered, 'and in particular.' Cf. i. 2 *Ītaliam . . . Lāvīniaque lītora;* i. 30 *Danaum atque immītis Achillī.*

(2) The consecutive use, 'and as a result.' Here the particles add the result of a preceding act or statement; i. 31 *multōsque per annōs errābant;* i. 143 *sōlemque redūcit;* i. 211 *et vīscera nūdant.* 199

(3) The temporal use, 'and lo,' 'and forthwith.' Here the particles show that a given act or state is intimately associated with that described in the preceding clause or phrase; i. 82 *impulit . . . ac ventī . . . ruunt* (the two acts are virtually simultaneous); i. 227 *atque illum . . . adloquitur;* i. 302 *pōnuntque;* iv. 663 *dīxerat atque illam . . . conlāpsam aspiciunt.* 200

(3) Verbs

Simple Verbs for Compound. — Like other poets Vergil very often uses a simple verb instead of the compound current in prose. This is in part an archaism, in part the result of the avoidance of exact, prosaic expressions which the poets show in many ways. Further, the reader has room for the play of his imagination, supplying for himself what in prose is presented to him ready-made, so to speak. Cf. i. 9 *volvere* = *ēvolvere;* i. 35 *ruēbant* = *ēruēbant;* i. 83 *ruunt* = *prōruunt;* i. 85 *ruunt* = *ēruunt;* i. 173 *pōnunt* = *dēpōnunt;* i. 203 *mittite* = *dīmittite;* i. 246 *it* = *exit.* 201

Dare, in Periphrases. — Vergil often uses periphrastic expressions consisting of some part of *dare* and a noun, the phrase being usually a substitute for a verb of kindred meaning with the noun; i. 485 *gemitum dat* = *gemit;* i. 398 *cantūs . . . dedēre* = *cantāvēre;* ii. 243 *sonitum . . . dedēre* = *resonuēre;* iv. 370 *lacrimās . . . dedit* = *lacrimāvit;* iii. 566 *clāmōrem . . . dedēre* = *clāmārere, resonuēre.* A favorite phrase is *dare ruīnam,* 'to fall in ruins.' 202

(4) Miscellaneous

Vergil's Love of Elaborate Language. — A very important trait of Vergil's style is his love of elaborate language. He avoids commonplace and familiar words of everyday life; for 203 *frūmentum* he writes *Cererem* i. 177; for *pānem* he uses *Cererem* again, i. 701 (cf. § 189). For *aqua* he writes *lympha* i. 701, *latex* iv. 512, *unda* vi. 229. A mill for grinding corn he calls *Cereālia arma* i. 177; 'to strike a fire' is *sēmina flammae abstrūsa in vēnīs silicis quaerere* (cf. vi. 6). — Vergil loves, also, to substitute for familiar phrases, modes of expression, and constructions, more or less obvious modifications or inversions thereof. So in i. 195 we have *vīna . . . quae . . . cadīs onerārat* instead of the prose *vīna quibus cadōs onerārat*. Cf. also i. 314 *sēsē tulit obvia*; i. 562 *solvite corde metum*; vi. 229 *sociōs circumtulit undā*. The prose phrases here would be *sēsē tulit obviam, solvite corda metū, sociōs circumtulit aquam*. Examples are very numerous; many will be discussed in the notes.

2. *The Order of Words*

204 **Free Order of Words in Poetry.** — Everywhere in Latin the order of words is less stereotyped than that which is usual in English sentences, partly because a Latin sentence is a word picture, in which the meaning is developed stroke by stroke, the various parts being introduced in the order of their importance, partly because Latin loves to keep the meaning in suspense until the very end, so that the last word completes both the form and the meaning of the sentence. The inflectional system, which alone makes this freedom possible, helps to relieve the very difficulty it creates, since a competent knowledge of inflectional forms usually suffices to tell us what words belong together. In verse the order of words is often more intricate even than that of prose; the poets, by artistic placing and grouping of words, secure the happiest effects. The most emphatic places in a verse are the beginning (except for the subject, unless this precedes an introductory particle) and the end (except for the verb). In general, any wide departure from the normal order arrests attention and gives emphasis to the word not in its normal place. In Vergil's usage we may note the following points:

205 (1) A noun and its modifier or a verb and its object are set at opposite ends of the verse, the emphatic places; i. 50 *Tālia . . . volūtāns;* i. 74 *omnīs . . . annōs;* i. 353 *ipsa . . . imāgō.*

206 (2) The word bearing the chief emphasis is often set at the end of its clause and the beginning of a verse; this is especially true of verb forms. Cf. i. 11 *impulerit;* i. 20 *audierat;* i. 49 *praetereā;* i. 62 *inposuit;* i. 493 *bellātrīx.* Examples occur on almost every page.

207 (3) Special cases. — A good example of the effect to be gained by placing words out of their normal positions is i. 195 *vīna bonus quae . . . onerārat Acestēs . . . dederatque . . . hērōs;* the separation of *bonus, Acestēs,* and *hērōs* gives each word unusual weight by forcing the mind to dwell on each to determine its function. Cf. the place of *dea* i. 412, and of *improba* ii. 80.

208 (4) In prose an attribute of two or more substantives usually stands before or after them all; in verse it is often set between the nouns; iv. 588 *lītora et vacuōs sēnsit . . . portūs;* vii. 332 *nē noster honōs īnfrāctave cēdat fāma locō* (here the idea of *noster* and of *īnfrācta* belongs with both nouns).

209 **Postposition of Conjunctions.** — In prose a connecting particle or conjunction usually stands first in its phrase or clause. In poetry the striving for emphasis is more constant and so we frequently find such words postponed; *et* especially is often so treated. Cf. i. 262 *longius et volvēns;* i. 413 *cernere nē quis posset;* i. 195 *vīna bonus quae deinde,* etc.

210 **Position of Prepositions.** — The preposition, especially if dissyllabic, frequently follows its noun in poetry; in prose this use is confined to certain prepositions and certain combinations. Cf. i. 32 *maria omnia circum;* i. 466 *Pergama circum.* Unrelated words sometimes stand between the preposition and its noun; ii. 278 *circum plūrima mūrōs;* iv. 233 *super ipse suā mōlītur laude labōrem.* — A preposition having two or more objects is sometimes set between them; i. 13 *Ītaliam contrā Tiberīnaque longē ōstia.*

211 **Tmesis.** — Compound words are sometimes resolved into their elements, which are then separated by an intervening word or words; i. 610 *quae mē cumque vocant terrae;* v. 603 *hāc celebrāta tenus . . . certāmina;* x. 794 *pedem referēns* ('dragging') *et inūtilis inque ligātus cēdēbat.* Cf. 'the love of God to us ward.'

212 **Juxtaposition.** — Words which express contrasted ideas (less often those expressing related ideas) are frequently set side by side; i. 184 *nūllam, trīs;* i. 243 *penetrāre . . . intima tūtus rēgna;* i. 349 *impius ante ārās.*

3. *Miscellaneous*

213 **Ellipsis.** — Ellipsis, i.e. the omission of words necessary to the grammatical structure of the sentence, is common in Vergil, partly out of considerations of metrical convenience, partly because the good taste and fine aesthetic sense of the poet led him to omit words in themselves slight and unemphatic and easily supplied from the context. Note:

214 (1) The omission of pronoun forms, especially from *is, ea, id.* The omission occurs (a) in the predicate; i. 12 *Tyriī tenuēre colōnī* (sc. *eam*); i. 63 *premere* (sc. *eōs*); i. 62 *inposuit* (sc. *eīs*); i. 79 *tū dās* (sc. *mihi*); i. 80 *facis* (sc. *mē*) *potentem.* — (b) in the subject, before an infinitive; i. 218 *seu* (sc. *eōs*) *vīvere crēdant.*

215 (2) The omission of parts of *esse*, whether this verb is used independently or as an auxiliary. Even in prose *est, sunt,* and *esse* (especially with the future infinitive) are freely omitted and examples of such omission in Vergil need not be given. The poets, however, even omit *sum, sumus, es, estis,* and the parts of *eram;* i. 558 *advectī* (*sumus*); ii. 651 *effūsī* (*sumus*); i. 237 *pollicitus* (*es*); v. 192 *ūsī* (*estis*). A striking case is the ellipsis of *es* in a question, i. 329 *an Phoebī soror? an nymphārum sanguinis ūna?*

216 (3) The omission of verbs of speaking or answering (*ait, dīcit, respondet*), common in all poetry; i. 37 *haec sēcum* (*ait, dīcit*); i. 76 *Aeolus haec contrā* (*ait* or *respondet*).

217 (4 For the ellipsis of the reflexive pronoun and its results see § 39.

218 **Parataxis.** — In the earlier and less artificial stages of a language clauses are arranged side by side either without conjunctions or with coördinating conjunctions, no attempt being made to indicate their logical relations. This arrangement is called parataxis (coördination). Latin prose in the main prefers hypotaxis or subordination, clause being subordinated to clause in such a way as to bring out with the nicest care their logical relations. The poets, partly as a matter of convenience, partly from love of the archaic, often use paratactic forms. In Vergil we recognize several forms, effected:

219 (1) By the use of parenthetical sentences; i. 12 *Urbs antīqua fuit — Tyriī tenuēre colōnī* (instead of *quam Tyriī*, etc.); i. 150 *iamque facēs et saxa volant — furor arma ministrat* (instead of *furōre arma ministrante*, or *cum arma furor ministret*); i. 530.

220 (2) By the use of clauses arranged asyndetically, i. e. without conjunctions; i. 159 *est . . . locus: īnsula portum efficit* (instead of *locus ubi īnsula*, etc.); ii. 172 *Vix positum castrīs simulācrum: ārsēre . . . flammae* (instead of *cum . . . flammae*).

221 (3) By the use of clauses closely connected by *et*, *-que*, *ac*, *atque* (cf. §§ 199, 200); ii. 692 *Vix ea fātus erat subitōque . . . intonuit* (for *cum subitō*, etc.); iii. 8 *Vix prīma incēperat aestās et pater . . . iubēbat* (for *cum pater . . . iubēbat*).

222 **Parallelism.** — Vergil frequently expresses an idea twice within the limits of a single verse or of adjacent verses, using slightly varying forms of expression. Such parallelism is characteristic of Hebrew poetry, e.g. the Book of Proverbs and the Psalms. Cf. 'Rebuke me not in thy wrath, neither chasten me in thy hot displeasure.' In Vergil the use is probably an outgrowth of his love of epic fullness of expression (see §§ 182, 183). For examples see i. 19–22, 27, 41, 201, 216, 219, 282, iii. 718.

223 **Alliteration.** — Alliteration, i. e. the repetition of the same

letter, usually a consonant, at the beginning of successive or adjacent words or syllables, is highly characteristic of the native Italian poetry. That poetry was fond of jingles and assonances of all sorts; to some extent it employed rhyme. In some prose writers, too, alliteration is not uncommon. The Augustan poets, however, following Greek practice, use alliteration sparingly. Many good examples, nevertheless, are to be found in Vergil; i. 55 *māgnō cum murmure montis;* i. 81 *cavum conversā cuspide montem impulit;* i. 124 *māgnō miscērī murmure;* i. 214 *tum vīctū revocant vīrīs.*

224 **Onomatopoeia.** — Like all true poets Vergil repeatedly acts in the spirit of the rule that in poetry the sound should seem an echo of the sense, for often he is plainly seeking by the sound of the words he employs to impress an idea more forcefully upon the reader's mind. We must not forget that Latin poetry, thanks largely to the practice of public recitations (§ 30), was addressed as much to the ear as to the eye. Onomatopoetic verses are to be found everywhere in Vergil; cf. i. 55, 87, 105, 147; ii. 313; viii. 596 *quadrupedante putrem sonitū quatit ungula campum.*

225 **Vergil's Indirection.** — In many cases Vergil does not directly convey information or supply all the details which go to make up a picture or which belong to a given event, but allows the reader to draw inferences or supply details for himself. This is part of the poet's art; in a long poem a full narration of details would often be most wearisome. Besides, there are many matters of detail which Vergil might well have despaired of treating with the dignity proper to an epic poem. In i. 130 Vergil does not say explicitly that Neptune attributed to Juno the storm which has just harassed the Trojans, but one feels instinctively that such is his meaning. For other instances of this trait — which for want of a better name we may perhaps call 'indirection' — see the notes on i. 187, 194, 438.

D. PROSODY OF VERGIL

I. THE DACTYLIC HEXAMETER

Meter or Rhythm. — Meter or rhythm is the distinguishing 226 mark of poetry. Once three arts — poetry, music, and dancing — were very closely united. All three had to do with relations of time; all three were governed by the same principle, harmony. 'Harmony consists in repetition, just as two or more parallel lines agree or harmonize because one repeats the conditions of the other. So in poetry, or music, or dancing, a certain succession of accents, or notes, or steps is repeated, thus establishing the relation of harmony.' This use of harmony, when reduced to a system, is called rhythm or meter.

The Origin of Meter. — We know that dance and march 227 alike are divided into equal measures and that each of these measures begins with a movement of the body slightly more vigorous than those which accompany the remaining parts of the measure. Hence, in the days when song and dance and march were intimately associated (§ 226), it was of course necessary that the song too should be divided into equal measures and that the beginning of each measure should be more forcibly intoned, to correspond to the more vigorous movement of the body in the dance or march. In this way was developed the fundamental requirement of rhythmical or metrical composition, namely, that what is said shall be divided into equal measures, the first part of each measure having a special stress or ictus.

Latin Rhythm Quantitative. — In seeking to secure harmony 228 or rhythm all peoples deal, of course, with precisely the same material, sound; they differ in the way they arrange sounds to secure metrical effects. In English, for instance, rhythm depends on the proper succession of accented and unaccented sounds; among the Greeks and the Romans rhythm depended on the proper succession of heavy and light syllables.[1] In other words, English rhythm is accentual, the classical rhythm was quantitative.

229 **Syllables.** — In Latin rhythm the unit of measurement is the light syllable. Bearing in mind the relations once existing between poetry, the march, and the dance (§§ 226, 227), we may fairly represent this by the musical character ♪. The heavy syllable has twice the time of a light, and so may be represented by ♩. In Vergil these are the only syllable values to be considered.

230 **Feet.** — As in ordinary speech syllables are combined to form words, so in verse syllables are combined to form verse-words, called measures, or, more often, feet. In Vergil we have two kinds of feet, the dactyl and the spondee. The dactyl consists of a heavy syllable followed by two light syllables, the spondee of two heavy syllables. In musical notation the dactyl = ♩ ♪♪, the spondee = ♩ ♩. The two feet are thus completely equivalent, each to the other.

231 **Ictus; Thesis; Arsis.** — The first syllable of the dactyl and the spondee is always more strongly intoned (stressed) than the others (cf. § 227). To this stress the name *ictus* (literally, 'stroke') is given. The part of the foot which bears this ictus is called the *thesis;* the unaccented part is called the *arsis.* The names thesis and arsis are Greek in origin, and mean respectively 'a setting down' and 'a lifting up'; thesis refers to the setting down of the foot in beating time or in marching or to the downward stroke of the hand in beating time, arsis to the raising of the foot or the hand.

232 **Verses; the Hexameter.** — As words in ordinary speech are combined into sentences, so in poetry verse-words or feet are

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[1] *Vowels* are best distinguished as *long* or *short*, *syllables* as *heavy* or *light*. A heavy syllable is one which contains a diphthong or a long vowel, or one whose vowel, though itself short, is followed by two consonants, not a mute and a liquid. For syllables containing a vowel that is followed by a mute and a liquid see §250. Syllables which contain a short vowel that is followed by a single consonant are light. A syllable, then, may be heavy though its vowel is short. It is assumed that the student is familiar with the rules of quantity.

grouped into lines or verses. In the form of verse used by Vergil six feet are grouped in each line; the verse is therefore known as hexameter, 'six-measured.' In consequence of the prominence of the dactyl in this verse, at least in its Homeric forms,[1] the verse is known also as dactylic. Thus the full title of the verse is dactylic hexameter.

Infinite variety is possible in the grouping of the dactyls and the spondees which go to make up the verse. Some restrictions, however, are to be noted. The last foot is regularly a spondee; the fifth foot is usually a dactyl. The dactyl and the spondee may be used at will in the first four feet. The scheme of the dactylic hexameter will thus be as follows: 233

–́ ⏑ ⏑	–́ ⏑ ⏑	–́ ⏑ ⏑	–́ ⏑ ⏑	–́ ⏑ ⏑	–́ –
or	or	or	or	seldom	or
–́ –	–́ –	–́ –	–́ –	(–́ –)	–́ ⏑
					(§ 234)

A verse with a spondee in the fifth foot is called spondaic; such verses are rare and end usually in a word of four syllables. A preponderance of dactyls gives to a verse a light, graceful, rapid movement; a preponderance of spondees gives a slow, solemn, stately movement.

Syllaba Anceps. — In theory (§ 233) the last syllable should be heavy, but in practice many hexameters end in syllables which are in themselves light, but are treated as heavy to suit the requirements of the verse. Since the last syllable may, apparently, be heavy or light at the poet's will, without regard to the theoretical requirements of the metrical scheme, it is commonly known as the *syllaba anceps*, 'the doubtful (unfixed) syllable.' The symbol for the *syllaba anceps* in the dactylic hexameter is ⏓; the lower marking indicates the syllable theoretically required, the upper the permissible substitute. 234

The Caesura. — In a long line like the hexameter the voice 235 naturally seeks a rest at or near the middle of the verse. Hence the hexameter is usually broken into two nearly equal parts by a pause, called the *caesūra*[1]; this verse-pause comes regularly within the limits of a foot. When this foot is a dactyl, the caesura is said to be masculine if it comes after the heavy syllable, feminine if it comes after the first light syllable. Roman poets greatly prefer the masculine caesura. Caesuras are named also from their position in the verse, as follows: trithemimeral, occurring after the third half-foot, penthemimeral, occurring after the fifth half-foot, hephthemimeral, occurring after the seventh half-foot, etc. The commonest is the masculine penthemimeral; next in order of frequency is the hephthemimeral. Less often the principal verse-pause is the feminine penthemimeral. Examples of these in order are:

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[1] In the Homeric poems dactyls form 68 % of all the feet, in Vergil they form out 44 %. The difference arises from the preponderance of long vowels in Latin.

i. 12 Ụrbs antị̄qua fuịt ‖ Tyriị̄ tenuẹ̄re colọ̄nī[2]
i. 6 ị̄nferrẹtque deọ̄s Latiọ̄ ‖ genus ụnde Latị̄num
iv. 486 spạrgēns ụ̄mida mẹlla ‖ sopọ̄riferụmque papạ̄ver.

Sometimes there are two distinctly marked caesuras.

236 One other matter, of great importance, requires attention. Though in very many verses the caesura corresponds to a sharp break in the meaning (cf. i. 1, 6, 8, 12, 16, 18, 22, 26, 31), in many other cases there is a caesura though in point of sense all the words of the verse are to be taken closely together; cf. i. 9, 15, 21, 23, 25. A good way to appreciate such verses is to read and reread similar lines in Longfellow's *Evangeline*. Cf., for instance, these:

Lịst to the mọurnful tradịtion ‖ still sụng by the pịnes of the fọrest
Whẹn in the hạrvest hẹat ‖ she bọre to the reapers at nọontide

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[1] Caesura is frequently defined as the break made in the rhythm of a verse when a word ends within a foot. Every verse contains several such breaks, since words end more often within a foot than with one. In this book, however, the term caesura is applied only to pauses, more or less distinctly marked, by which a verse, in form or in sense, is divided into two (sometimes three) parts. A convenient sign to mark the place of the caesura is ‖.

[2] The dots beneath the lines mark the places of the metrical accents.

In these and many others there is absolutely no break in the sense, yet the verse-pause is clearly defined. The reading of an hexameter verse has well been likened to climbing a hill, resting a moment on the summit, and then descending the other side.

The Diaeresis. — Sometimes the verse-pause comes at the 237 end of the fourth foot; this is called the bucolic diaeresis,[1] because it is most frequent in pastoral poetry (§ 46). It is not common, however, in any Latin poet. Further, the bucolic diaeresis is usually accompanied by a penthemimeral caesura (§ 235).

Word Accent. — In the last two feet, word accent (i.e. the 238 accent which a word has in common speech) and the verse accent or ictus usually coincide. In the other feet they are commonly different. The Romans in such cases carefully brought out *both* accents. We do this often in English verse. In the following couplet the dots beneath the line mark the ictus, the marks over the words the word-accent.

> Hé does wéll too who keeps thát clue the mild
> Bírth-goddess and the austére Fates fírst gave.

Here the two accents repeatedly stand side by side; in the second verse the juxtaposition in one case is the more noteworthy because it is due to an intentional change in the pronunciation of *austere.*

In reading Vergil's hexameters, therefore, we must respect both the word accent and the verse accent or ictus. As helps toward the attainment of skill in such reading we should minimize the stress given to the verse accent and pay the most careful attention to the quantity of the various vowels and syllables. The attempt to preserve the two sets of accents is not easily successful, but all possible effort should be made in this direction.[2]

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[1] The term diaeresis is applied to any break made by the simultaneous ending of a foot and a word.

[2] See Hale, "Proceedings American Philological Association," XXVI-XXXI, also Howard "The Quantitative Reading of Latin Verse" (Scott, Foresman and Company).

II. The Metrical Licenses of Vergil

239 **Licenses Defined.** — The exigencies of metrical composition are such that Latin poets, like English writers, frequently decline to be bound down by a rigid adherence to the general laws of versification or pronunciation. These departures from normal usage are commonly spoken of as licenses; some are in fact archaisms. Vergil allows himself no licenses beyond those to be found in other Latin poets.[1]

240 **I and U as Consonants.** — Vowel *i* and vowel *u* are sometimes treated as consonants (i.e. as equivalent to English *y* consonant or *w*), and then help to make the preceding syllable heavy. Cf.:

ii. 16 aedificant sectāque intexunt *abiete* costās
v. 432 *genua* labant, vāstōs quatit aeger anhēlitus artūs.

So too *ariēs* ii. 492, *pariēs* ii. 442, and *omnia* vi. 33 count as dissyllabic words, with a heavy penult.

241 **Diastole.** — Certain syllables that are light in prose are sometimes treated as heavy by Vergil. Sometimes he is permitting himself an archaism in retaining the original vowel quantity. We may note:

(1) Lengthening of the enclitic *-que*, in the thesis (§ 231); see iii. 91, iv. 146, vii. 186, etc. In such a case as iv. 146 *Crētes*QUE *Dryopesque fremunt pīctīque Agathyrsī*, we have to recognize a license, since a final syllable whose vowel stands before a mute and a liquid in the next word does not usually count as heavy.

242 (2) Retention of the original quantity; this occurs in nouns, adjectives, and verbs; *amōr* xi. 323; *Numitōr* vi. 768; *patēr* v. 521; *pulvīs* i. 478; *vidēt* i. 308; *peterēt* i. 651; *āmittēbāt* v. 853. Vergil lengthens final syllables in *-t* in verb-forms only in the second, third, and fourth theses.

243 (3) Lengthening before the caesura; this occurs in nouns

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[1] Teachers will find a much more detailed treatment with discussion of difficult verses in 'The Metrical Licenses of Vergil,' by Harold W. Johnston (Scott, Foresman and Company).

and verbs; *domūs* ii. 563; *nemūs* iii. 112; *iactētūr* i. 668; *obruimūr* ii. 411; *datūr* v. 284.

(4) Syllables properly light treated as heavy before a Greek **244** word; *can*ĪT *hymenaeōs* vii. 398; *languent*ĪS *hyacinthī* xi. 69.

(5) Miscellaneous examples; *petīt Euandrī* ix. 9; *graviā* **245** iii. 464. Vergil regularly makes the first syllable of *reliquiae* long. This was a metrical necessity; a word of three or four successive short syllables is impossible in hexameter verse.

Systole. — Occasionally a vowel ordinarily long appears as **246** short. This is a matter of metrical convenience, but may also represent a pronunciation current in popular speech. The few examples belong to one class, showing *-erunt* in the perfect indicative active, third plural; *steterunt* ii. 774, *cōnstiterunt* iii. 681, for *stetērunt* and *cōnstitērunt*.

Synizesis. — Often two vowels which properly belong to **247** different syllables are amalgamated, i.e. pronounced together in one syllable. This happens:

(1) In the forms of proper names with nominatives in *-eus* (§ 99). In the oblique cases these words are naturally cretics or end in cretics (a cretic = – ◡ –). This combination is, of course, utterly impossible in hexameter verse. The synizesis removes all difficulty; cf. *Oīle͡ī* i. 41; *Īlione͡ī* i. 120; *Eurysthe͡ō* viii. 292.

(2) In words which are in themselves cretics (§ 247), or **248** which, taken in conjunction with the preceding word, make a cretic. Such are *aere͡ī* (twice), *alve͡ō* (four times), *aure͡ā* (twice), *aure͡īs* (thrice), *e͡ādem* (x. 487), *e͡ōdem* (xii. 847), *ferre͡ī* (vi. 280).

(3) In miscellaneous examples; cf. *de͡hinc* i. 131, 256, etc.; **249** *sciō* iii. 602; *sēmi͡animis* (five times); *sēmi͡ūstus* (thrice). The last two words really fall under § 240, the *i* before *animis* and *ūstus* being consonantal. *deinde* is regularly of two syllables.

Vowel before Mute and Liquid. — A syllable containing a **250** vowel standing before a mute and a liquid (*l* or *r*) Vergil made heavy or light according to the needs of his verse. So in iii. 647 we have *Cyclōpas*, but in vi. 630 CY*clōpum*[1]; cf. also *Atrīdae* ii. 104, A*trīdae* ii. 415; *sacram* ii. 167, SA*crum* ii. 230; *Trīnacriā* iii. 440, *Trī*NA*cria* iii. 554. In ii. 663 we have *patris*, PAT*rem* side by side.

Note. — These variations result naturally from the two possible ways of pronouncing the mute and the liquid. (1) They may be pronounced together, with the following syllable. Since a mute and a liquid blend so easily as to take, practically, but the time of a single consonant, there is then nothing to make the preceding syllable heavy. (2) They may be pronounced separately, one going with each of the syllables involved. This separation makes the preceding syllable heavy; see footnote to § 228. In ii. 663 the pronunciation was *pa-tris*, *pat-rem*. Note carefully that whether the syllable containing a vowel before a mute and a liquid is treated as heavy or light, the quantity of the vowel itself is unchanged. When the mute and the liquid occur in separate words or in different elements of a compound word, they are to be pronounced separately; the first of the two syllables involved is then heavy. A final syllable ending in a vowel which stands before a mute and a liquid is usually treated as light.

251 **Varying Quantity of Proper Names.** — Latin poets allow themselves great freedom in the metrical treatment of proper names, especially those derived from the Greek. In some cases the quantity was evidently not fixed by common usage; in others the quantity was such that the name could not be used in verse unless the quantity was arbitrarily altered by the poet. In short the poet used the form of the name best suited to his verse. Cf. *Asiae* iii. 1, *Āsia* vii. 701; *Dīāna* i. 499, *Diāna* xi. 582; *Lāvīnia* i. 2, *Lavīnī* i. 258; *Sȳchaeus* i. 343, *Sychaeum* i. 348. This last change within six verses is especially significant.

252 **Elision; Echthlipsis.** — The coming together of two vowels not forming a diphthong, called hiatus, was objectionable to Roman ears, whether the vowels were in the same or in different words. Within a word hiatus was often removed by

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[1] The syllables in capitals are heavy, the corresponding syllables in italics light.

contraction. Hiatus between words was usually removed in poetry by elision ('crushing out') of the final vowel of the first word. Similarly, a vowel before *h* was elided; *h* necessarily stands between vowels and since it was virtually not sounded the one vowel really came directly before the other. If a word ended in *m* preceded by a vowel, both *m* and the vowel were elided. This form of elision is sometimes called echthlipsis. Its explanation is simple; final *m* was but lightly pronounced, so that a word ending in *m* practically ended in a vowel sound. Examples of elision are as follows:

(1) Of simple vowel; i. 3 *multum ille et terrīs;* i. 5 *multa* **253**
quoque et bellō passus; i. 7 *atque altae moenia Rōmae.*

(2) Of *m* and the preceding vowel; i. 3 *multum ille;* i. 22 **254**
ventūrum excidiō Libyae.

(3) Of a vowel, or *m* and preceding vowel, before *h;* i. 332 **255**
ignārī hominum; iii. 658 *mōnstrum horrendum.*

NOTE. — Authorities are not agreed as to how the elided part is to be treated in reading the verse. Some think that the two words were slurred together in some way, others that the elided part was entirely omitted. The former method can not be employed at all in the many cases involving elision at a decided caesura.

Hypermetric Verses; Synapheia. — Vergil occasionally closes **256**
a verse with a syllable ending in a vowel that must be elided before an initial vowel in the following verse. This linking together of two verses is called synapheia. In one case the verse ends in *m* preceded by a vowel, both of which are elided before the following verse. Such verses, since they seem to have one syllable too many, are called hypermetric verses. In most cases the hypermetric syllable is the enclitic *-que;* see i. 332, 448; ii. 745; iv. 558, 629; v. 422, 753; vi. 602. The other example is vii. 160

> Iamque iter ēmēnsī turrīs ac tēcta Latīnōrum
> ardua cernēbant iuvenēs.

257 **Hiatus.** — In some forty cases in his various poems Vergil does not elide (§ 252) a final vowel. Most of these fall into certain well-defined classes, thus:[1]

(1) At a marked pause in the verse;

i. 16 posthabitā coluisse Samō †: hīc illius arma
i. 405 et vēra incessū patuit dea†. Ille ubi mātrem
iii. 74 Nēreidum mātrī † et Neptūnō † Aegaeō
iv. 235 quid struit? aut quā spē † inimīcā in gente morātur

In the last two cases the hiatus is at the caesura, which is of the sort discussed in § 236.

258 (2) Between proper names, or when the vowel not elided belongs to a proper name, especially a Greek name. The final syllable of a Greek word is seldom elided. Cf.

i. 617 Tūne ille Aenēās, quem Dardaniō † Anchīsae
iii. 74 Nēreidum mātrī † et Neptūnō † Aegaeō

259 (3) Miscellaneous cases; cf.

iv. 667 lāmentīs gemitūque et fēmineō † ululātū.

260 **Semi-hiatus.** — In a very few cases a long final vowel or diphthong loses half of its quantity before an initial vowel, and is treated as if short. This is called semi-hiatus. Cf.

iii. 211 īnsulae * Īonio in[2] māgnō, quās dīra Celaenō
v. 261 victor apud rapidum Simoenta sub Īliō * altō

III. Miscellaneous

261 **Monosyllabic Ending to the Verse.** — A verse seldom ends in a monosyllable; in such cases the thesis (§ 231) of the last foot is commonly also a monosyllable, or there is elision before the monosyllabic verse-ending. Of the remaining examples some occur in verses borrowed in whole or in part from older poets, others in onomatopoetic verses (§ 224), the poet aiming at some particular effect. Examples are:

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[1] In the following examples hiatus is marked by an obelisk, †, semi-hiatus (§ 260) by an asterisk, *.

[2] The first *o* of *Ioniō* is short, though marked long in our Latin-English dictionaries and in most vocabularies.

(1) Imitations of older poets;

i. 65 Aeole, namque tibī dīvum pater atque hominum rēx
iii. 12 cum sociīs nātōque Penātibus et māgnīs dīs

The latter part of each of these verses goes back to Ennius (§ 72).

(2) Onomatopoetic;

i. 105 dat latus, īnsequitur cumulō praeruptus aquae mōns
v. 481 sternitur exanimisque tremēns prōcumbit humī bōs

In the first passage the abrupt ending helps to bring out the thought of the sudden fall of the heavy mass of water; the other verse seems to collapse at the end, and so to picture more effectively the fall of the ox in death.

262 **Incomplete Verses.** — There are in the Aeneid fifty-four incomplete verses. Two explanations of their presence have been offered: (1) that they are due to the fact that the Aeneid was left in an unfinished condition (§ 50); (2) that they are intentional variations from metrical uniformity. In favor of the latter it is urged that in general these lines are complete in sense. Examples of incomplete verses are i. 534, 560, 636; ii. 66, 233, 468, 614, 623, 640.

263 **Metrical Treatment of Repeated Words.** — In cases where a word or varying inflectional forms of a word are used twice or more in the same verse or in adjacent verses, the tendency among Latin poets seems to be to give such words and forms different metrical treatment unless some special effect of emphasis, exultation, pathos, or the like is to be gained through repetition with the same metrical value. Sometimes both methods are combined. Examples are:

264 (1) Different metrical treatment;

ii. 709 quō rēs cumque cadent, *ūnum* et commūne perīclum,
ūna salūs ambōbus erit
ii. 733 prōspiciēns, '*Nāte*,' exclāmat, 'fuge, *nāte*; propinquant.'

In the first passage we might have expected similar treatment, to give greater emphasis to *ūnum, ūna.*

265 (2) Similar treatment;

i. 421, 422 *mīrātur* mōlem Aenēās, māgālia quondam,
mīrātur portās strepitumque et strāta viārum.

The repetition effectively portrays the growing astonishment of Aeneas as he notes marvel after marvel. In i. 222 *fortemque Gyān fortemque Cloanthum*, the repetition adds to the pathos ('both were gallant men, yet both have perished'); in iii. 435 *ūnum* illud tibi, nāte deā, prōque omnibus ūnum, the repetition of *ūnum* makes still more emphatic the admonition of the seer. In iii. 623–627 *vīdī* egomet . . . *vīdī*, ātrō cum membra fluentia tābō manderet, the repetition of *vīdī* with precisely the same metrical treatment emphasizes the truth of the narrator's story.

266 (3) Similar and different treatment combined;

iv. 138 cui pharetra ex *aurō*, crīnēs nōdantur in *aurum*,
aurea purpuream subnectit fībula vestem.

By this arrangement harmony and variety are secured side by side.

E. THE MYTHOLOGY OF VERGIL

I. Introductory

267 **General Remarks.** — No one can fully understand and enjoy Vergil's poetry (or indeed any Latin poetry) without a thorough knowledge of the mythology of the Greeks and the Romans. The role which this mythology plays in the Aeneid is due in part to Vergil's careful study and imitation of the Homeric poems (§ 73), in part to his profound knowledge of the myths and legends of Italy. Vergil's object seems to have been twofold: (1) to reproduce in mythology, as in other matters, the spirit of the Homeric poems, and (2) to give the Aeneid a truly national character by making it the repository of all that was worth preserving of the myths of Rome and Italy. The names he uses — e. g. of divinities — are chiefly Roman, but the spirit of his mythology is mainly Greek.

Myths. — A myth is a story, in reality fictitious but ac- **268** cepted as true, dealing with supernatural beings and events, or with natural beings and events influenced by supernatural agencies. The myth belongs to a very primitive stage of man's mental and spiritual development. The myths of the Greeks and the Romans, as set forth in their writings, are a survival in widely altered form from a much cruder period than that represented by any of their historical or literary records.

Greek versus Roman Mythology. — Since Vergil's mythol- **269** ogy is partly Greek, partly Roman, we must consider the differences and the resemblances between the native mythologies of the two peoples. The Greek temperament was in the highest degree poetic, imaginative, and given to speculation. A feeling for beauty and symmetry was innate. The Roman mind was unimaginative, practical, and matter of fact; its sense of beauty, at least in the early times, was undeveloped. The Greeks gave bodily form and substance to every creation of their fancy, and from the earliest times made images of their gods. The Romans were slow to give their deities a definite personality. Later, they worshiped abstract conceptions like *Salūs*, *Fidēs*, *Spēs*, *Concordia*. The legends woven by the Greeks about the names of their deities were picturesque in the extreme; the few legends current among the Romans were bald and prosaic. The Romans were more interested in the ritual by which a deity could be propitiated than in the personality of the deity himself. Yet, **270** spite of this difference in the temperaments of the two peoples, there were many resemblances in their respective schemes of mythology. They were descended from the same parent stem, and so possessed by inheritance not only the same language, or to speak more accurately, closely related forms of the same language, but the same customs and the same fundamental modes of thought. The Romans were thoroughly alive to these resemblances, and came in course of time to identify all their more important deities, at least, with those worshiped in Greece.

271 **The Gods in the Aeneid.** — One reason for the importance of the gods in the Aeneid has been given (§ 267); the prominence assigned to them is part of its epic character, a reflex of the Homeric poems, which were written in an age of unquestioning belief in the existence of the gods and their interest and intervention in human affairs. Again, Vergil was seeking to bring about a religious revival, and to create among his countrymen the conviction that their fatherland had ever been under the special care of the gods (§§ 66–68).

272 In the following paragraphs an attempt will be made to give some sort of systematic account of the more important deities in the Aeneid. Considerations of space enjoin brevity; hence much of interest and importance will necessarily be omitted. The student should own (or at least have access to) a good classical dictionary, and constantly consult it to supplement the brief outline here given.

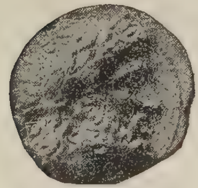
273 **The Pre-Olympian Gods.** — In the developed Greco-Roman mythology the important deities are represented as dwelling peacefully together either in heaven or on Olympus, a high mountain in northeastern Thessaly. Prior to this quiet stage is a long history, involving many changes, the story of which is variously told. One tradition was as follows. In the beginning earth, sea, and air were all mixed together. Over this confusion reigned a deity Chaos, with his wife Nyx (Night). Their son Erebus (Darkness) dethroned his father and married his mother. Erebus and Nyx were succeeded by their children Aether (Light) and Hemera (Day), who, aided by their son Eros (Love), created the sea, Pontus, and earth, called Ge or Tellus. Ge was married to Uranus (Heaven),

whom she had herself created. They had twelve gigantic children, called the Titans (*Tītānes*), whom Uranus feared so greatly that he imprisoned them in a dark abyss beneath the earth, called Tartarus. Presently, however, one of the Titans, **274** Cronos, aided by his mother, overpowered Uranus and dethroned him. He then released the Titans and gave them portions of the universe to govern. Cronos married his sister Rhea (also called Cybele), but was soon dethroned by his son Jupiter. Some of the Titans, led by Cronos, fought against Jupiter, but were defeated. Cronos now withdrew to Italy, and founded there a prosperous kingdom over which he reigned in peace for many years, under the name Saturn. Various giants now assailed Jupiter, among them Typhoeus, from whose eyes, mouths (he had a hundred dragon heads), and nostrils flames flashed. Another was Enceladus, who, on his defeat, was imprisoned in a burning cave beneath Mount Aetna. Henceforth Jupiter's supremacy was unquestioned. He and his brothers now divided by lot the dominions of Cronos; Neptune secured the sovereignty of the sea and all waters, Pluto of the underworld, Jupiter of heaven, together with a general supervision over the provinces of his brothers.

Of these traditions we get some echoes in the Aeneid. In **275** iv. 166 Tellus is described as *prīma*, which is usually taken to mean 'oldest of the gods.' In iv. 178 Terra is *parēns*. In vi. 580 the Titans are called *genus antīcum Terrae*, 'sons of earth born in days of old.' Elsewhere Vergil makes Rhea mother of the gods, calling her *māgna deum genetrīx* ii. 788, *Cybēbē* (= Cybele) x. 220, and *Berecyntia māter* (from Berecyntus, a mountain in Phrygia, sacred to Cybele or Rhea) vi. 784. According to iii. 111 ff. her worship was brought to Troy from Crete. There are references to Typhoeus (i. 665, ix. 716), and to Enceladus (iii. 578 ff.). The Italian god Saturnus is identified by Vergil with Cronos; his rule in Italy and the Golden Age inaugurated by him there are more than once referred to (i. 569, vi. 793, vii. 178 ff., 203, viii. 319 ff.).

II. The Olympian Gods

276 **Iuppiter.**[1] — Chief of the Olympian gods (§ 273) is Iuppiter, son of Cronus or Saturnus and hence called *Sāturnius* (iv. 372). He is *pater omnipotēns* (i. 60), *dīvum pater atque hominum rēx* (i. 65). He sways the affairs of gods and men alike with never-ending power, and frightens by his lightnings (i. 229). The chief seat of his worship was Crete, where as a child he had been hidden from his father's fury, protected by the Curetes, the aborigines of the island; see iii. 131. On Mount Ida near Troy there was a grove sacred to him; hence he is called *Īdaeus* (vii. 139). In accordance with the practice whereby the gods were honored with epithets formed from the names of places where they were especially worshiped, Iuppiter is called *Anxurus* (vii. 799) from Anxur in Latium. In Africa he was worshiped under the name *Iuppiter Hammōn* (iv. 198). *Iuppiter Stygius* (iv. 638), however, is not Iuppiter, but Pluto.


Iuppiter Olympius.

277 Iuppiter's weapons are the lightning and the thunderbolt, which are fashioned for him in the workshops of Vulcanus (§ 284): see viii. 424 ff. His armor-bearer is the eagle, which is often seen on coins grasping a thunderbolt in its claws; see v. 254 *praepes* (bird) . . . *Iovis armiger.* For the eagle as Iuppiter's favorite bird, see also i. 394 *Iovis āles.* The eagle also carried from earth to heaven Ganymedes, the favorite of Iuppiter, that he might be the cupbearer of the gods in place of Hebe, daughter of Iuno (§ 278); see i. 28, v. 254–257.

278 **Iuno.** — Next in rank to Iuppiter is his sister and wife, Iuno (cf. i. 46), called *Sāturnia,* as daughter of Saturnus (i. 23). As Iuppiter is *dīvum pater,* so she is *rēgīna deum* (i. 9, i. 46). For her friends she is able to win the favor of

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[1] In the following sections the names of the gods are consistently given in their Latin forms.

Iuppiter (i. 78–80). She is described as cruel and vengeful, hating the Trojans on account of the judgment of Paris, and is characterized as *saeva* (i. 4), *aspera* (i. 279), and *atrōx* (i. 662). In iv. 59 and 166 she appears as the goddess of marriage. Her special messenger is Iris (iv. 694 ff.) who makes her way back and forth from heaven on the rainbow (v. 609 ff.). Her favorite places were Argos (i. 24, iii. 547), Carthage (i. 12 ff.), Samos (i. 16). In iii. 552 she is called *dīva Lacīnia*, from the famous temple in her honor on the Lacinian promontory on the southern coast of Italy. In vi. 138 *Iūnō Īnferna* is Proserpina, wife of Pluto, just as in iv. 638 *Iuppiter Stygius* is Pluto himself.

Iuno Lacinia.

279 **Minerva** (Greek **Pallas Athene**). — Minerva is the maiden goddess (*innūpta* ii. 31) of war and of wisdom. In the former capacity she is *armisona* (iii. 544), *armipotēns* (ii. 425), and *praeses bellī* (xi. 483), and wears as a breastplate the *aegis*, or famous shield of Iuppiter, bearing in the centre the baneful head of the Gorgon Medusa (ii. 616, viii. 354, 435 ff.). As goddess of wisdom she helps the Greeks to build the wooden horse by means of which they capture Troy (ii. 15); for her friendship for the Greeks during the siege of Troy see also ii. 162, 163. At the games celebrated in honor of Anchises (§ 56) one of the prizes is a slave girl *operum haud ignāra Minervae* (v. 284), i.e. well skilled in spinning and weaving; cf. vii. 805. According to one story she was born near Lake Tritonis in Africa, and so is often called *Trītōnia* or *Trītōnis* (ii. 171, 226, 615, xi. 483). She alone of the gods is permitted by Iuppiter to wield his thunderbolts (i. 42 ff.).

Minerva.

280 **Venus.** — Venus, the goddess of love (iv. 33, xi. 736) and beauty, was the daughter of Iuppiter (i. 250, 256) and of

Dione (iii. 19). Her son Aeneas (i. 231, 585, 590) therefore himself declaims descent from Iuppiter, saying (vi. 123) *et mī genus ab Iove summō* (*est*). She was believed to have risen from the foam of the sea near Cythera, an island off the southern coast of the Peloponnesus, and so was called *Cytherēa* (i. 257, 657, etc.). Other places loved by her were Paphos and Idalium in Cyprus (i. 415, 681, x. 51 ff.). In i. 720 she is called *Acīdalia*, after a fountain named Acidalius, in Boeotia, a province of central Greece. As the mother of Aeneas, and on account of the judgment of Paris, she is always deeply interested not only in Aeneas's welfare, but in that of the whole Trojan race (cf., e.g. i. 229–253, i. 657 ff., ii. 589 ff.).

Venus.

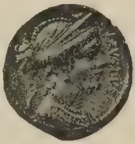
281 **Apollo** (Greek **Phoebus Apollo**). — Apollo is the god of light, of oracles, of music, of the healing art, and at times, also, of war. He was born on the island of Delos and hence is called *Dēlius* (iii. 162, vi. 12). Other places frequented by him were Thymbra, near Troy, and Patara, a seaport town of Asia Minor in Lycia, where he had a famous oracle; hence he is called *Thymbraeus* (iii. 85), and his *Lyciae sortēs*, 'Lycian oracle,' is mentioned iv. 346. From Grynium, another small town in Asia Minor, he is called *Grȳnēus* (iv. 345). It is as a god of oracles that Apollo figures most largely in the Aeneid (iv. 376); the seats of his chief oracles are Delphi (ii. 114) and Cumae in Campania (vi. 9 ff.). He not only has the gift of prophecy himself but can bestow it upon others (xii. 393 ff., vi. 11, 12). As a god of war he is called *arcitenēns* (iii. 75); arms rattle on his shoulders as he walks (*tēla sonant umerīs* iv. 149); he helps Octavianus at Actium (viii. 704; cf. §§ 18, 67). He is god of music (xii. 394) and leader of the dance (iv. 145). He is described as beautiful (*pulcher* iii. 119), with long, flowing locks (*crīnītus* ix. 638; cf. *fluen-*

Apollo.

tem . . . crīnem iv. 147). He can teach others also how to play the lyre (xii. 394). He is god, too, of the healing art (x. 315), and father of the physician Paeon (vii. 769). As sun-god (iv. 119, xi. 913) he is called *Sōl* (i. 568, vii. 11), and *Tītān* (iv. 119), since according to one account the sun-god was son of Hyperion, one of the Titans (§ 273).

Diana as Huntress.

Diana. — Diana, the goddess of hunting and sister of Apollo (cf. i. 329), is called *Lātōnia* (xi. 534), as being the daughter of Latona (cf. i. 502). Her attendants are the Thracian forest nymphs, the *Orēades* (i. 500). As Apollo was the sun-god, so Diana was the moon-goddess; in ix. 405 she is called *astrōrum decus*, 'brightest glory of the star-land.' She is identified also with Hecate (iv. 511), a goddess especially of the underworld and of witchcraft, but regarded also as a moon-goddess; see x. 537. Hecate was the goddess also of crossroads and so called *Trivia* (vi. 13, etc.). She is called also *tergemina* (iv. 511), 'triple-formed,' and is represented in works of art frequently by three statues standing back to back. 282



Diana as Moon-goddess.

Mars.

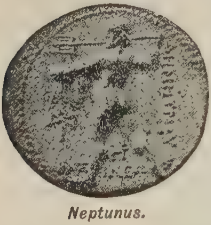
Mars. — Mars is the god of war (*armipotēns* ix. 717), who decides the issue of all battles (xii. 179), and goes forth to war with giant strides (*Grādīvus pater* iii. 35). The Cyclopes, or workmen of Vulcanus, build for him the war-chariot with which 'he rouses men, yea, whole cities to martial fury' (viii. 433, 434). His favorite haunt is Thrace (iii. 13). 283

Vulcanus.

Vulcanus. — Vulcanus, the husband of Venus (viii. 372), was the lord of fire and so called *ignipotēns* (viii. 414). He was brought up on the island of Lemnos and so was called *Lemnius* (viii. 454). His skill in the working of metals is described in viii. 425 ff 284

In particular he fashions, with the aid of the Cyclopes (Brontes, Steropes, and Arges), the thunderbolts of Iuppiter, and the shield of Aeneas (§ 60). His workshop was situated on Lipara, an island off the north coast of Sicily (viii. 417 ff.).

285 **Neptunus.** — Neptunus, brother of Iuppiter and Iuno (i. 130), was lord of the deep (i. 138; cf. § 274); he calms the sea (i. 142), and rides over its waves at will in his chariot (i. 147, 155). He has a palace in the waters of the Aegean sea, and so is called *Aegaeus* (iii. 74). The symbol of his sovereignty was the trident (i. 138, 145).

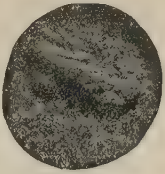

Neptunus.

286 **Mercurius.** — Mercurius, son of Iuppiter (iv. 223) and Maia, daughter of Atlas (i. 297), was born on Cyllene, the highest mountain in the Peloponnesus, and hence is called *Cyllēnius* (iv. 252; viii. 139). He is the messenger of the gods, conveying and interpreting their will to men (i. 297 ff., iv. 238 ff., etc.). To aid him in his duties as messenger he has wings (i. 300, 301), and wears the *tālāria*, winged sandals (iv. 238 ff.). It is his function, also, to conduct the souls of the dead to their final resting-place; he carries a wand which enables him to do as he will with such spirits. He can also, by means of this wand, give sleep or take it away (iv. 242 ff.). His appearance is described in iv. 558 ff. See Shelley's delightful translation of the 'Homeric Hymn to Mercury.'

Mercurius.

287 **Bacchus.** — Bacchus, the god of the vine and its product, was born on Nysa, a mountain of unknown location, identified by classical writers with various places in Europe, Asia, and Africa (vi. 805). He was especially fond of Naxos (iii. 125) and Cithaeron, a mountain in Boeotia, near Thebes (iv. 300-303). His worship was conducted in wild and orgiastic fashion, in the woods or on mountain slopes, especially by

women, called *Bacchantes* or *Maenades* (cf. iii. 125, vii. 385–405). As the god that makes men unbend and frees them from care he is called *pater Lyaeus* (iv. 58).



Ceres.

Ceres. — Ceres was the goddess of agriculture; hence her name is used both for *frūmentum* and for *pānis* (§ 203). A temple in her honor at Troy is mentioned in ii. 713. Ceres was worshiped, too, as a giver of laws to men: cf. the epithet *lēgifera* applied to her, iv. 58. 288

III. Other Deities

Minor Water Deities. — Ancient writers represent the waters 289 of the sea, of rivers, and of fountains, the fields and the forests, as all alike peopled with numerous gods and goddesses. Attendants of Neptunus are Glaucus, Palaemon the god of harbors (v. 241, 823), Nereus and his daughters (the Nereides), and Phorcus, brother of Nereus (v. 240, 822 ff.). Of the Nereides Thetis, Doto, Galatea, and others are mentioned (v. 825, ix. 102); their mother Doris is referred to in iii. 74. Cymothoe, too, and Triton appear in Neptunus's train (i. 144), and help him in his work; Triton is famed for the skill with which he blows his snail-shaped horn (x. 209). Portunus (v. 241) is identical with Palaemon, being in fact the Roman counterpart of the latter deity. The deities of certain streams are also mentioned, e.g. of the Tiber (viii. 31 ff., 64), and of the Crinisus in Sicily (v. 38).

The Nymphae. — The deities dwelling in springs and foun- 290 tains were called *nymphae* (i. 167, 168). Of these Iuturna, mother of Turnus (xii. 138 ff., especially 146) and Albunea, the nymph resident in one of the sources of the Tiber, are especially mentioned (vii. 83 ff.). In the grove about the spring of Albunea was a famous dream-oracle. The deities of the waters are conceived of as completely personal.

291 **Deities of Forest and Field.** — Not only the waters but the forests also were peopled with deities; in fact, every place had its own peculiar god or goddess. *Nympha* is the general name for such deities, as well as for the fountain goddesses (§ 290). In iii. 34 Aeneas worships the *nymphae agrestēs*, in consequence of the strange happenings attendant upon his attempt to gather the shafts of cornel and of myrtle. On reaching the island of Ortygia, near Syracuse in Sicily, the Trojans worship the *nūmina māgna locī* (iii. 697). A significant passage is vii. 136 ff. The Trojans are come at last to Italy; an incident, trifling in itself but important as fulfilling in innocent fashion a prediction which had sadly disturbed them, has made their hearts beat high with hope. Gratefully, therefore, they invoke the gods in prayer, among others the *nymphae* and the *genius locī*, i.e. the god under whose
292 special care and patronage this place was. The *genius locī* was regarded as concealed under divers forms. For example, in v. 77 ff., we have a description of a sacrifice of milk and blood to the spirit of Anchises. A great snake glides out from the foot of the funeral mound on which the offering was laid and consumes the milk and the blood. The Trojans scarce know whether to consider the serpent the *genius locī* or some special spirit attendant upon Anchises. Nymphs mentioned by name are Ida, mother of the Trojan warrior Nisus (ix. 177), Egeria, a nymph in the grove of Diana by Aricia (vii. 763), Feronia, at Anxur (vii. 800), Carmentis, a nymph of prophetic powers (*vātēs fātidica* viii. 336 ff.), mother of Evander, the Arcadian hero who founded the city of Pallanteum (§ 57), and Marica, a nymph at Laurentum, wife of the woodland god Faunus and mother of Latinus (vii. 47).

293 **Saturnus; Faunus.** — Deities of forest and field, of more importance than those named in the preceding paragraph, were Saturnus and Faunus. Saturnus, as has been said above (§ 275), was identified by Vergil with Cronos. Faunus, grandson of Saturnus (vii. 48 ff.), is described as a god that

loved the woods (*silvicola* x. 551). In xii. 766 ff. he appears as the national god of the Italians. He is called *fātidicus genitor* and his oracle is described at length in vii. 81 ff.

Ianus. — Ianus was an Italian god of beginnings and of **294** gateways. In the latter capacity he is *bifrōns*, 'two-headed' (vii. 180), since gates face two ways, and is especially the guardian of the gates of the temple of war (§ 16); see vii. 607 ff. He is mentioned, too, as founder of a city called *Iāniculum*, on the hill of that name (viii. 357, 358).

Ianus.

Vesta; The Penates; the Lar. — Vesta was **295** the goddess of the fireside and of the fire burning there. As one of the oldest of Roman deities she is called *cāna*, literally 'hoar,' 'hoar-headed' (i. 292, v. 744). Vergil represents Aeneas as bringing her statue and her worship from Troy (ii. 296); her temple in Troy is mentioned in ii. 567 ff. Im- **296** portant deities in the Aeneid are the Penates, properly friendly house-spirits who secured to the family its daily bread. The name seems to be connected with *penus*, 'food,' 'daily bread'; *penus* is itself connected with *penitus*, *penetrō*, *penetrālia*. The Penates are thus the gods of the inner and more sacred portions of the house. Closely associated with the Penates **297** was the Lar or *Lār Familiāris*. The Lar, with the two Penates, presided over all the fortunes of the house, standing in the most intimate relation to all its experiences, its joys and sorrows, its good fortune and its misfortune, and all events of importance to the family circle, births, deaths, marriages, departures on journeys and returns therefrom. Since the hearth was the centre of the family life it was especially sacred to the Lar and the Penates (as well as to Vesta); here their images were set up and here sacrifice of food and drink was made to them at each meal.

The Romans always conceived of their state as a great **298** family, a large household; hence the state, like the individual home, had its Vesta, its Lar, and its Penates. In the *Ātrium Vestae* at Rome a fire was kept always burning by the Vestal Virgins. In Vergil's time the belief was current that the Penates of the Roman state had been brought by Aeneas from Troy to Lavinium. Representations of the Penates similar to these were sacredly kept in a special shrine in the *Ātrium Vestae.* At the very outset of the Aeneid (i. 5) Aeneas's purpose is described as twofold, to build a city and to bring his gods into Italy. In ii. 296 the spirit of Hector brings to Aeneas 'Vesta and Vesta's never-dying fire.' Aeneas (iii. 11), speaking of his departure from the land of Troy, says 'I move out upon the deep, an exile with my comrades, my son, the Penates, and the mighty gods.'

299 In this connection it is worth while to dwell a moment on a point of importance to a right understanding of the ancient conceptions concerning the gods. The ancients found it extremely difficult, in fact, impossible to separate the statue of a deity from the deity itself. Where the statue of the god was, there was the god. Language is used, therefore, naturally enough, of the statue which, strictly speaking, is appropriate only to the god (ii. 172 ff). The loss or destruction of the statue meant the loss of the favor of the deity which it represented. From this brief statement we can understand at once why Aeneas sought to carry the statues of Vesta, the Penates, and the other gods with him in his flight from Troy. The permanence of Trojan destinies was thought to depend on the preservation of these statues. The transference of the statues to the new home of the Trojan race was the one sure means of securing the favor of the gods they represented for the career which the race was to enjoy in the promised land.

300 **The Gods of the Underworld.** — The underworld is variously called *Orcus* (ii. 398), *Acherōn* (vii. 312), *Erebus* (vi. 247), and *Avernus* (vi. 126). Its ruler is called *Plūtōn* (vii. 327), or *Dīs* (iv. 702), the brother of Iuppiter: he is called Iuppiter's *Stygius frāter* (ix. 104, x. 113). In iv. 638 he is

Iuppiter Stygius. His palace was built by the forges of the Cyclopes (vi. 630). His wife is Proserpina (vi. 142). Ordinarily she cuts from the heads of the dying a lock of hair as a kind of offering to the powers of the underworld. The fundamental thought here is that the dying are victims offered up to death and the other world; it was customary to begin a sacrifice of an ox, sheep, or similar victim, by cutting some hairs from its forehead. In iv. 698 ff., however, Iris is sent by Iuno to cut a lock from the head of the dying Dido; see notes there.

Proserpina.

Certain other superhuman personages find residence in the **301** underworld. To these Iuno alludes when she cries: 'If I can not prevail on the powers of heaven, I will move those of Acheron' (vii. 312); cf. too, iii. 211 ff., especially 214. To be mentioned especially are the three Furies, Allecto (vii. 324 ff.), Tisiphone (vi. 555), and Megaera (xii. 846). They are called collectively *Furiae* (vi. 605) or *Eumenides* (iv. 469, vi. 250, 280). These Furies are subject to the will of the gods of Olympus; Allecto, for instance, aids Iuno in her plan of involving the Trojans in war with the Latins (vii. 341 ff.). Their presence within Olympus (§ 273), however, was not countenanced by Iuppiter (vii. 557).

The Fates. — Only three deities exercise an important influ- **302** ence upon the course of the events described in the Aeneid. These are Venus, Iuno, and Iuppiter. Venus is the mother of Aeneas and her interest in events is therefore natural. Iuno was of old the arch-enemy of Troy (§ 53). She opposes Aeneas now in consequence of her love for Carthage (see notes on i. 12 ff., i. 24). Above these two goddesses stands Iuppiter, father of gods and men, charged with the government of the world and all its affairs. Above these three gods there is still a fourth power, Fate, which is sometimes identified with the gods, sometimes distinguished from them.

303 This mysterious power is characterized by various names. A common term is *Fāta* (i. 32, 205, iii. 375, etc.). Others are *Fortūna* (x. 49), *Fortūna omnipotēns et inēluctābile Fātum* (viii. 334), *Parcae* (i. 22, iii. 379). In the sense of 'it is fated' we find such expressions as *fās est* (ii. 779), *postquam vīsum superīs* (iii. 1, 2), and *dīs aliter vīsum* (ii. 428).

304 In seeking to determine Vergil's conception of the Fates, we note at once that no definite inferences can be drawn from the terms in which the human actors in the Aeneid speak of them. On the other hand these mortals constantly pray to the gods as the givers of all good things, with the thought, apparently, that their own destinies rested entirely in the hands of the deities whom they address. From the terms, however, in which the gods themselves speak of Fate, it is clear that all the deities, even Iuppiter, are subject to this mysterious power. We get a hint of this at the very outset. Iuno designs to make Carthage a world power, *sī quā Fāta sinant* (i. 18), 'if in any wise the Fates permit.' Iuppiter is the personal representative of the Fates, charged with executing their will. It is this fact which makes it possible for the poet to call Iuppiter *omnipotēns* (i. 60), and to speak of him as 'swaying the affairs of gods and men with never-ending might' (i. 229). The inconsistency is apparent rather than real; since Iuppiter was the viceroy of the Fates, the executive power by which their will was carried out, it was easy and natural for the poet to speak of him as all-powerful, and to represent him at times as a power coördinate with the Fates or even superior to them.

305 We may note finally that though the gods could not set at nought the will of the Fates they might delay, even for a long time, its accomplishment. This appears very clearly from the words of Iuno herself (vii. 313 ff.): 'Granted that I shall not be able to keep Aeneas from the throne of Latium . . . I can at least retard events so momentous and add delays thereto.' Cf., too, viii. 398, 399.

IV. The Relations of the Gods to Men

General Statement. — Vergil follows Homer in representing the gods as coming in various ways into close contact with mortals. He makes Evander (§ 57) say that his subjects believe that they have repeatedly seen Iuppiter himself, shaking his *aegis* (§ 279) and setting the storm in motion (viii. 352). The gods have favorite haunts on earth which they love to visit; thus Iuno loves Carthage (i. 15 ff.), Venus Paphos (i. 415 ff.). To certain favored mortals the gods reveal themselves and their will by (1) personal intercourse, (2) signs, such as oracles, omens, and dreams. **306**

Personal Intercourse of the Gods with Men. — In ii. 589 ff. we read that Venus appears to Aeneas 'more clearly than e'er she had revealed herself heretofore, in the guise and in the greatness which are hers among the dwellers in heaven.' She takes away the mist from before his eyes and enables him to see divers gods — Neptunus, Iuno, Pallas, and Iuppiter himself — actively engaged in the work of destroying Troy. Later, Venus appears to Aeneas as he goes forth to explore the land of Carthage (§ 54); this time she is disguised as a huntress, yet her divine nature is not wholly concealed. Her son, however, does not recognize her till she turns to leave him (i. 402 ff.). Later still Venus brings in person to Aeneas the arms which Vulcan had fashioned for him (viii. 608). No other instance of her appearance to Aeneas is recorded, but her care for his interests does not cease. When he is wounded, she speedily cures the hurt; she puts into his mind the plan which brings his struggle with Turnus to a triumphant close. Apollo comes down from heaven to congratulate Ascanius on his first warlike achievement; he assumes the form of Butes, once armor-bearer to Anchises, but the Trojan chiefs recognize the god (ix. 644–660). In other cases the gods deal with mortals through messengers, Mercurius (§ 286) being the messenger of Iuppiter, Iris (§ 278) of Iuno. **307**

308 **Omens and Portents.** — The second way in which the gods conduct their dealings with mortals is through omens and portents. The terms employed to denote these manifestations of the divine will are *portentum, mōnstrum, ōmen, augurium.* The practice of attaching importance to various phenomena, especially unusual phenomena, receives endorsement from the words put into the mouth of Venus (i. 390–400), when she makes predictions to Aeneas concerning the welfare of his fleet from the actions of a flock of swans, declaring that she can assure him of the safety of his ships, 'unless her foolish parents have taught her augury to no purpose.' Of the many omens and signs mentioned in the Aeneid only a few need be noted here. Dido and her followers, on reaching the site of Carthage, dig up there the head of a spirited charger and know at once, from something Iuno had told them, that this was the place where they were to build their city (i. 441 ff.). The snakes which destroy Laocoön and his sons, after Laocoön has darted a spear into the side of the wooden horse, are regarded as a *mōnstrum*, as proof of the anger of the gods at the act of Laocoön (ii. 199–231). When Anchises is firmly set in his purpose not to flee from Troy, a *mōnstrum* makes him waver; bright flames play about the head of his grandson Ascanius, without, however, harming the boy (ii. 680–686).

309 We may note in connection with the last named *mōnstrum* that it is not regarded as constituting in itself a sufficient indication of the divine will. Anchises, though favorably impressed, yet hesitates, and cries to Iuppiter,

> Dā deinde auxilium, pater, atque haec ōmina fīrmā.

So, at the grave of Polydorus, Aeneas, troubled by the sight of the blood that trickles forth from the myrtle shafts, begs Mars and the woodland nymphs to 'give a favorable turn to the sight and to lighten the omen' (iii. 34–36). Often, however, the omen is at once intelligible, having been anticipated by some utterance or prophecy of the gods or their human spokesmen.

Prophecies and Oracles. — Originally the knowledge of future events was possessed only by Iuppiter. He bestowed it, however, upon other gods, and they in turn upon their offspring or upon favored mortals. All this is set forth by the Harpy Celaeno, who declares (iii. 251) that she reveals the secrets which Iuppiter had unfolded to Apollo and Apollo in turn had communicated to her. The terms for prophet are *augur* (iv. 376, ix. 327) and, more frequently, *vātēs* (e. g. ii. 122). The seers mentioned are Calchas, prophet of the Greeks before Troy (ii. 122 ff.), Cassandra, prophetess of the Trojans, inspired by Apollo, but by him condemned to have her utterances disregarded by her countrymen (ii. 246 ff., iii. 182 ff.), Nautes, inspired by Minerva (v. 704 ff.), and the nymph Carmentis (viii. 336 ff.; § 292). **310**

The seers possessed their gift of prophecy only in limited measure, many things being concealed from them. So Helenus says to Aeneas (iii. 377), *pauca tibi ē multīs . . . expediam dictīs, prohibent nam cētera Parcae scīre Helenam fārīque vetat Sāturnia Iūnō.* The gift of prophecy was possessed also by all mortals to whom immortality was vouchsafed or who became divine beings after their removal from earth, and by the spirits of the dead, the *Mānēs.* So Aeneas's wife Creusa, who does not die but becomes an immortal attendant of the *māgna deum genetrīx* (Cybele, § 275), gives Aeneas, immediately after her translation from earth, a brief outline of his destiny (ii. 780 ff.). From the spirit of his father Anchises, Aeneas learns in detail the glorious history of his descendants (vi. 756–886). **311**

Oracles. — As seats of oracles mention is made of Delphi, described simply as *ōrācula Phoebī* (ii. 114), of Delos (iii. 79 ff., especially 88, 89), and Cumae (vi. 9 ff.). On arriving at Delos Aeneas goes at once to the temple of Apollo, and questions the god about the further course of his voyage. Cumae is the seat of the Sibyl, the priestess of Apollo. The utterances of the oracles were proverbially dark and myste- **312**

rious, often misunderstood by those to whom they were delivered; an instance is found in Book III, where Anchises misinterprets the answer to Aeneas's prayer. The god's answer was: *antīquam exquīrite mātrem,* 'Seek your ancient mother,' i. e. Seek the cradle of your race; see iii. 96. The god had Italy in mind, Anchises thought of Crete (cf. iii. 103 ff. with iii. 180 ff.).

313 **Dreams.** — Another means whereby mortals learned the will of the gods was formed by dreams and visions. Vergil mentions two gates, one of horn, the other of ivory, by which dreams make their way from the underworld to this (vi. 893–896). By the former gate real spirits issue, to appear to mortals in sleep, by the other misleading apparitions come forth. Here Vergil is following Homer. When the Greeks have forced an entrance into Troy through the stratagem of the wooden horse, Hector appears in a vision to Aeneas and bids him flee, at the same time commending to him his country's gods (ii. 270 ff.). When the Trojans, misunderstanding the oracle delivered to them at Delos (§ 312), settle in Crete, they suffer grievously in consequence of their mistake. Presently, the Penates (§§ 296–298) appear to Aeneas as he lies in sleep, and tell him that Italy, not Crete, was the land meant by Apollo (iii. 147 ff.). After Aeneas had at last resolved to quit Carthage, a figure, like in all respects to Mercurius, appears to him in his sleep, to urge him to instant departure (iv. 556 ff.). A dream-oracle is described at length in vii. 81 ff. Here the priest makes a sacrifice of sheep and lays him down to sleep on the skins of the victims; as he slumbers 'he sees strange sights and hears various voices and enjoys converse with the gods.'

F. THE MANUSCRIPTS OF VERGIL

314 For the text of Vergil, as for that of all other Greek and Latin authors, we are compelled to rely ultimately on copies of the poet's works written by hand on papyrus or parchment;

such copies are called manuscripts. Vergil's poems, especially the Aeneid, became text-books in the Roman schools almost immediately after his death (§ 80); hence the text of his works was repeatedly copied, and as a result it exists to-day in more copies (i. e. in more manuscripts), perhaps, than does that of any other Latin author. Further, the manuscripts of Vergil are not only very numerous, but some of them, at least, are very good, by reason of the fact that they go back to very early times. Manuscripts dating back of the tenth century of our era form the exception rather than the rule; yet three at least of the Vergilian manuscripts antedate 500 A. D. These are (1) the *Cōdex Medicēus*, preserved at Florence, and belonging to the fifth century; (2) the *Cōdex Palātīnus*; and (3) the *Cōdex Rōmānus*. The last two are in the library of the Vatican at Rome, and were written in the fourth or the fifth century. None of these manuscripts is complete. There are several important fragments of good and early manuscripts. Of these one is specially interesting, known as the *Schedae* (leaves) *Vāticānae*. Though only seven leaves of it are preserved, four at the Vatican, three at Berlin, it is a very important manuscript, being one of the very earliest Latin manuscripts extant. All these manuscripts were written in capital letters. There is also a host of manuscripts written in what are called minuscule characters, i.e. in small letters. These are all late, and are descendants of a common original.

G. A BRIEF BIBLIOGRAPHY

315 In this section is given a very brief list of books of importance and interest to the average student of Vergil. Books in foreign languages have for the most part, for obvious reasons, been excluded. No American editions of the Aeneid are here named, because during his work on this book the author has scrupulously refrained from examining such editions. He has therefore no familiarity with their contents, and is not prepared to speak of their respective merits.

316 **General Criticism of Vergil.**

F. W. H. Myers. *Essays Classical*, pp. 106-176. (The Macmillan Co., New York, 1897.) This is probably on the whole the most instructive and suggestive discussion of Vergil's poetry.

W. Y. Sellar. *The Roman Poets of the Augustan Age: Virgil.* (The Clarendon Press, Oxford, third edition, 1883.) A very elaborate and valuable work (423 pages).

W. Y. Sellar. The article *Virgil* in the Encyclopedia Britannica, vol. xxiv, pp. 248-255.

H. Nettleship. *Suggestions Introductory to a Study of the Aeneid*, in his *Lectures and Essays* (first series), pp. 97-142. (The Clarendon Press, Oxford, 1885.)

H. Nettleship. *Ancient Lives of Vergil.* (The Clarendon Press, Oxford, 1879.) The pamphlet contains also an *Essay on the Poetry of Vergil in Connection with His Life and Times.*

H. Nettleship. *Vergil.* (D. Appleton & Co., New York, 1880.)

John Conington. *The Works of Virgil*, edited in three volumes. (George Bell & Sons, London.) Fourth edition, revised by H. Nettleship, 1881-1884. See Introduction to vol. ii, pp. xix-lxviii; also vol. i, pp. xvii-cxv.

A. Sidgwick. *P. Vergili Maronis Opera*, edited in two volumes. (The Macmillan Co., 1890-1894.) See the Introduction to vol. i, pp. 3-76.

R. Y. Tyrrell. *Latin Poetry*, chap. 5, pp. 126-163. (Houghton, Mifflin & Co., Boston, 1895.)

J. W. Mackail. *Latin Literature*, pp. 91-105. (Scribners, New York, 1895.)

Domenico Comparetti. *Vergil in the Middle Ages*, translated from Italian into English by E. F. M. Benecke. (The Macmillan Co., 1895.) This is a very elaborate study, especially of the legends which in the Middle Ages gathered about the name of Vergil.

J. S. Tunison. *Master Virgil.* (Robert Clarke & Co., Cincinnati, 1890.) This book is similar in subject and contents to the work by Comparetti, but is much less elaborate and exhaustive.

317 **Editions.** — Beside the editions by Conington and Sidgwick named above, the following may be noted:

B. H. Kennedy. (Longmans, Green & Co., London and New York, 1895.) The notes are rather meager, but often very good. The Appendix gives valuable collections of material, though the references are untrustworthy.

T. E. Page. (The Macmillan Co.: Books I-VI, 1894, Books VII-XII, 1900.) On the whole a useful book; the notes are often very suggestive.

Of the German editions, the most helpful, at least for ordinary students, are the following:

Oskar Brosin. (F. A. Perthes, Gotha, 1890.) The Appendix contains much useful matter on Vergil's language and style.

Th. Ladewig. Eleventh edition revised by Paul Deuticke. (Weidmann, Berlin, 1891.)

Karl Kappes. Fifth edition. (B. G. Teubner, Leipzig, 1893.)

318 **Mythology.** — On the general subject of classical mythology the following English works will be of service:

The Classic Myths in English Literature, by C. M. Gayley. (Ginn & Co., Boston, 1894.)

Myths of Greece and Rome, by H. A. Guerber. (American Book Co., 1893.)

An Outline of Greek and Roman Mythology, by Francis W. Kelsey. (Allyn & Bacon, Boston, 1893.)

Greek and Roman Mythology, by K. P. Harrington and H. C. Tolman. (B. H. Sanborn & Co., Boston, 1897.)

Murray's Manual of Mythology, revised by W. H. Klapp. (Altemus, Philadelphia, 1898.)

Smith's Classical Dictionaries are invaluable. A very useful book is

Harper's Handbook of Classical Literature and Antiquities, edited by H. T. Peck. (American Book Co., New York, 1897.)

P. VERGILI MARONIS

AENEIDOS

LIST OF ABBREVIATIONS USED IN THE NOTES AND VOCABULARY

In the grammatical references A. = Allen and Greenough; B. = Bennett; G. = Gildersleeve-Lodge; H. = Harkness. (In each case the latest revision has been followed.)

abl. = ablative.
abs. = absolute, absolutely.
acc. = accusative.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
advers. = adversative.
allit. = alliteration.
antec. = antecedent.
apod. = apodosis.
appos. = apposition, appositive.
asynd. = asyndeton.
Caes. = Caesar.
cf. = Latin *cōnfer*, i.e. compare.
char. = characteristic.
Cic. = Cicero.
cl. = clause.
coll. = collective.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
constr. = construction.
dat. = dative.
delib. = deliberative.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
e.g. = for example.
Eng. = English.
esp. = especial, especially.
excl. = exclamation, exclamatory.
f., ff. = following (after numbers).
fem. = feminine.
fig. = figurative, figuratively.
freq. = frequentative.
fut. = future.
gen. = genitive.
Gk. = Greek.
hist. = historical.
imp. = imperative.
impers. = impersonal, impersonally.
impf. = imperfect.
indef. = indefinite.
indic. = indicative.
infin. = infinitive.
instr. = instrumental.
interrog. = interrogative.
intrans. = intransitive.
lit. = literally.
masc. = masculine.
metr. = metrical, metrically.
n. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = objective.
O. O. = *ōrātiō oblīqua*, indirect discourse.
O. R. = *ōrātiō rēcta*, direct discourse.
p., pp. = page, pages.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
poss. = possessive.
pred. = predicate.
prep. = preposition.
pres. = present.
pron. = pronoun.
prot. = protasis.
prtcpl. = participle, participial.
ref. = reference.
rel. = relative, relatively.
rhetor. = rhetorical.
sc. = Latin *scīlicet*, i.e. supply.
sing. = singular.
spec. = specification.
subj. = subjunctive.
sup. = superlative.
temp. = temporal.
trans. = transitive, transitively
V. = Vergil.
voc. = vocative.
Vocab. = vocabulary.
vs., vss. = verse, verses.

P. VERGILI MARONIS

AENEIDOS

LIBER I

Arma virumque canō, Trōiae quī prīmus ab ōrīs
Ītaliam fātō profugus Lāvīniaque vēnit
lītora, multum ille et terrīs iactātus et altō
vī superum saevae memorem Iūnōnis ob īram,
multa quoque et bellō passus, dum conderet urbem

1-7. The theme of the poem is the making of Rome.

1. Arma . . . canō: the character and contents of the poem are at once clearly indicated: *arma* points to a story of wars, an epic poem (§ 69), *virum* to a story dealing chiefly with a single hero. 3-7 show that we shall learn also of this hero's wanderings and sorrows till he accomplished his divinely appointed mission of founding the city whence Rome ultimately sprang. His wanderings occupy Books I-VI, his wars Books VII-XII. The hero's name is not given till 92; the story of Aeneas had long been familiar to the Romans. **Trōiae:** § 51. **ōrīs:** in poetry *ōra* often suggests distance; render, 'from Troy's far-distant shores.'

2. Ītaliam . . . lītora: for case see § 127. *Lāvīnia . . . lītora* defines and restricts the general name *Ītaliam;* cf. § 198. V. of necessity often refers to places by names not given to them until long after Aeneas's time. For scansion of *Lāvīnia* see § 240. **fātō:** causal abl., = *fātōrum dēcrētō*, with both *vēnit* and *profugus.* Fate (§§ 302-305) willed not merely that he should lose one home but also that he should gain another.

3. multum: for case see § 134. **ille** emphatically repeats the subject *quī*, 1, a use not uncommon in poetry. Render, 'much tossed *he.*' **terrīs . . . et altō** = the common *terrā marīque ;* poets avoid stereotyped expressions of prose. For case see §§ 141, 142.

4. superum: the gods of heaven, as opposed to those of the underworld; §§ 273, 300. For form see § 89. **memorem:** transferred epithet, § 194; it was Juno that never forgot. **Iūnōnis:** § 278.

5. Join **quoque** with *multa passus*, **et**, 'also,' 'even,' with *bellō.* The climax of Aeneas's woes was the war he had to wage on reaching the promised land; § 57. **dum . . . inferret:** A. 553; B. 293, III., 2; G. 572; H. 603, II., 2. The cl. gives the purpose of the Fates; see on *fātō*, 2. **urbem:** Lavinium.

6. deōs, 'his gods,' the gods of his country, the Penates; for these see §§ 295-299, esp. § 299.

īnferretque deōs Latiō, genus unde Latīnum
Albānīque patrēs atque altae moenia Rōmae.
Mūsa, mihī causās memorā, quō nūmine laesō
quidve dolēns rēgīna deum tot volvere cāsūs
īnsīgnem pietāte virum, tot adīre labōrēs
impulerit. Tantaene animīs caelestibus īrae?
Urbs antīqua fuit (Tyriī tenuēre colōnī),
Carthāgō, Ītaliam contrā Tiberīnaque longē
ōstia, dīves opum studiīsque asperrima bellī,
quam Iūnō fertur terrīs magis omnibus ūnam
posthabitā coluisse Samō; hīc illius arma,

6, 7. Latiō: for case see § 122. **unde**: sc. *fuit*, 'sprang.' The antec. is to be found in the acts expressed by 3-6; the establishment of the Latin race, etc., was the result of all Aeneas's experiences. **genus . . . Rōmae**: after the death of Turnus (§ 57) Aeneas married Lavinia, founded a town (cf. *urbem*, 5), and called it Lavinium in her honor. Having succeeded Latinus as king of both Latins and Trojans, he bound the two peoples together by giving them a common name, *Latīnī*. Thus arose the *genus Latīnum*. Ascanius, son of Aeneas, led a colony from Lavinium to Alba Longa, whence later Romulus and Remus founded Rome. **patrēs**, 'senators.' **altae**: a standing epithet of cities, probably as built on high ground. A Roman reader would think of Rome's many hills.

8-11. Vergil begs the Muse to relate the causes of Aeneas's sufferings.

8. Mūsa: Gk. and Latin poets often profess to be merely the mouthpieces of the Muses. **quō . . . laesō**: lit., 'what heavenly will (of hers) having been outraged,' i.e. 'in what respect her godhead was outraged.'

9, 10. quid, 'on what account'; for case see on *multum*, 3. The interrogs. really belong only with the participles, but are made to introduce the whole cl. ending with *impulerit*. More correct but less vigorous would be *quod nūmen laesum sit quidve doluerit ut . . . impulerit*. **rēgīna deum** = Juno; cf. 4. For form of *deum* cf. *superum*, 4. **volvere . . . adīre**: for mood see § 168. *volvere*=*ēvolvere* (§ 201), 'undergo'; lit., 'unroll,' like a book or scroll. **pietāte**: see § 62.

11. impulerit: subj. in dependent question; see on *quid*, 9. **animīs**: sc. *sunt*. **īrae**: for pl. see § 176. *tantae . . . īrae* is really an exclamation, 'Strange that,' etc.

12-33. The answer to 8-10 is now given, to *quō . . . laesō* in 12-22, to *quidve dolēns* in 23-33. The causes are Juno's love for Carthage and her hatred of the Trojans.

12. antīqua, 'in days of old'; § 195. **tenuēre**: sc. *eam*; § 214. For the form see § 104.

13. contrā, 'facing,' governs both *Ītaliam* and *ōstia*; § 210. **longē**: an adv. standing between an adj. and a noun, or associated in thought with an adj. and a noun, has adj. force; *longē* here=*longinqua*, 'distant.' Carthage lay almost due south of the mouth of the Tiber, distant about two days' sail. *Tiberīna . . . ōstia* defines *Ītaliam*; cf. n. on *Ītaliam . . . lītora*, 2.

14. ōstia: for pl. see § 177. **opum**: gen. with *dīves*, which = *plēnus*; § 116. **studiīs . . . bellī**, 'devoted to the stern pursuits of war.' **asperrima** is a transferred epithet; see on *memorem*, 4.

15, 16. fertur = *dīcitur* **omnibus**

hīc currus fuit; hōc rēgnum dea gentibus esse,
sī quā Fāta sinant, iam tum tenditque fovetque.
Prōgeniem sed enim Trōiānō ā sanguine dūcī
audierat, Tyriās ōlim quae verteret arcēs;
hinc populum lātē rēgem bellōque superbum
ventūrum excidiō Libyae; sīc volvere Parcās.
Id metuēns veterisque memor Sāturnia bellī,
prīma quod ad Trōiam prō cārīs gesserat Argīs
(necdum etiam causae īrārum saevīque dolōrēs
exciderant animō; manet altā mente repostum
iūdicium Paridis sprētaeque iniūria fōrmae
et genus invīsum et raptī Ganymēdis honōrēs)

---

here = *cēterīs.* Note juxtaposition of contrasts in *omnibus ūnam;* § 212. **posthabitā Samō:** freely, 'yea, more even than Samos.' For the hiatus at *Samō hīc* see § 257. **arma:** some ancient statues show Juno armed with a spear.

17. hōc refers to *urbs*, 12, but is attracted into the gender of the pred. noun *rēgnum*, the normal usage. A. 296, a; B. 246, 5; G. 211, R. 5; H. 396, 2. **esse** gives the purpose of *tenditque fovetque*, 18; §§ 159, n., 164.

18. quā: sc. *viā, ratiōne.* **sinant:** O. O., representing *hōc rēgnum gentibus erit, sī quā Fāta sinunt.* Even the gods are subject to the Fates; § 304.

19. prōgeniem = *genus Latīnum*, 6. **sed enim**, 'but of a truth,' i.e. 'however'; *enim* is often thus affirmative rather than causal. This is its earlier use. **dūcī**, 'was (at that very moment) springing.' The very exile and wanderings of Aeneas were contributing to the birth of this new race; see on *fātō*, 2, and *unde*, 6.

20. Tyriās: 12 shows how this word came to = 'Carthaginian.' **quae verteret**, like *dum . . . īnferret*, 5, expresses the purpose of the Fates, 18. 19, 20 foreshadow the great conflict between Rome and Carthage.

21, 22. hinc=*hāc ex prōgeniē.* **lātē** qualifies *rēgem*, which suggests the verbs *regō* and *rēgnō*, and virtually=*rēgnantem.* **excidiō Libyae:** A. 382, 1; B. 191, 2; G. 356; H. 433. **volvere:** as in 9. **Parcās:** the third ref. to the Fates in 22 vss. 21, 22 repeat the thought of 19, 20; see § 222.

23. id sums up 19-22. **metuēns** = a causal cl. with *arcēbat*, 21; so too *memor* and *accēnsa*, 29. **veteris** here=*antīquī, priōris;* strictly, it = 'longstanding.' **Sāturnia:** Juno; § 278.

24. prīma, 'first and foremost'; for position see § 209. **Argīs:** from *Argī.* Even in prose the name of a people is found for that of a city or country. Juno's love for Argos played the same part in the war against Troy as her regard for Carthage is to play in the Aeneid.

25. etiam, 'besides'; *necdum . . . exciderant* is really affirmative in sense, 'the causes were still lingering.' **īrārum:** cf. *īrae*, 11. **dolōrēs**, 'affronts'; § 186.

26. altā mente, 'in the depths of her soul'; for case see § 143. **repostum** = *repositum;* § 107.

27. sprētae . . . fōrmae: for case and meaning see § 111. The phrase repeats and defines *iūdicium Paridis*; § 222. For the matters referred to see § 53, and Tennyson's 'Oenone.'

28. genus invīsum: the Trojans

hīs accēnsa super iactātōs aequore tōtō
Trōas, rēliquiās Danaum atque immītis Achillī,
arcēbat longē Latiō, multōsque per annōs
errābant āctī Fātīs maria omnia circum.
Tantae mōlis erat Rōmānam condere gentem.
Vix ē cōnspectū Siculae tellūris in altum
vēla dabant laetī et spūmās salis aere ruēbant,
cum Iūnō aeternum servāns sub pectore vulnus
haec sēcum: ‘Mēne inceptō dēsistere victam
nec posse Ītaliā Teucrōrum āvertere rēgem?
Quippe vetor Fātīs. Pallasne exūrere classem
Argīvum atque ipsōs potuit submergere pontō

---

were sprung from Dardanus, son of Jupiter by Electra, daughter of Atlas. Juno hated them therefore because they reminded her of Jupiter's unfaithfulness. **Ganymēdis**: for case see § 119. Juno hated the Trojans on three accounts: (1) their origin; (2) the act of Paris; (3) because a Trojan, Ganymede, was preferred to her own daughter Hebe.

29. **hīs**, the matters of 25-28. **accēnsa**: see on *metuēns*, 23. **super**, ‘besides,’ i.e. in addition to the causes noted in 12-22; but for this word *hīs* could be referred to all the matters in 12-28. **aequore tōtō**: for case see § 144.

30. **Troās**: for form see § 96. **rēliquiās . . . Achillī**, ‘the miserable remnant left unslain by,’ etc. The gens. are subjective. For scansion of *rēliquiās* see § 245. With *Danaum* cf. *superum*, 4, *deum*, 9. For the form *Achillī* see § 97.

31. **Latiō**: for case see § 140. **multōsque**: for *-que* see § 199.

32. **ācti Fātīs**: the Fates forbade them to rest till they reached Italy. **circum**: for position see § 210.

33. **tantae mōlis**: pred. gen. see A. 343, b, c; B. 198, 3; G. 366; H. 439. The vs. sums up all that has preceded. Two elements of the Aeneid have been prominent thus far: (1) the national, 5-7, 12-22, 33; (2) the religious, esp. in the frequent refs. to the Fates; §§ 59-63, 66, 67.

34-49. Juno reproaches herself for having failed to destroy the Trojans.

34, 35. **vix . . . Siculae**: for the situation see § 53. **altum**: often used, like Eng. ‘deep,’ of the sea. **laetī**: they fancied their wanderings at an end. **aere**, ‘their brazen prows’; § 187. **ruēbant** = *ēruēbant;* see on *volvere*, 9.

36. **aeternum** is illustrated by 25-28 **sub pectore** = *altā mente*, 26. *sub*, ‘under cover of,’ is often used where we say ‘in’ or ‘within.’

37, 38. **haec**: sc. *ait* or *dīcit;* § 216. **sēcum**: Latin regularly says *sēcum* or *cum aliīs dīcere* (*loquī*). **dēsistere . . . posse**: for mood see § 158. *inceptō* is explained by 31 and 38. **nec** = *et nōn*, as often. Often, too, the *nōn* belongs to one word of the cl., as here to *posse*. **Ītaliā**: for case and meaning cf. *Latiō*, 31.

39. **Quippe . . . Fātīs** gives a sarcastic explanation of her failure. In her rage and disgust Juno talks as if the decrees of the Fates were of little moment. For case of *Fātīs* see § 121. **Pallas**: § 279. **exūrere**: in compounds *ex* often suggests success; here it = ‘utterly.’

40. **ipsōs**: i.e. the crews as distinct from the ships. **pontō**: for case see § 142, end.

JUNO

ūnius ob noxam et furiās Āiācis Oīleī?
Ipsa Iovis rapidum iaculāta ē nūbibus īgnem
disiēcitque ratēs ēvertitque aequora ventīs,
illum exspīrantem trānsfīxō pectore flammās
turbine corripuit scopulōque īnfīxit acūtō; 45
ast ego, quae dīvūm incēdō rēgīna Iovisque
et soror et coniūnx, ūnā cum gente tot annōs
bella gerō. Et quisquam nūmen Iūnōnis adōrat
praetereā aut supplex ārīs inpōnit honōrem?'
Tālia flammātō sēcum dea corde volūtāns 50
nimbōrum in patriam, loca fēta furentibus Austrīs,

---

41. ūnius: sharply contrasted with *ipsōs*, 40, and *gente*, 47. There was but one sinner (see *Āiāx* in Vocab.), yet all perished. The whole Trojan race, not merely one man, had sinned against Juno, yet she is powerless. **et . . . Oīleī** explains *ūnius ob noxam;* § 222. **furiās,** 'mad deeds'; see on *īrae*, 11. **Āiācis Oīleī:** lit., 'Oileus's Ajax,' i.e. Ajax, son of Oileus. For the form *Oīleī* see §§ 99, 247. *Pallasne . . . Oīleī*, 39-41, is highly rhetorical. Smarting under defeat Juno speaks as if she can hardly credit her recollection of these familiar facts. 39-47 thus = 'Can it be that, though Pallas avenged herself, I have failed so ignominiously?'

42. ipsa: she not only caused but wrought the ruin. Jupiter suffered no deity save Pallas to wield his thunderbolts; this was a sore trial to his jealous spouse. **īgnem:** the lightnings; see § 277.

43. -que . . . -que: often in poetry (cf. 18) instead of *et . . . et*, or a simple *et;* only once in Cic. **ratēs:** often in poetry for *nāvēs;* see on *terrīs . . . et altō*, 3.

45. scopulō: dat. after *īnfīxit;* § 126. Cic. has *in* and abl. after *īnfīgere*. *ipsa . . . acūtō*, 42-45, breaks into two equal parts, between which there is advers. asynd. (lack of connecting conj.). This is relieved by the contrast implied between *illum* and *ratēs;* asynd. is common in enumerations and contrasts.

46. ast: § 109. **ego:** contrasted with *ipsa*, 42. **incēdō:** a picturesque substitute for *sum*. The verb denotes slow, stately movement, as of a deity or an army.

47. ūnā: emphatic by contrast with *tot annōs;* the queen of heaven might reasonably have expected to destroy a single race at once. **tot . . . gerō,** 'have been . . . waging and still am waging.' Cf. the force of a pres. with *iam diū*, etc.

48. Iūnōnis: an emphatic substitute for *meum;* the name has associations and suggests thoughts beyond the power of any pronominal word to express. The usage is common in Gk., Latin, and Eng.

49. praetereā, 'thereafter,' i.e. after this feebleness, these seven years of fruitless efforts against the Trojans; a very rare sense. The expected answer to the question is neg. **ārīs:** dat., for the prose *in ārās;* see on *scopulō*, 45. **honōrem:** here that which confers honor, 'an offering'; see on *dolōrēs*, 25.

50-80. Juno enlists Aeolus, king of the winds, against the Trojans.

50. tālia . . . volūtāns: for the order see § 205. **flammātō . . . corde** may be local abl. or modal abl., 'excitedly.'

51. patriam: the poets picture the winds not merely as natural forces but as persons; hence they have a native

Aeoliam venit. Hīc vāstō rēx Aeolus antrō
luctantīs ventōs tempestātēsque sonōrās
imperiō premit ac vinclīs et carcere frēnat.
Illī indīgnantēs māgnō cum murmure montis
circum claustra fremunt; celsā sedet Aeolus arce
scēptra tenēns mollitque animōs et temperat īrās;
nī faciat, maria ac terrās caelumque profundum
quippe ferant rapidī sēcum verrantque per aurās.
Sed pater omnipotēns spēluncīs abdidit ātrīs
hōc metuēns mōlemque et montīs īnsuper altōs
inposuit rēgemque dedit, quī foedere certō
et premere et laxās scīret dare iussus habēnās.
Ad quem tum Iūnō supplex hīs vōcibus ūsa est:
'Aeole, namque tibī dīvum pater atque hominum rēx

---

land. **fēta,** as an adj. of fullness, is construed with the abl.; contrast *dīves opum*, 14. **Austrīs** = *ventīs;* § 190.

52-54. antrō may be either local or instr. abl.; cf. *pontō*, 40. The winds are in the cave, Aeolus outside. **luctantīs** continues the personification in *patriam*, 51. **frēnat:** the figure changes; the winds are now high spirited steeds.

55. māgnō . . . montis: freely, while the great mountain echoes loudly'; see § 147.

56. claustra: the doors of the *carcer*, 54. **fremunt:** this verb is used of confused noises of all sorts, esp. of expressions of rage. **arce:** distinct from the mountain of the winds; see on *antrō*, 52.

58. nī faciat, 'should he fail to do this.' See A. 516, b; B. 303; G. 596, 1; H. 576. *nī* denotes an exception rather than a cond.; the meaning is, 'under all conceivable conditions save the present, the winds would,' etc. **maria . . . profundum** = 'the universe.' Like *altus*, *profundus* = both 'high' and 'deep.'

59. quippe: as in 39, but without the sarcastic force.

60. pater omnipotēns: Jupiter; § 276. **spēluncīs:** for case see on *antrō*, 52.

61. hōc sums up 58, 59; cf. the use of *id*, 23. **mōlem** is explained by the rest of the vs. **montīs:** metrical pl.; § 174. In 55 we had the sing. of the same barrier.

62. quī . . . scīret: a purpose cl. **foedere certō,** 'in accordance with a fixed compact'; there was to be no room for misunderstandings. B. calls this abl. the abl. of accordance; it is a species of modal abl.

63. et . . . et emphasize the infinitives. Aeolus was to be as skilful in loosing the winds at the right time as in restraining them at others. For the infin. after *scīret* see §§ 160, 166. **iussus:** an important word here; sc. *ā Iove*. For the figure in *laxās habēnās* see on *frēnat*, 54. Sc. *eōs* with *premere*, *eīs* with *dare;* § 214.

64. quem: Latin loves to tie its sentences closely together, and often uses the rel. pron. where the Eng. is content with a dem. or a pers. pron.

65. The **namque** cl. does not give the cause of anything expressed in the sentence, but rather tells why Juno comes to Aeolus. Render, 'Aeolus (to thee I come), for.' Such ellipsis is common with *namque*. **dīvum . . . rēx** = *pater omnipotēns*, 60. For the monosyllabic ending of the vs. see § 261.

et mulcēre dedit fluctūs et tollere ventō,
gēns inimīca mihī Tyrrhēnum nāvigat aequor
Īlium in Ītaliam portāns victōsque Penātīs;
incute vim ventīs submersāsque obrue puppīs
aut age dīversōs et disice corpora pontō.
Sunt mihi bis septem praestantī corpore nymphae,
quārum quae fōrmā pulcherrima Dēiopēa,
cōnubiō iungam stabilī propriamque dicābō,
omnīs ut tēcum meritīs prō tālibus annōs
exigat et pulchrā faciat tē prōle parentem.'
  Aeolus haec contrā: 'Tuus, ō rēgīna, quid optēs,
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hōc rēgnī, tū scēptra Iovemque
conciliās, tū dās epulīs accumbere dīvum
nimbōrumque facis tempestātumque potentem.'

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66. **mulcēre . . . tollere**: objects of *dedit;* § 166, n. **ventō**: join with *mulcēre* as with *tollere.* The winds soothe the waves by ceasing to blow.

67, 68. **gēns inimīca**: cf. *genus invīsum,* 28. **Penātīs**: see §§ 295–298. Cf. n. on *deōs,* 6.

69. **submersās . . . obrue**: we should say, 'o'erwhelm and sink'; Latin more logically subordinates one verb to the other. Coördination of verbs is avoided by means of (1) a pf. pass. prtcpl., as here and in *iactātōs,* 29; (2) an abl. abs.; (3) a *cum* cl.; (4) a pf. prtcpl. of a dep. verb.

70. **dīversōs** gives the result of *age* (sc. *eōs*); see § 193. **disice**: by reason of its etymology (*dis*+*iaciō*) the first syllable of this word counts as heavy (§ 228).

71. **praestantī corpore**, 'preëminently lovely.' See A. 415; B. 224; G. 400; H. 473, 2. Such an abl. or gen. of char. usually = a compound adj., or an adj. modified by an adv. **nymphae**: §§ 290, 291.

72. **quārum . . . Dēiopēa**: this vs. would naturally run, *quārum* (*illam*) *quae fōrmā pulcherrima* (*est*), *Dēiopēam,* but *Dēiopēa* has been incorporated within the rel. cl., and so attracted into the case of *quae. quārum* is partitive gen. with *quae.*

73. **iungam**: sc. *tibi.* Juno was goddess of marriage. **propriam** is very effective, since it denotes something which only one person can have; *suus* denotes what only one person at a given moment happens to own. In different contexts *proprius* is used of all three persons.

74. **omnīs . . . annōs**, 'forever'; the nymphs were immortal. For the order see § 205.

75. **pulchrā . . . prōle**: freely, 'by bearing thee a lovely offspring'; instr. abl.

76, 77. **haec**: as in 37. **tuus . . . mihi**: strongly contrasted; 'You command, I obey.' **quid optēs** = *optāta tua.* Why the subj.? Cf. *quō . . . impulerit,* 8-11. **explōrāre**: i.e. as to its rightness or wrongness. **mihi**: note final ĭ in *mihĭ* before initial i-consonant. This is the regular usage. **fās est**: a strong phrase. Aeolus, in accepting the bribe, speaks humbly, as if he were but a mortal. He throws all responsibility on Juno.

78-80 give the reasons for *mihi . .*

Haec ubi dicta, cavum conversā cuspide montem
impulit in latus, ac ventī velut agmine factō,
quā data porta, ruunt et terrās turbine perflant.
Incubuēre marī, tōtumque ā sēdibus īmīs
85 ūnā Eurusque Notusque ruunt crēberque procellīs
Āfricus et vāstōs volvunt ad lītora fluctūs;
īnsequitur clāmorque virum strīdorque rudentum.
Ēripiunt subitō nūbēs caelumque diemque
Teucrōrum ex oculīs; pontō nox incubat ātra.
90 Intonuēre polī, et crēbrīs micat īgnibus aethēr,
praesentemque virīs intentant omnia mortem.
Extemplō Aenēae solvuntur frīgore membra;

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est, i.e. they = a *nam* cl. or a causal *cum* cl. **tū mihi**: Latin likes to emphasize contrasted prons. by putting them together at the head of a sentence. For the repeated *tū* (anaphora) see A. 598, f; B. 350, 11, b; G. 682; H. 666, 1. **quodcumque . . . rēgnī**, 'every atom of sovereignty I possess.' *hōc* here, as often, = 'this of mine,' *meum*. *rēgnī* is partitive gen. with *quodcumque*. **scēptra**: for the pl. see § 175. For the *ă* see on *mihi*, 77. **Iovem** = *grātiam Iovis*. **accumbere**: object of *dās;* see on *mulcēre*, 66. Sc. *mihi* with *dās*, *mē* with *facis;* cf. the ellipses in 63. For the gen. with *potentem* see § 115.

81-123. Aeolus causes a great gale, which scatters the Trojan ships. One sinks.

81, 82. conversā cuspide: the direction in which Aeolus turns his spear is indicated by the position of the abl. abs. between *cavum* and *montem*, and by *in latus; in* = 'against.' Render, 'turning his spear toward the mountain he struck it full upon its side.' He pushes the *claustra*, 56, inward. **ac**, 'and forthwith'; § 200. **velut . . . factō**, 'like a marshalled host.' How lit.? *velut* apologizes for the fig. language, which represents the winds as soldiers falling into line. *quasi* is similarly used.

83. quā (sc. *parte*) = *ubi*. **data**: sc. *est*. **ruunt** = *prōruunt;* § 201. **turbine**: modal abl.; § 145.

84. incubuēre, 'instantly they swoop down on.' For the tenses in 83-94 see §§ 149, 150. With *incubuēre* (from *incumbō*) sc. *sē*, and see § 139.

85. ruunt = *ēruunt*, 'upheave'; cf *ruēbant*, 35, and contrast *ruunt*, 83. Latin writers often repeat words, even with changed meaning. **crēber . . . procellīs**, 'gusty'; *procellīs* is abl. with *crēber* treated as an adj. of fullness. Cf. *fēta . . . Austrīs*, 51. Poets, ancient and modern, often make all four winds blow at once; they are poets. not scientists.

87. īnsequitur . . . rudentum: read this vs. aloud, and then see § 224. *īnsequitur* is sing., agreeing with the nearer subject, instead of with both together; so regularly in prose. **virum** = *virōrum;* in prose this form occurs only in compounds like *triumvir*.

89, 90. ātra: a fine epithet, since it denotes a dull, lustreless black. Not a gleam of light relieves the darkness. **intonuēre**: instantaneous pf.; cf. *incubuēre*, 84. **īgnibus**, 'lightning flashes,' cf. *rapidum . . . īgnem*, 42.

92. Aenēae: the *vir* of 1; see n. there. **solvuntur**: the Greeks and the Romans thought of the limbs as normally in a state of tension, like a bowstring ready for action. **frīgore**, 'chilling fear'; § 186.

ingemit et duplicīs tendēns ad sīdera palmās
tālia vōce refert: ‘Ō terque quaterque beātī,
quīs ante ōra patrum Trōiae sub moenibus altīs
contigit oppetere! ō Danaum fortissime gentis
Tȳdīdē! mēne Īliacīs occumbere campīs
nōn potuisse tuāque animam hanc effundere dextrā,
saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns
Sarpēdōn, ubi tot Simoīs correpta sub undīs
scūta virum galeāsque et fortia corpora volvit?’
Tālia iactantī strīdēns Aquilōne procella
vēlum adversa ferit fluctūsque ad sīdera tollit;
franguntur rēmī; tum prōra āvertit et undīs
dat latus; īnsequitur cumulō praeruptus aquae mōns.

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93. **duplicīs** merely = *duo*, a common poetic usage. **palmās:** in praying, the Greeks and the Romans stretched their hands, palms upwards, to heaven.

94. **tālia,** ‘the following words’; contrast *tālia*, 50, and cf. *haec*, 37, 76. **terque quaterque:** i.e. ‘many times,’ ‘greatly.’

95, 96. **quīs . . . contigit,** ‘whose happy lot it was.’ For *quīs* = *quibus* see § 92. *contingō* is commonly used of good fortune, *accidō* of bad. **ante ōra . . . oppetere:** sc. *mortem;* by itself *oppetere* simply = ‘to meet.’ The old heroes did not fear death in itself; what they dreaded was a death without glory or burial.

97, 98. **Tȳdīdē:** for form see § 94. **mēne . . . effundere:** for mood see § 158. **tuā . . . dextrā:** Diomede wounded Aeneas in a fight before Troy, and would have killed him had not Venus rescued him. **hanc** = *meam;* see on *quodcumque . . . rēgnī*, 78.

99. **saevus** pictures the feelings with which Hector was regarded by his Gk. foes, not those of his countryman Aeneas; it is thus a compliment. Contrast *saevae*, 4. **tēlō:** instr. abl. with *iacet*, which = *percussus* or *prōstrātus est.* Latin writers often picture the result of an action rather than the action itself. **ingēns:** the Homeric heroes were regarded as of larger stature than the men of later times.

100, 101. **ubi:** for the repetition see on the triple *tū*, 78, 79; here it gives a pathetic effect. **correpta** belongs with all the nouns in 101, but gets its gender from the nearest. The pf. pass. prtcpl. often = a rel. cl.; so *correpta* = *quae corripuit.* **volvit:** in his emotion Aeneas speaks as if the river were still buffeting the bodies of those slain seven years before; cf. *iacet*, 99. He forgets the intervening years; a fine touch.

102. **iactantī** (sc. *eī*), ‘as he was wildly uttering’; for case see A. 376, and N.; B. 188, 1; G. 350, 2; H. 425, 2, 4. **strīdēns . . . procella,** ‘a howling blast from the north.’ *strīdēns* is onomatopoetic; see on 87. *Aquilōne* is instr. abl.

103. **adversa:** adv. in sense, ‘full in front.’ The sails of ancient ships were square, setting across the mast.

104. **āvertit,** ‘swings round’; for the intrans. use see § 139, comparing *incubuēre*, 84.

105. **dat latus:** the blast stops all headway; the ship will not answer the helm, and so falls into the trough of the

Hī summō in fluctū pendent, hīs unda dehīscēns
terram inter fluctūs aperit; furit aestus harēnīs.
Trīs Notus abreptās in saxa latentia torquet
(saxa vocant Italī mediīs quae in fluctibus Ārās,
dorsum immāne marī summō), trīs Eurus ab altō
in brevia et syrtīs urget (miserābile vīsū)
inlīditque vadīs atque aggere cingit harēnae.
Ūnam, quae Lyciōs fīdumque vehēbat Orontēn,
ipsius ante oculōs ingēns ā vertice pontus
in puppim ferit; excutitur prōnusque magister
volvitur in caput; ast illam ter fluctus ibīdem
torquet agēns circum et rapidus vorat aequore vertex;
appārent rārī nantēs in gurgite vāstō,
arma virum tabulaeque et Trōïa gaza per undās.

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sea. **cumulō:** for case see on *turbine*, 83. **mōns:** a huge wave, due to the blast of 102, comes down on Aeneas's ship. For the monosyllabic ending of the vs. cf. 65.

106, 107. unda: here simply 'the water'; contrast *undīs*, 104. **furit . . . harēnīs,** 'the seething waters struggle madly with the sands,' i.e. with those at the bottom of the deep. The phrase explains *hīs . . . aperit.* For the case of *harēnīs* see § 124.

108. trīs: sc. *nāvīs.* **abreptās . . . torquet:** see on *submersās . . . obrue*, 69. The prefix in *abreptās* = 'out of their true course.'

109. This vs. is in appos. with *saxa latentia*, 'rocks which, (lying) in the midst . . . the Italians call.' For the involved order of words see § 209. Join *mediīs in fluctibus* closely with *quae;* a prose writer would say *quae sita in.* The double *saxa* has pathetic effect; see on *ubi*, 100.

110. dorsum immāne describes the normal appearance of these rocks, and so emphasizes the greatness of the storm which now hides them from view.

111, 112. brevia: here a noun; see § 196. 2. **miserābile vīsū:** gram. in appos. with *trīs . . . urget*, but in thought an independent excl., 'O piteous sight.' V. is fond of such pathetic phrases. For *vīsū* see A. 510, N. 1; B. 340, 2; G. 436. NN. 1, 2; H. 635, and 1. **vadīs:** dat.; § 126.

113. Orontēn: for form see § 94.

114. ipsius: Aeneas. *ipse* is often thus used of the chief person or leader of a group. To realize the pathos here think of the *pietās* of Aeneas, 10. **ā vertice** = an adjective, 'overhanging,' 'combing.' With *ūnam . . . in puppim ferit* cf. *montem . . . latus*, 81.

115, 116. excutitur: sc. *ex nāve.* **prōnus . . . in caput:** a circumlocution for *praeceps*. *-que* properly belongs with *volvitur*, but is joined to *prōnus* to emphasize that word. The *magister* is thrown overboard, and the ship is left helpless. **illam:** the ship, as distinct from the helmsman.

117. circum: join with both *torquet* and *agēns.* The billow makes the ship spin round like a top.

118. appārent rārī, 'here and there men are seen.' *rārus*, when used of single things, emphasizes the distances between them.

119. Sc. *appārent* and participles cor

Iam validam Īlioneī nāvem, iam fortis Achātae,
et quā vectus Abās, et quā grandaevus Alētēs,
vīcit hiems; laxīs laterum compāgibus omnēs
accipiunt inimīcum imbrem rīmīsque fatīscunt.
  Intereā māgnō miscērī murmure pontum
ēmissamque hiemem sēnsit Neptūnus et īmīs
stāgna refūsa vadīs graviter commōtus et altō
prōspiciēns summā placidum caput extulit undā.
Disiectam Aenēae tōtō videt aequore classem,
fluctibus oppressōs Trōas caelīque ruīnā;
nec latuēre doli frātrem Iūnōnis et īrae.
Eurum ad sē Zephyrumque vocat, dehinc tālia fātur.
'Tantane vōs generis tenuit fīdūcia vestrī?
Iam caelum terramque meō sine nūmine, ventī,
miscēre et tantās audētis tollere mōlēs?

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responding to *nantēs*. **arma**: wicker shields, leather helmets.

120, 121. Īlioneī: for form see §§ 99 and 247. **Achātae**: for form see § 94. **quā . . . Abās**: *vehī* with or without *equō* or *nāvī* = 'sail,' 'ride.' Note the pathetic *iam . . . iam, quā . . . quā;* cf. n. on the triple *ubi*, 99, 100.

122. laxīs . . . compāgibus: instr. abl., 'through the starting timbers of their frames.'

123. imbrem: properly, 'rain-water,' but here = *aquam* or *undam; inimīcum* personifies *imbrem*. **rīmīs**: modal abl.

124-156. Neptune ends the storm and rescues the ships.

124. māgnō . . . murmure, 'was confounded and in grievous uproar'; for the abl. see § 147. *miscērī* is in itself indefinite, but is defined by 125, 126.

125. Neptūnus: § 285. **īmīs**: *īmus* is often best rendered by an intensifying adj. or adv., 'even,' 'very.'

126. stāgna (cf. *stō, stāre*): properly quiet, standing waters, here the waters at the bottom, which are commonly unmoved by the winds that sweep the surface. The word thus pictures the terrible character of the present storm; cf. 106, 107. **refūsa**, 'upheaved.' **altō** = *in altum;* see on *Latiō*, 6.

127. placidum: the god is outwardly calm, though *graviter commōtus*. There is a fine contrast between his serenity and the fury of the elements.

129. caelī ruīnā, 'heaven's downfall,' a strong phrase. The Trojans are between two dangers; the seas run high, and the sky threatens to crush them.

130. latuēre: cf. *tenuēre*, 12. With a non-personal subject *lateō* is often trans. in poetry, in sense of, 'to be hidden from,' 'to be unknown to.' Neptune takes in the situation and, knowing his sister's feelings towards the Trojans, at once attributes it to her. See § 225.

131, 132. dehinc: for scansion see §§ 247, 249. **generis . . . fīdūcia**, 'confidence in your lineage'; a contemptuous phrase, the winds being inferior deities For the obj. gen. see A. 347, 348; B 200; G. 363, 2; H. 440, 2.

133, 134. iam . . . audētis, 'has it come to this, that ye dare?' *iam* emphasizes the closing moment of a series

quōs ego—! sed mōtōs praestat compōnere fluctūs.
Post mihi nōn similī poenā commissa luētis.
Mātūrāte fugam rēgīque haec dīcite vestrō:
nōn illī imperium pelagī saevumque tridentem,
sed mihi sorte datum. Tenet ille immānia saxa,
vestrās, Eure, domōs; illā sē iactet in aulā
Aeolus et clausō ventōrum carcere rēgnet.'
Sīc ait et dictō citius tumida aequora plācat
collēctāsque fugat nūbēs sōlemque redūcit.
Cȳmothoē simul et Trītōn adnīxus acūtō
dētrūdunt nāvīs scopulō; levat ipse tridentī
et vāstās aperit syrtīs et temperat aequor
atque rotīs summās levibus perlābitur undās.

(like 'already,' 'by this time'); *nunc* gives a single moment absolutely coincident with the time of writing or speaking. **meō . . . nūmine,** i.e. though you have no orders from me. **mōlēs:** either 'disturbance' or 'massive waves.'

135. quōs ego: the rest Neptune leaves to the imagination of the winds. So parents sometimes seek to frighten disobedient children by the very vagueness of their threats. The antec. of *quōs* is *vōs*, 132, implied also in 133, 134. **mōtōs . . . fluctūs,** 'the turmoil of the deep.' The main thought lies in the prtcpl.; cf. *annō urbis conditae*, etc. Latin was strong in verbs, but weak in abstract nouns like 'movement,' 'founding.' **compōnere:** often used of settling wars, and so very appropriate here.

136. nōn similī = *longē dissimilī*. By a usage called litotes, i.e. (studied) plainness or simplicity of speech, writers often, instead of affirming a given thought, deny its opposite; so we call a good thing 'not bad.'

137-139. fugam: for case see § 131. **rēgī:** Aeolus; cf. 62. **saevum,** 'awful,' as the symbol of Neptune's power, displayed below, 145. **sorte datum** (*esse*), 'was allotted'; see § 274, end.

140. vestrās: since neither *vōs* nor *vester* is ever used of a single person, *vestrās . . . domōs* must = 'your home, Eurus, and that of your fellows.' *domōs* is pl. because all the winds are addressed; note the pl. throughout 132-137. **sē iactet,** 'give himself airs'; cf. Cic. *Cat.* i. 1, *Quem ad fīnem sēsē . . . iactābit audācia.*

141. clausō . . . rēgnet is contemptuous. Aeolus's sovereignty would amount to little if he were never at liberty to loose the winds. Jupiter had not so willed it; see 61-63, and notes. **carcere:** as in 54.

142, 143. dictō citius, 'ere his speech was done.' Even as he spoke he was calming the waves; he undoes instantly the work of the storm. With 143 contrast 88.

144. Join **simul** with *adnīxus;* it = *ūnā*, 85. The prtcpl. belongs with both subjects; see on *correpta*, 100. For Cymothoë and Triton see § 289.

145. nāvīs: the three of 108. **ipse:** Neptune; see on *ipsius*, 114.

146. aperit, 'makes a way through.' **syrtīs:** see 111, 112.

Neptune

Ac velutī māgnō in populō cum saepe coorta est
sēditiō saevitque animīs ignōbile vulgus,
iamque facēs et saxa volant—furor arma ministrat—,
tum pietāte gravem ac meritīs sī forte virum quem
cōnspexēre, silent arrēctīsque auribus adstant,
—ille regit dictīs animōs et pectora mulcet—
sīc cūnctus pelagī cecidit fragor, aequora postquam
prōspiciēns genitor caelōque invectus apertō
flectit equōs currūque volāns dat lōra secundō.
Dēfessī Aeneadae, quae proxima lītora, cursū
contendunt petere et Libyae vertuntur ad ōrās.
Est in sēcessū longō locus: īnsula portum
efficit obiectū laterum, quibus omnis ab altō

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148. ac joins the whole simile, 148–156, to what precedes; *velutī* is balanced by *sīc*, 154. **māgnō**: an important word; the greater the throng, the greater the achievement of the man who checks the riot. **cum . . . est**: we should say, 'when, as often happens.' We might have had *cum, ut saepe fit, coorta est*, but the condensed formula of the text is very common.

149. animīs: local abl., = 'inwardly'; § 143. At first the rioters keep their passions concealed.

150. iam, 'presently'; the second stage, open violence. **furor . . . ministrat**: see §§ 218, 219. *arma* properly = defensive armor, but here = *tēla*, 'missiles,' the *facēs et saxa*.

151. tum, 'in such a crisis'; join with the *sī* cl. **pietāte . . . meritīs**: i.e. whose devotion to duty and noble deeds lend weight to what he says.

152. cōnspexēre: for form cf. *latuēre*, 130, *tenuēre*, 12. **silent . . . mulcet** is the conclusion to *velutī . . . cōnspexēre*. **arrēctīs**, 'straining'; lit., 'pricked up.' The word is properly applicable only to beasts, but Latin writers freely compare men with beasts.

153. In thought this vs. = a causal cl. with *silent . . . adstant*.

154, 155. sīc . . . fragor balances *silent . . . adstant*, 152. In this simile the winds and the rioters correspond, as do Neptune and the *vir pietāte . . . meritīs*. **aequora . . . prōspiciēns**: the acc. with *prōspiciō* denotes the object looked at, the dat. (cf. *altō*, 126) the goal or mark towards which one looks. **genitor**: like *pater*, a complimentary title of gods. **caelō . . . apertō**: for case see § 146. *apertō* gives the result of 143. For the force of *invectus* see § 171.

156. currū, 'team.' For form see § 91. **dat lōra**: cf. *laxās . . . dare . . . habēnās*, 63. **secundō**, 'swiftly gliding'; lit., 'following,' i.e. opposing no bar to progress.

157-179. The Trojans reach land, light a fire, and begin to prepare a meal.

157, 158. dēfessī: the prefix, as often, gives the idea of thoroughness, cf. n. on *exūrere*, 39. **Aeneadae** = *Trōiānī*; see § 181. **quae . . . lītora**: sc. *sunt*. **vertuntur** = *vertunt sē*; see §§ 152, 153. Contrast the normal prose form, *scindit sēsē*, 161.

159. sēcessū, 'estuary.' See Vocab. **longō** pictures the estuary as it appears to one entering it.

160. obiectū laterum: the island

frangitur inque sinūs scindit sēsē unda reductōs.
Hinc atque hinc vāstae rūpēs geminīque minantur
in caelum scopulī quōrum sub vertice lātē
aequora tūta silent; tum silvīs scaena coruscīs
165 dēsuper horrentīque ātrum nemus imminet umbrā.
Fronte sub adversā scopulīs pendentibus antrum,
intus aquae dulcēs vīvōque sedīlia saxō,
nymphārum domus. Hīc fessās nōn vincula nāvīs
ūlla tenent, uncō nōn alligat ancora morsū.

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lies across the estuary and so serves as a breakwater. For the form of this passage see § 220. **omnis ab altō . . . unda** belong closely together, 'every wave that rolls in,' etc. For the prep. phrase with adj. force cf. n. on *ā vertice*, 114.

161. inque . . . reductōs: *sinus*, properly, any curve or bend, was the technical term for a gulf or bay; *reductōs* = 'retired,' or, as we should say, 'retreating.' The whole thus = 'parts (and) flows on into the retreating curves of the shore.' *scindit sēsē* suggests motion and = *scindit sē ut īnfluat in*. The wave, broken by the sides of the island, flows by harmlessly on either side, till it works its way into every curve of the shore.

162, 163. hinc . . . hinc: i.e. on either hand as one entered the harbor. Prose says *hinc atque illinc*. **rūpēs** = the continuous cliffs encircling the harbor. **scopulī** = peaks, standing like watch towers, one on either side, at the seaward end of the cliffs.

164. tum, 'besides,' introduces a fresh series of particulars. **silvīs . . . coruscīs,** 'a bright-wooded background.' *coruscīs* suggests the gleam of the sunlight on the waving trees. For the abl. see on *praestantī corpore*, 71. In the Roman theater the stage was bounded at the back by a permanent wall of masonry, the top of which was on a level with the highest seat in the auditorium. In front of this wall the simple scenery was arranged. The wall, which was thus in a double sense a background and completely cut off the view of the spectators, was called *scaena*. V., thinking of this, neatly calls the woods that shut off the view of any one entering this harbor a *scaena*.

165. dēsuper: i.e. on the *rūpēs*. **horrentī . . . umbrā:** V. seems to have evergreen trees in mind. *horrentī* well describes the rough, shaggy appearance of such trees when untrimmed, and thus has much the same force as *vīvō*, 167; the trees are in their natural state, a fact that would appeal to a nature-lover like V. *ātrum* well describes the dark hue of evergreen trees. **umbrā,** 'shade-trees.' With *imminet* sc. *portū* (dat.; cf. *currū*, 156). For the sing. see on *īnsequitur*, 87.

166. fronte: sc. *rūpium*. We still talk of the 'brow' of a hill. **adversā,** 'facing (the entrance of the harbor)'; the point of view is the same as that in *longō*, 159. **pendentibus:** the Romans poetically applied this word to the sky, the roofs of houses or of caves, to bridges, etc. They regarded such things as suspended between heaven and earth. The abl. here and in *vīvō . . . saxō*, 167, is either one of quality, or one of material without *ex*, a poetic use chiefly.

167. aquae dulcēs: sure to be welcome after wanderings by sea. **vīvō:** i.e. natural; cf. n. on *horrentī*, 165.

168. hīc = *hōc in portū*. *hīc . . . morsū* well pictures the absolute security of the harbor; cf. *lātē . . . silent*, 163.

169. ancora: in Trojan times ships

Hūc septem Aenēās collēctīs nāvibus omnī
ex numerō subit, ac māgnō tellūris amōre
ēgressī optātā potiuntur Trōes harēnā
et sale tābentīs artūs in lītore pōnunt.
Ac prīmum silicī scintillam excūdit Achātēs
suscēpitque īgnem foliīs atque ārida circum
nūtrīmenta dedit rapuitque in fōmite flammam.
Tum Cererem corruptam undīs Cereāliaque arma
expediunt, fessī rērum, frūgēsque receptās
et torrēre parant flammīs et frangere saxō.
  Aenēās scopulum intereā cōnscendit et omnem

---

were moored with the help of large stones. This importation of the customs of an age later than that which he is describing, called anachronism, is common in V. **morsū**: properly 'bite,' but here of the thing that bites, the fluke or tooth of the anchor; *uncō* is therefore appropriate. In 159-169 V. has no actual harbor in mind; he is drawing upon his imagination.

170. hūc = *hunc in portum.*

171. numerō: this is given later as twenty.

172. optātā = *quam tam vehementer optārant;* see on *correpta*, 100. The word repeats the idea of *māgnō tellūris amōre.* **harēnā**: why abl.?

173. tābentīs, 'dripping'; strictly, the word is far stronger, suggesting decomposition.

174. silicī: for the dat. of pers. interest counting practically as one of separation see A. 381; B. 188, 2, d; G. 345, R, 1; H. 428, 2.

175. suscēpit . . . foliīs has been finely rendered, 'received the fire as it dropped in a cradle of leaves,' since *suscēpit* suggests the Roman custom whereby a father, raising a new-born child from the ground, acknowledged it as his own, and pledged himself to its support. The figure is continued in *nūtrīmenta*, 176; Achates feeds the fire as one feeds a child.

176. rapuit in: literally, 'snatched (quickly caught) on,' i.e. made the flame quickly find lodgment in. *rapiō* denotes quick, energetic (often unceremonious) action. **fōmite**: materials more substantial than the *folia* and the *nūtrīmenta.* Note the double climax: *scintillam, īgnem, flammam* (a vigorous blaze), and *foliīs, nūtrīmenta, fōmite.*

177. Cererem = *frūmentum;* see §§ 184, 189. **corruptam**, 'damaged,' not 'spoiled'; they use it. **Cereālia arma**: i.e. the implements needed to prepare the grain for use, the mill, the sieve, and the kneading-trough. For the expression see § 203.

178. rērum, 'troubles.' For the gen. see § 116. **frūgēs** = *Cererem*, 177. **receptās**, 'rescued'; sc. *ab undīs.*

179. et . . . et: to be taken only with the two infins. **torrēre**: grain was roasted before grinding to make it less tough and more easily reducible to meal. Here the parching was esp. needed, since the grain was wet. **saxō**: a stone mill; § 187.

180-222. Aeneas seeks in vain traces of the missing ships. He sees, however, a herd of deer, and kills seven, one for each ship. His comrades enjoy a feast.

180. While the others are preparing a meal, Aeneas, the chief, is busied with weightier cares. **scopulum**: cf. 163

prōspectum lātē pelagō petit, Anthea sī quem
iactātum ventō videat Phrygiāsque birēmīs,
aut Capyn aut celsīs in puppibus arma Caicī.
Ships are Not any 3 on the sea shore deer
Nāvem in cōnspectū nūllam, trīs lītore cervōs
prōspicit errantīs; hōs tōta armenta secuntur
ā tergō, et longum per vallīs pāscitur agmen.
arrow
Cōnstitit hīc arcumque manū celerīsque sagittās
the trusty comrade
corripuit, fīdus quae tēla gerēbat Achātēs,
ductōrēsque ipsōs prīmum capita alta ferentīs
cornibus arboreīs sternit, tum vulgus, et omnem
mix among leafy
miscet agēns tēlīs nemora inter frondea turbam

---

omnem: 'in every direction': see on *antīqua*, 12.

181. pelagō = *in pelagus*, the dat. being used with *prōspectum*, as with *prōspiciēns*, 126. **Anthea sī . . . videat,** 'if, haply, he may see Antheus anywhere,' i.e. in the hope that he may see, etc. In this common idiom the *sī* cl. virtually expresses purpose; the subj. is used because we have a person's thought quoted in O. O. With *Anthea quem*, lit. 'any Antheus,' cf. *omnem prōspectum*, 180. For the form *Anthea* see § 99.

182. Phrygiās = *Trōiānās;* see Vocab. **birēmīs**: an anachronism (see on *ancora*, 169). Ships with more than one bank of oars were not known in the Trojan times.

183. Capyn: for form see § 98. **puppibus**: of a single ship; contrast *puppim*, 115. The stern was higher than the main body of the vessel; besides, the stern of a ship with several tiers of oars would sit well out of the water; hence *celsīs*. **arma**: shields were hung on the poops of the vessels, partly for defence or for show, partly, as here, to indicate, by the device they bore, what warrior was on the ship.

184. nūllam, trīs: advers. asynd. (see on *scopulō*, 45), and juxtaposition (§ 212) of contrasted words.

185. secuntur: the common spelling *sequuntur* is wrong, since *quu* seems not to have been written by the Romans.

186. ā tergō: cf. *ā fronte*, 'in front.' So Caes. *B. G.* i. 2 says that the Helvetians are hemmed in *ūnā ex parte flūmine Rhēnō*, etc. **vallīs**: the poetic pl. suggests the two sides or slopes of the vale. The vale evidently ran down to the shore. The opportune appearance of the deer was both a present comfort and an omen of future good fortune.

187. cōnstitit, 'he halted.' V. is telling us indirectly (§ 225) that Aeneas has been moving about to get every possible view (180) of the sea.

188. Achātēs: though his presence is now first noted, he has doubtless been with Aeneas from the start; so no direct mention is made of their descent from the rock. See § 225. For the epithet *fīdus* see § 192. Like the Homeric heroes, Aeneas has an armor-bearer.

189. ductōrēs: the *trīs cervōs* of 184. **ferentīs**: we often similarly use 'carry,' e.g. 'he carries his head proudly.'

190. sternit: this verb is often used of the overthrow of armies or warriors. *agmen*, 186, and *victor*, 192, show the same figure. **vulgus**: seldom of beasts, but here fittingly used of the rank and file, so to speak, of the deer.

191. turbam: join with both *miscet* and *agēns*. The word commonly = 'a dis-

nec prius absistit, quam septem ingentia victor
corpora fundat humī et numerum cum nāvibus aequet.
Hinc portum petit et sociōs partītur in omnīs.
Vīna bonus quae deinde cadīs onerārat Acestēs
lītore Trīnacriō dederatque abeuntibus hērōs
dīvidit et dictīs maerentia pectora mulcet:
‘Ō sociī (neque enim ignārī sumus ante malōrum),
ō passī graviōra, dabit deus hīs quoque fīnem.
Vōs et Scyllaeam rabiem penitusque sonantīs
accestis scopulōs, vōs et Cyclōpia saxa
expertī; revocāte animōs maestumque timōrem

orderly throng’; it makes a fine contrast with *agmen*, ‘an orderly line,’ 186, 82.

192, 193. prius . . . quam . . . fundat: the parts of *postquam*, *antequam*, and *priusquam* are often thus separated, both in prose and verse. For the subj. see B. 292, b; G. 577; H. 605, I. **humī:** loc.; cf. the common *domī*, *rūrī*. **cum nāvibus:** we should say, ‘with the number of the ships,’ or ‘with that of the ships.’ But Latin has no word corresponding to our ‘that’ in such cases, and so must either use the short form of the text, or say *cum nāvium numerō*, and the like.

194. hinc: correlative to *prīmum*, 189, *tum*, 190. **partītur:** sc. *cervōs*. Nothing is said of the removal of the carcasses to the camping ground; see § 225.

195. deinde introduces *dīvidit*, 197, and so ought to stand first in the sentence (but see § 209); it marks Aeneas’s fourth act since leaving the rock. For scansion of *deinde* see § 249. **cadīs:** dat. with *onerārat* which here = *dederat*. See also § 203.

196. abeuntibus: sc. *eīs* = *Trōiānīs*. They had just parted from him; cf. 34. **hērōs:** emphatically placed at the end of the vs. and of its cl.; see § 207. Render, ‘with a true hero’s generosity.’

197. dictīs . . . mulcet: cf. 153.

198. neque enim: elliptical, like *namque*, 65. See n. there. The thought is: ‘and (such I call you), because together,’ etc. *neque* = *et nōn*, the *nōn* belonging with *ignārī sumus*; cf. n. on *nec*, 38. **ante:** join with *ignārī sumus*, which really = ‘we have had knowledge of.’ V. has again given us the result rather than the process; see on *tēlō*, 99. **malōrum:** with *ignārī*; § 115.

199. passī = **quī passī estis**, ‘ye (sturdy heroes) who have suffered.’ The prtcpl. here = an antec. and a rel. cl.; cf. n. on *correpta*, 100.

200. vōs . . . expertī illustrates *neque . . . malōrum* and *dabit . . . fīnem*; ‘you have suffered before, yet each time a way of escape was provided.’ The repeated *vōs* is encouraging; ‘it is you (you, who are now cast down), no others, who escaped Scylla,’ etc. Contrast the pathetic effect of repetitions in 99, 100, 120, 121. **Scyllaeam** = *Scyllae*; see § 191. **penitus . . . sonantīs . . . scopulōs** explains *Scyllaeam rabiem*; for the parallelism cf. 41. *penitus . . . sonantīs . . . scopulōs* = ‘echoing throughout their cavernous depths’ (literally, ‘deep within’, i.e. to their centers) with the cries of Scylla’s dogs.

201. accestis: i. e. approached unharmed; for form see § 105. **Cyclōpia saxa:** the cave of the Cyclopes.

202. expertī: sc. *estis*; §§ 213, 215. **maestum:** a transferred epithet; § 194.

mittite; forsan et haec ōlim meminisse iuvābit.
Per variōs cāsūs, per tot discrīmina rērum
tendimus in Latium, sēdēs ubi Fāta quiētās
ostendunt; illīc fās rēgna resurgere Trōiae.
Dūrāte et vōsmet rēbus servāte secundīs.'
Tālia vōce refert cūrīsque ingentibus aeger
spem vultū simulat, premit altum corde dolōrem.
Illī sē praedae accingunt dapibusque futūrīs;
tergora dēripiunt costīs et vīscera nūdant,
pars in frūsta secant veribusque trementia fīgunt,
lītore aēna locant aliī flammāsque ministrant.
Tum vīctū revocant vīrīs fūsīque per herbam
implentur veteris Bacchī pinguisque ferīnae.
Postquam exēmpta famēs epulīs mēnsaeque remōtae,
āmissōs longō sociōs sermōne requīrunt

---

203. mittite = *dīmittite;* § 201. **et,** 'even.' A much quoted line.

204. tot really = 'so many as we have in fact endured,' but may best be rendered by 'many,' or the like. So in 100. **discrīmina rērum,** 'crises.'

205. tendimus: through constant ellipsis of *iter, viam, cursum, tendere* came to = 'go,' 'proceed.' **sēdēs:** properly as here, of settled, lasting abodes.

206. ostendunt: sc. *nōbīs.* **fās** (sc. *est*), 'heaven wills.' **rēgna:** for pl. see §§ 173, 175. The sing. would have been unmetrical.

207. vōsmet: strong form of *vōs;* cf. *egomet, tūtemet, sibimet.* **rēbus . . . secundīs,** 'brighter days'; contrast *rēs adversae.*

208. tālia . . . refert: cf. 94. **aeger,** 'though heartsick.' An adj., or prtcpl., or even a noun, often does duty for a whole cl., temp., causal, advers., or cond.

209. vultū, instr. abl., and **corde,** local abl., are contrasted virtually as 'openly,' 'inwardly.' **altum** may be 'intense,' 'all-absorbing,' or it may = an adverb, 'deep,' 'far down.' In the latter case cf., for the thought, *altā mente,* 26, with n.

210. sē . . . accingunt: i.e. they get themselves ready by laying aside superfluous garments, etc.

211. vīscera belongs also with the verbs in 212.

212, 213. pars . . . aliī = *aliī . . . aliī; pars,* as a coll. noun, often takes a pl. verb. **trementia,** 'quivering,' as fresh raw meat always does when handled. **aēna** (sc. *vāsa*): brazen caldrons. Some roast portions of the meat, others boil pieces. The ref. to boiled meat involves an anachronism; cf. n. on *ancora,* 169, on *birēmis,* 182. **ministrant,** 'furnish'; sc. *aēnīs.*

214, 215. fūsī, 'stretched'; the word suggests ease and comfort. **implentur** = *implent sē;* see on *vertuntur,* 158. **Bacchī** = *vīnī;* see on *Cererem,* 177. For the gen. see § 118. **ferīnae:** prop. an adj.; sc. *carnis,* 'flesh.' So *agnīna* and *porcīna* = 'lamb,' 'pork.'

216. remōtae: sc. *sunt; mēnsās removēre* or *auferre* is a standing phrase, 'to end a feast. Here, of course, there

spemque metumque inter dubiī, seu vīvere crēdant
sīve extrēma patī nec iam exaudīre vocātōs.
Praecipuē pius Aenēās nunc ācris Orontī,
nunc Amycī cāsum gemit et crūdēlia sēcum
fāta Lycī fortemque Gyan fortemque Cloanthum.
  Et iam fīnis erat, cum Iuppiter aethere summō
dēspiciēns mare vēlivolum terrāsque iacentīs
lītoraque et lātōs populōs, sīc vertice caelī
cōnstitit et Libyae dēfīxit lūmina rēgnīs.
Atque illum tālīs iactantem pectore cūrās
trīstior et lacrimīs oculōs suffūsa nitentīs
adloquitur Venus: ‘Ō quī rēs hominumque deumque
aeternīs regis imperiīs et fulmine terrēs,
quid meus Aenēās in tē committere tantum,

---

were no tables. *mēnsae* might be taken as ‘dishes.’

218, 219. inter: for position see on *contrā*, 13, *circum*, 32. **seu . . . sīve**: often in poetry instead of *utrum* or *-ne . . . an*. **vīvere**: as subject sc. *eōs* = *sociōs*; see § 214, b. This ellipsis is rare in the best prose. **crēdant**: in the O. R. we should have had a delib. subj.: see A. 444, 575, b; B. 277, 315, 3; G. 265, 651, R. 2; H. 559, 4, 642, 3. **sīve**: sc. *crēdant*. **extrēma . . . vocātōs**: parallelism; both phrases simply = *mortuōs esse*. *extrēma* denotes ~~the last thing~~ man can suffer, death.

220. pius: see on *pietāte*, 10, and § 192. **Orontī**: for his fate cf. 113; for the form cf. *Achillī*, 30.

221. sēcum repeats the thought of *corde*, 209; he does not talk of his grief as the others do, 217.

222. fortemque . . . fortemque: for the repetition see § 265.

223-253. Venus points out to Jupiter the contrast between the present plight of the Trojans and the high destiny he had promised them.

223. fīnis: sc. to their mourning.

224. dēspiciēns is trans., like *prōspiciēns*, 155, 185, in its literal physical sense; a rare use. **vēlivolum**: see § 194. **iacentīs**, ‘outspread.’

225. sīc, ‘in this attitude,’ gathers up the description *aethere . . . populōs*.

226. rēgnīs: dat., = *in rēgna;* § 122.

227. atque: see § 200. **tālīs . . . cūrās**: the thoughts suggested by what he saw in Libya, esp. the plight of the Trojans. **iactantem**, ‘pondering deeply’; cf. *tālia . . . volutāns*, 50.

228. trīstior, ‘in dire distress’; lit., ‘sadder (than common).’ Beside its true force, the comp. has at times intensive, at times dim. meaning. Our ‘rather,’ with proper intonation, then makes a good translation. **lacrimīs . . . nitentīs**, ‘her bright eyes bedewed with tears.’ For case of *oculōs* see § 136. For Venus, see § 280, esp. at the end.

229. rēs . . . deumque: i.e. the whole universe. Venus treats Jupiter as the world’s supreme power; see § 304.

231. quid . . . tantum, ‘what grievous crime,’ etc. With *Aenēās* sc. *potuit*. For *committere* used of wrongdoing cf. *commissa*, 136. For *tantum*, ‘grievous,’ cf. n. on *tot*, 204.

quid Trōes potuēre, quibus tot fūnera passīs
cūnctus ob Ītaliam terrārum clauditur orbis?
Certē hinc Rōmānōs ōlim volventibus annīs,
235 hinc fore ductōrēs, revocātō ā sanguine Teucrī,
quī mare, quī terrās omnī diciōne tenērent,
pollicitus—quae tē, genitor, sententia vertit?
Hōc equidem occāsum Trōiae trīstīsque ruīnās
sōlābar, fātīs contrāria fāta rependēns;
240 nunc eadem fortūna virōs tot cāsibus āctōs
īnsequitur. Quem dās fīnem, rēx māgne, labōrum?
Antēnor potuit mediīs ēlāpsus Achīvīs
Īllyricōs penetrāre sinūs atque intima tūtus
rēgna Liburnōrum et fontem superāre Timāvi,

---

232. quibus: dat. of interest. **fūnera,** 'deaths,' an exaggeration for *cāsūs* or *perīcula*.

233. cūnctus . . . orbis: exaggeration again. Sicily at least was open to them; cf. 195, 196. The poet's own statement in 31, *arcēbat . . . Latiō*, is more temperate. For the order *cunctus . . . orbis* cf. that of *omnīs . . . annōs*, 74. **ob Ītaliam:** i.e. just because they are seeking to reach Italy; cf. 205.

234, 235. hinc: i.e. from the *Trōes* of 232 (cf. 21). It is defined here by *revocātō . . . Teucrī*, 235. In the Romans the Trojans were to live again; cf. 19-22. Note the rhetor. effect of the double *hinc;* see other examples in 99, 120, 121, 200, 201, 222. **Rōmānōs:** i.e. a new race, with a new name, and a new and more glorious destiny.

236. omnī diciōne, 'with absolute sway'; lit., 'with every (kind of) sway.' Cf. *omnem prōspectum*, 180.

237. pollicitus: sc. *es;* §215. **quae . . . vertit:** an energetic way of saying, 'Why art thou not keeping that promise?' The abrupt language pictures the speaker's emotion. **genitor:** as in 155.

238. hōc: i.e. by this promise; instr. abl. **occāsum Trōiae:** note the figure, 'the setting of Troy's sun.' **trīstīs:** here act., 'sorrow-causing'; § 194.

239. fātīs . . . rependēns: 'off-setting adverse fates by (other) fates,' i.e. by fates of a more auspicious kind. *fātīs* = Jupiter's promise, *fāta contrāria* = the fall of Troy. *fātīs* needs no adj.; their character has been clearly indicated in 234-237. *rependēns* is fig., suggesting a balance, in the opposite plates of which Venus was wont to put the present sufferings and the promised glories of the Trojans.

240, 241. nunc: advers. asynd.; the contrast is with the past as represented by *sōlābar.* **āctōs īnsequitur:** both words suggest relentless pursuit; the Trojans are hunted like wild beasts.

242. Antēnor potuit: when V. wrote *prīmus* in 1, he seems either to have disregarded this story or to have meant the emphasis there to fall on *Ītaliam . . . Lāvīniaque . . lītora*, 2. Gallia Cisalpina was not till later a part of Italy; § 35.

243. tūtus: contrasted with *virōs . . . āctōs*, 240. It gains force by juxtaposition (§ 212) with *intima*, which suggests distance. Latin writers often describe the navigation of the Adriatic as dangerous.

Mountain
unde per ōra novem vāstō cum murmure montis 245
it mare prōruptum et pelagō premit arva sonantī.
Hīc tamen ille urbem Patavī sēdēsque locāvit aside
Teucrōrum et gentī nōmen dedit armaque fīxit
Trōïa, nunc placidā compostus pāce quiēscit;
nōs, tua prōgeniēs, caelī quibus adnuis arcem, 250
nāvibus (īnfandum!) āmissīs ūnīus ob īram
prōdimur atque Italīs longē disiungimur ōrīs.
Hīc pietātis honōs? sīc nōs in scēptra repōnis?'
Do you say [illegible]

245. unde = *ex quō.* This substitution of *unde* for a prep. and a rel. pron. is common, except when the antec. represents a person. **vāstō . . . montis**: cf. *māgnō . . . montis*, 55, with n.

246. it = *exit;* § 201. The subject is *Timāvus; mare prōruptum*, 'a rushing sea,' is a pred. nom. *prōruptum* lit. = 'bursting'; the prtcpl. has middle force: § 152. The river of which Timavus is a part becomes subterranean sixteen miles from its source. Eighteen miles further on it emerges from the mountain through numerous springs, V.'s *novem ōra*. The *fōns Timāvī* is only a mile from the sea. **pelagō . . . sonantī** pictures the force with which the river bursts forth; it is this force which makes the mountain reverberate.

247. tamen: i.e. spite of all the difficulties of 242-246. **Patavī**: for case see § 112. **sēdēs**: as in 205.

248. gentī . . . dedit contains two statements; (1) he established a nation, and (2) he gave it a name. He thus secured the very blessings promised to Aeneas, 234, 235. **fīxit**: sc. on some temple wall. The Romans dedicated to the gods implements, etc., for which they had no further use. *fīxit* is thus a picturesque way of saying, 'he laid aside,' as no longer necessary. *His* wars and dangers were over; Aeneas's were yet present and to come.

249. placidā . . . quiēscit: the words bring out the contrast with the scenes of toil and danger in 242-248. **compostus**: for form see on *repostum*, 26.

250. nōs: advers. asynd. Venus naturally identifies herself with the Trojans. **tua prōgeniēs**: Venus was daughter of Jupiter and mother of Aeneas. Her point, then, is the hard lot of Aeneas, an immediate descendant of Jupiter, as contrasted with that of Antenor, a mere man, or at most but remotely related to the gods through Dardanus (see on *genus invīsum*, 28). **caelī . . . arcem**: exaggeration; cf. notes on *fūnera* and *cunctus . . . orbis*, 232, 233. Venus declares that Jupiter had promised to make Aeneas a god; Roman tradition said that Aeneas, like Romulus, was translated living to heaven.

251. īnfandum, 'o woe unspeakable.' The word is really in appos. with *nāvibus . . . āmissīs*. The case is acc.; see G. 324. **ūnīus**: Juno; cf. *saevae . . . Iūnōnis*, 4.

252. prōdimur: sc. *ā tē*, 'you are false to your promises to us.'

253. hīc: for gender see on *hōc*, 17. **scēptra**: as in 78. The framework of 242-253 really = 'Antenor could do thus and so: why can not we?'; cf. the structure of 39-47. Venus's speech is diplomatic. She everywhere reminds Jupiter of his power (cf. 229, *genitor*, 237, *rēx māgne*, 241), then of his promise, thus hinting that if he only will he can.

Ollī subrīdēns hominum sator atque deōrum
vultū, quō caelum tempestātēsque serēnat,
ōscula lībāvit nātae, dehinc tālia fātur:
'Parce metū, Cytherēa; manent immōta tuōrum
fāta tibī; cernēs urbem et prōmissa Lavīnī
moenia sublīmemque ferēs ad sīdera caelī
māgnanimum Aenēān; neque mē sententia vertit.
Hīc tibi (fābor enim, quandō haec tē cūra remordet,
longius et volvēns Fātōrum arcāna movēbō)
bellum ingēns geret Italiā populōsque ferōcīs
contundet mōrēsque virīs et moenia pōnet,
tertia dum Latiō rēgnantem viderit aestās
ternaque trānsierint Rutulīs hīberna subāctīs.
At puer Ascanius, cui nunc cognōmen Iūlō

254-296. Jupiter renews past promises and makes still more inspiring predictions of the glories of the Trojan race.

254. ollī = illī; §92. From a still older form comes *ōlim*, lit., 'at that time,' i.e. in days gone by, but often used of any time except the pres. We had it of the fut. in 20, 203, 234.

256. lībāvit, 'kissed lightly.' *lībō*, properly, to take a little of anything, e.g. to taste food, sip wine, or pour out a small offering of wine to the gods; *lībāvit* thus expresses Jupiter's affectionate gentleness. **dehinc . . . fātur**: cf. 131. *fātur*, as hist. pres., may rightly be coupled with *lībāvit*.

257. metū: for form cf. *currū*, 156.

258. Lavīnī, like *prōmissa*, belongs with both accs. See on *urbem*, 5, and *genus . . . Rōmae*, 6. For scansion of *Lavīnī* see § 251.

259. sublīmem . . . caelī: for the thought cf. *caelī . . . arcem*, 250, with n.

260. neque . . . vertit answers *quae . . . vertit*, 237.

261. tibi: freely, 'I promise you'; dat. of interest (see on *iactantī*, 102) with the verbs in 263, 264.

262. et: for position see §209. **volvēns**: as in 9. **movēbō**: the idea is that of disturbing the secrets of the future or routing them out from the place where they now rest and where they should continue to rest until the fullness of time is come. For Jupiter's relation to the fates see §304.

264. mōrēs suggests political institutions, the whole social system. **virīs**, 'his own warriors.' The nations he conquers must, of course, conform to the laws he lays down for his own *virī*. For the character ascribed here to Aeneas see §§ 62, 63. He is to be both conqueror and law-giver. **moenia**: in V. often 'a city,' 'a walled town.'

266. terna . . . hīberna (sc. *castra*), 'three winters spent in camp'; these precede the founding of Lavinium. We have *terna*, not *tria*, because with nouns found only in the pl. the distributive numerals, not the cardinal, are used. **Rutulīs subāctīs**: either abl. abs. or dat. of interest, like *tibi*, 261. For the Rutuli see §57.

267. at, always strongly advers., introduces the second stage of Trojan history in Italy. **Ascanius**: Aeneas's son. **Iūlō** is attracted into the case of

additur (Īlus erat, dum rēs stetit Īlia rēgno),
trīgintā māgnōs volvendīs mēnsibus orbīs
imperiō explēbit rēgnumque ab sēde Lavīnī
trānsferet et longam multā vī mūniet Albam.
Hīc iam ter centum tōtōs rēgnābitur annōs
gente sub Hectoreā, dōnec rēgīna sacerdōs
Marte gravis geminam partū dabit Īlia prōlem.
Inde lupae fulvō nūtrīcis tegmine laetus
Rōmulus excipiet gentem et Māvortia condet
moenia Rōmānōsque suō dē nōmine dīcet.
Hīs ego nec mētās rērum nec tempora pōnō;
imperium sine fīne dedī. Quīn aspera Iūnō,
quae mare nunc terrāsque metū caelumque fatīgat,
cōnsilia in melius referet mēcumque fovēbit
Rōmānōs, rērum dominōs, gentemque togātam.

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cui; A. 231, b; B. 190, 1; G. 349, R. 5; H. 430, 1.

268. **rēs** = *rēs pūblica*, as often. **stetit . . . rēgnō**, 'was secure in its sovereignty.' *rēgnō* is abl. of spec. The purpose of 267, 268, is to connect the Julian *gēns*, esp. Augustus, with Troy (§ 64). A *gēns* was believed to derive its name from that of its founder.

269. **orbīs**, in itself indefinite, like 'cycles,' is defined by the abl. of char. *volvendīs mēnsibus*, 'made up of circling months.' Cf. *volventibus annīs*, 234. *volvendus* is one of a few gerundives occasionally used like pres. prtcpls. act.

270. **sēde Lavīnī** is to be construed like *urbem Patavī*, 247. V. is telling us indirectly (§ 225) that Ascanius is to rule in the city, not in the camp.

272. **iam**, 'in turn,' marks the third stage. **tōtōs**, like *māgnōs*, 269, emphasizes the idea of the length of time. V. gives but 333 years between the coming of Aeneas and the founding of Rome; the ordinary account gave over 400.

273. **Hectoreā** = *Hectoris;* see on *Scyllaeam*, 200. **rēgīna** = an adj., 'of royal blood.'

274. **Marte gravis**, 'pregnant by Mars.' **geminam . . . prōlem:** Romulus and Remus. **partū dabit** = *pariet* or *ēdet.*

275. **inde:** the fourth stage. **laetus**, 'proudly wearing.'

276, 277. **excipiet**, 'will take under his care,' as a host greets his guests. **Māvortia . . . moenia:** Rome, city of Mars, father of Romulus and Remus. **dīcet:** sc. *eōs*, suggested by *gentem* and *moenia;* a town implies townspeople. *Rōmānōs . . . dīcet* answers 234-237. V. evidently connected *Rōma*, *Rōmānus* with *Rōmulus;* cf. n. on *stetit . . . rēgnō*, 268. Modern scholars reject this etymology, but offer nothing certain in its stead.

278. **ego:** emphatic; the speaker was *pater omnipotēns*, 60. **rērum**, 'destinies'; with both accs.

279. **imperium . . . dedī:** note the climax; first three years, 265, 266, then thirty, 269, then three hundred, 272, then a reign without end. **quīn**, 'nay more'; in this sense *quīn etiam* is more common.

280. **metū:** i.e. in her fears for Carthage; see 12-23.

281, 282. **in . . . referet:** i.e. will

Sīc placitum. Veniet lūstrīs lābentibus aetās,
cum domus Assaracī Phthīam clārāsque Mycēnās
285 servitiō premet ac victīs dominābitur Argīs.
Nāscētur pulchrā Trōiānus orīgine Caesar,
imperium Ōceanō, fāmam quī terminet astrīs,
Iūlius, ā māgnō dēmissum nōmen Iūlō.
Hunc tū ōlim caelō spoliīs Orientis onustum
290 accipiēs sēcūra; vocābitur hīc quoque vōtīs.
Aspera tum positīs mītēscent saecula bellīs;
cāna Fidēs et Vesta, Remō cum frātre Quirīnus
iūra dabunt; dīrae ferrō et compāgibus artīs

---

change for the better. **rērum,** 'the world.' Note the different sense in 278, and see on *ruunt*, 85. **togātam:** the toga marked the Romans as clearly as the plaid and the tartan mark the Scottish Highlander. There is parallelism here; § 222.

283. placitum: sc. *dīs;* cf. *senātuī placuit,* 'the Senate decreed.' **lūstrīs lābentibus** = *volventibus annīs*, 234. *lābor* is often used of the easy, noiseless passage of time.

284. domus Assaracī: the Trojan race. So **Phthīam . . . Mycēnās . . . Argīs** stand for all Greece; Phthia and Mycenae were the homes respectively of Achilles and Agamemnon, leaders of the Greeks before Troy.

285. servitiō premet: cf. *imperiō premit*, 54. This prophecy was fulfilled by the capture of Corinth in the year 146.

286. Trōiānus . . . Caesar: cf. n. on *stetit . . . rēgnō*, 268, and § 59.

287. imperium: with *terminet;* for position see § 209. **Ōceanō:** the river that flows round the whole earth. The power of Augustus is to be world-wide. The rel. cl. gives the purpose of the Fates that preside over the birth of Augustus; see on *dum conderet*, 5.

288. Iūlius: emphatic both by its separation from *Caesar*, 286, and its place in the vs.; § 206. **ā māgnō . . . Iūlō:** for the condensed comparison see on *cum nāvibus*, 193; for the thought cf. 267, 268. **dēmissum,** 'derived.'

289. ōlim: as in 203; see on *ollī*, 254. **caelō:** either dat. = *in caelum*, § 122, or instr. abl.; a host might be said to welcome a guest with his house. **spoliīs . . . onustum:** there is a ref. to Augustus's victory at Actium and his conquest of Egypt, Syria, and Asia Minor; possibly also to his recovery of the standards captured by the Parthians from Crassus in 53.

290. sēcūra: i.e. with your present anxieties (257, 261) all gone. **vocābitur . . . vōtīs:** i.e. he, too, like Aeneas, 259, 260, will be deified. Divine honors were indeed paid to Augustus, even before his death.

291 contains two statements: (1) *tum bella pōnentur* and (2) *tum aspera saecula mītēscent.* **positīs** = *dēpositīs;* cf. *pōnunt* = *dēpōnunt*, 173.

292. cāna: 'hoar-headed'; i.e. time-honored. **Vesta:** typical of family life and the domestic virtues; § 295. **Remō . . . Quirīnus:** tradition said that Romulus slew Remus in a quarrel, but V. pictures them as working together for Rome's good, thus implying that in the time of Augustus fraternal and civil strife is to cease.

293. iūra dabunt: i.e. will be supreme; cf. 264. V. usually repre

claudentur bellī portae; Furor impius intus
saeva sedēns super arma et centum vinctus aēnīs
post tergum nōdīs fremet horridus ōre cruentō.'
  Haec ait et Māiā genitum dēmittit ab altō,
ut terrae utque novae pateant Carthāginis arcēs
hospitiō Teucrīs, nē fātī nescia Dīdō
fīnibus arcēret. Volat ille per āera māgnum
rēmigiō ālārum ac Libyae citus adstitit ōrīs,
et iam iussa facit, pōnuntque ferōcia Poenī
corda volente deō; in prīmīs rēgīna quiētum
accipit in Teucrōs animum mentemque benīgnam.
  At pius Aenēās per noctem plūrima volvēns,

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sents the lawmaking power as a royal right. **ferrō . . . artīs,** 'with closely-welded bars of iron,' belongs closely with *claudentur;* the gates are awful, to be sure, but are to be securely fastened. With *compāgibus artīs* contrast *laxīs . . . compāgibus*, 122.

294. Furor is *impius*, as causing civil strife. **intus:** emphatic; he is no longer free to roam abroad.

295. saeva . . . arma: he has no more use for his weapons. *sedeō* often suggests inactivity, feebleness. **vinctus,** 'his hands bound.' **aēnīs:** i.e. enduring. *aes* is often a type of indestructibility.

296. fremet . . . cruentō: Furor is helpless to do aught save vent his rage in dread cries. 291–296, when finally interpreted, mean: In the time of Augustus there will be a return of integrity, the domestic virtues, brotherly love, and peace. *dīrae . . . cruentō* refers to the closing of the temple of Janus; § 16. V. may have had in mind here some work of art.

297–304. Jupiter sends Mercury to Carthage to prepare its people to welcome the Trojans.

297. Māiā genitum: Mercury. For case of *Māiā* see A. 403, a; B. 215; G. 395, and N. 1; H. 469, 2. **altō,** 'sky.'

298. novae: gen. sing. V. prob. had in mind the etymology of *Carthāgō*, which = *nova cīvitās*. **pateant:** the agency of heaven is needed to effect this result, for, as we learn below, the founders of Carthage were treating all strangers as foes.

299. hospitiō Teucrīs: for constr. see on *excidiō Libyae*, 22.

300. arcērat, 'might try to bar.' The hist. pres. (*dēmittit*, 297) may take either primary or secondary sequence; hence *pateant*, 298, but *arcēret* here. The pres. and impf. often denote attempted action, and are then called conative pres., etc. **āera:** for form see §90.

301. rēmigiō ālārum: i.e. propelled by his wings. **adstitit,** 'alights'; for tense see on *incubuēre*, 84. The pres. *volat*, 300, pictures a lasting act. See § 151.

302. iussa: for the prtcpl. as noun cf. *commissa*, 136. **pōnuntque:** for *-que* see § 200. *pōnunt* = *dēpōnunt* cf. 173.

303. rēgīna: Dido.

305–401. Aeneas reconnoiters. Venus, disguised as a huntress, meets him, tells him of the missing ships, and directs him how to proceed.

305. volvēns: sc. *animō;* cf. *corde volūtāns*, 50. *volvēns* violates the rule that the pres. prtcpl. denotes only time coincident with that of the main verb; *plūrima volvēns* = the prose *cum plūrima volvisset*.

ut prīmum lūx alma data est, exīre locōsque
explōrāre novōs, quās ventō accesserit ōrās,
quī teneant (nam inculta vidēt), hominēsne feraene,
quaerere cōnstituit sociīsque exācta referre.
310 Classem in convexō nemorum sub rupe cavātā
arboribus clausam circum atque horrentibus umbrīs
occulit; ipse ūnō graditur comitātus Achātē
bīna manū lātō crīspāns hastīlia ferrō.
Cui māter mediā sēsē tulit obvia silvā
315 virginis ōs habitumque gerēns et virginis arma,
Spartānae vel quālis equōs Thrēissa fatigat
Harpalycē volucremque fugā praevertitur Hebrum,

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306. ut . . . est = a simple *ortā lūce*, with *cōnstituit*, 309.

307. quās . . . teneant depends on *quaerere*, 309. **ventō**: instr. abl. with *accesserit*, which = *appulsus sit;* see on *tēlō*, 99.

308. inculta, 'wilderness'; for the adj. as noun see § 196, 2. **vidēt**: for scansion see § 242. **hominēsne feraene**: *-ne . . . -ne* for *utrum* or *-ne . . . an* is almost entirely confined to poetry.

309. exācta: lit., 'the things gathered,' i.e. the information secured.

310. convexō nemorum: i.e. under overarching woods; cf. 165. **cavātā**: i.e. by the action of the sea. *sub . . . cavātā* throws light on *scopulīs pendentibus*, 166.

311. clausam gives the result of *occulit;* cf. n. on *dīversōs*, 70. **horrentibus umbrīs**: cf. *horrentī . . . umbrā*, 165, with n.

312. Achātē: even in prose *comitārī* is often used with an abl. denoting a person which is sometimes instr., sometimes one of accompaniment. Here *comitātus* is virtually a strengthened *cum*. Note, too, that it is a pf. prtcpl. of a dep. verb in full pass. sense, a use found also in prose.

313. lātō . . . ferrō: abl. of char. with *hastīlia;* only the heads were of iron. **crīspāns**: i.e. swinging as he walked. In 188 Achates carries the weapons; here Aeneas probably carries a second set, this expedition being fraught with greater chance of danger.

314. cui: with *obvia*, 'across his path.' Adjs. compounded with a prep. are often construed with the dat. **sēsē tulit**: *ferō* with a pron., pers. or reflexive, as object, often = 'go,' 'proceed.' On *sēsē tulit obvia* see also § 203.

315. gerēns: *gerō* and *ferō*, used with words denoting parts of the body as their objects, often = 'have' or simply 'with.' Cf. *capita . . . arboreīs*, 189, and n.

316. vel is connected with *volō*, and so often, as here, = 'or if you like,' i.e. it is used when the difference between things is of slight consequence. **quālis**; as antec. sc. *tālis virginis*, 'such a maiden as Thracian Harpalyce (is when she) tires.' In similes introduced by *quālis* there is usually great condensation of language. *Spartānae . . . Harpalycē = vel Spartānae vel Thrēissae.*

317. volucrem . . . Hebrum: in Gk. and Latin literature rivers are a common type for swiftness. **fugā**, 'by her fleetness,' goes with *fatigat* also.

DIANA

namque umerīs dē mōre habilem suspenderat arcum
vēnātrīx dederatque comam diffundere ventīs,
nūda genū nōdōque sinūs collēcta fluentīs.
Ac prior 'Heus,' inquit, 'iuvenēs, mōnstrāte, meārum
vīdistis sī quam hīc errantem forte sorōrum
succīnctam pharetrā et maculōsae tegmine lyncis
aut spūmantis aprī cursum clāmōre prementem.'
Sīc Venus, et Veneris contrā sīc fīlius ōrsus:
'Nūlla tuārum audīta mihī neque vīsa sorōrum,
ō—quam tē memorem, virgō? namque haud tibi vultus
mortālis, nec vōx hominem sonat; ō dea certē!
an Phoebī soror? an nymphārum sanguinis ūna?
Sīs fēlīx nostrumque levēs, quaecumque, labōrem
et, quō sub caelō tandem, quibus orbis in ōrīs
iactēmur, doceās; ignārī hominumque locōrumque
errāmus ventō hūc vastīs et fluctibus āctī;

318, 319. umerīs: for case see § 140, n. **vēnātrīx,** 'in true huntress fashion'; emphatic by position. See § 206. **diffundere:** for mood see § 159.

320. genū: for case see § 135. **sinūs . . . collēcta:** for the constr. see on *oculōs suffūsa*, 228. The garments were gathered up to permit easy and rapid motion.

321. prior, 'taking the lead.' **mōnstrāte:** sc. *eam* (=*sorōrem meam*), to be gathered from the *sī* cl.

323. maculōsae . . . lyncis: cf. *lupae . . . laetus*, 275.

324. aut, unlike *vel*, 316, points to an important contrast, here to that between aimless wandering and eager pursuit of definite game.

325. Veneris . . . fīlius: pathetic; Venus's own son talks to her, yet knows her not. **ōrsus:** from *ōrdior*.

326. mihī: for case see § 121.

327. memorem: delib. subj.; see on *crēdant*, 218. The ancients believed that the gods took offence if addressed by wrong titles. Aeneas looks on the stranger as more than human; hence his care as to her identity and name. For personal intercourse of the gods with men see §§ 306, 307. **namque:** as in 65; 'I ask you this question, for,' etc.

328. hominem: for case see § 128. The gods, try as they might, could not wholly conceal their supernatural character.

329. an . . . an: properly 'or . . . or,' but best left untranslated. They mark Aeneas's second and third attempts to find the right title for the stranger; the first is represented by *virgō*. **Phoebī soror:** Diana or Artemis, an ardent huntress; § 282. Aeneas naturally thinks of identifying with her this strange huntress, of whose supernatural character he is convinced. For the ellipsis of *es* in these questions see § 215.

330. fēlīx, 'propitious.' The subj. here express a wish or prayer. **quaecumque:** sc. *deārum es*.

331. tandem in questions gives an emphasis, usually of impatience or astonishment; cf. Cic., *Cat.* i. 1, *Quousque tandem*, etc. **ōrīs:** cf. n. on this word, 1.

332, 333. ignārī . . . āctī: gram. in-

multa tibi ante ārās nostrā cadet hostia dextrā.'
Tum Venus: 'Haud equidem tālī mē dignor honōre;
virginibus Tyriīs mōs est gestāre pharetram
purpureōque altē sūrās vincīre cothurnō.
Pūnica rēgna vidēs, Tyriōs et Agēnoris urbem,
sed fīnēs Libycī, genus intractābile bellō.
Imperium Dīdō Tyriā regit urbe profecta,
germānum fugiēns. Longa est iniūria, longae
ambāgēs, sed summa sequar fastīgia rērum.
Huic coniūnx Sychaeus erat, dītissimus agrī
Phoenīcum et māgnō miserae dīlēctus amōre,
cui pater intāctam dederat prīmīsque iugārat
ōminibus. Sed rēgna Tyrī germānus habēbat
Pygmaliōn, scelere ante aliōs immānior omnīs.

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dependent, but really the reason for the appeal in *doceās*. **locōrumque:** for scansion see § 256.

334. multa . . . dextrā: join closely with 330-332; the whole = 'Help us . . . for *if* thou doest that, many a victim,' etc. Classical writers often represent the worshiper as bargaining with the gods. Cf. esp. the word *vōtum*, which denotes a gift promised to the gods on condition that they grant the worshiper's prayer. Modern parallels to this attitude are not wanting. *dextrā* is instr. abl. with *cadet*, which = *sternētur* or *occīdētur;* see on *accesserit*, 307.

335. honōre: why abl.?

336, 337. virginibus . . . cothurnō: Venus means, 'No goddess am I, only a simple Tyrian maid.'

338. Pūnica: the name is thought of as familiar to Aeneas; so also *Libycī*, 339.

339. With **fīnēs** sc. *sunt*. **genus . . . bellō** is in appos. with *Libycī*. A more accurate expression would be *sed fīnēs Libycōrum, generis intrāctābilis bellō.* 338, 339 answer the question of 331.

340. 340-368 explain how it is that Tyrii are dwelling in domains belonging to the Libyci. **Tyriā . . . urbe:** Tyre itself. **regit,** 'wields'; lit., 'directs.'

341. iniūria, '(the story of) her wrongs.'

342. summa . . . fastīgia rērum: i.e. the main points of the story. *fastīgium* properly = 'a gable end,' but is used fig. as we use 'pinnacle.' V. thinks of some points of the story as standing out as roof tops stand above the ground.

343. huic . . . erat: pathetic, 'she once had.' **dītissimus agrī:** cf. *dīves opum*, 14, with n.

344. miserae, 'by his hapless wife'; for case see § 121.

345, 346. intāctam, 'in her maiden bloom.' **prīmis . . . ōminibus:** freely, 'for the first time in wedlock.' Since the Romans regularly consulted the omens in connection with marriage, as on all other important occasions, *prīma ōmina*, reinforced by the context, may stand for 'a first marriage.' The abl. is instr. Note the parallelism. **Tyrī** justifies the n. on *Tyriā urbe*, 340.

347. ante . . . omnīs: a strong expression, due to a combination of *ante omnīs aliōs immānis* and *aliīs omnibus immānior*.

Quōs inter medius vēnit furor; ille Sychaeum
impius ante ārās atque aurī caecus amōre
clam ferrō incautum superat sēcūrus amōrum
germānae factumque diū cēlāvit et aegram
multa malus simulāns vānā spē lūsit amantem.
Ipsa sed in somnīs inhumātī vēnit imāgō
coniugis ōra modīs attollēns pallida mīrīs;
crūdēlīs ārās traiectaque pectora ferrō
nūdāvit caecumque domūs scelus omne retēxit;
tum celerāre fugam patriāque excēdere suādet
auxiliumque viae veterēs tellūre reclūdit
thēsaurōs, ignōtum argentī pondus et aurī.
Hīs commōta fugam Dīdō sociōsque parābat.
Conveniunt, quibus aut odium crūdēle tyrannī

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348. quōs: i.e. Dido, Sychaeus, and Pygmalion. A pl. word referring thus to persons of different sexes is regularly masc. For position of *inter* see § 210. **medius**=an adv.; after *inter* it is really pleonastic. For *Sychaeum* after *Sychaeus*, 343, see § 251.

349. ante ārās stands far from its verb, and next to *impius* for the sake of effect. The place of the crime, an altar, a place of sanctuary, adds to its wickedness in Gk. and Roman feeling. For the pl. *ārās* see § 175.

350. amōrum: obj. gen. with *sēcūrus*, which=*immemor*.

352. multa . . . simulāns gives the means of *lūsit*. Pygmalion invented many stories to account for the absence of Sychaeus. In *malus simulāns* note the juxtaposition of cause and effect; § 212.

353. ipsa . . . imāgō, 'nothing less than the very semblance.' The words are emphasized by their separation; § 205. **sed,** like *et*, is often postpositive in poetry; § 209. **inhumātī:** an important word. The spirits of the unburied dead, it was thought, were not admitted to the underworld. They were forced to wander about the Styx, the boundary line of that world, for 100 years, or until the body was duly buried. The spirits of those who died by violence hovered about the scene of the crime until due burial was given to the body. Pygmalion's failure to bury Sychaeus thus aggravated his crime.

354. modīs . . . mīrīs, 'strangely'; join with *pallida*.

355. crūdēlīs: a fine epithet; the altar is called cruel because it did not prevent the crime.

356. caecum, 'hidden'; the word often thus='unseen' rather than 'unseeing.' **domūs** locates the *ārās* of 349.

357. celerāre and **excēdere** depend on *suādet*, which practically = *iubet;* see § 167. Sc. *eam = Didōnem* as subject, and see on *vīvere*, 218. With *celerāre fugam* cf. *mātūrāte fugam*, 137.

360. parābat: note the tense, 'set about preparing.'

361. odium crūdēle, 'relentless hatred,' the sort of hatred which would have led them to work his ruin had they been able. *crūdēle* is emphasized by its position next to *tyrannī*. The

aut metus ācer erat; nāvīs, quae forte parātae,
corripiunt onerantque aurō; portantur avārī
Pygmaliōnis opēs pelagō; dux fēmina factī.
365 Dēvēnēre locōs, ubi nunc ingentia cernēs
moenia surgentemque novae Carthāginis arcem,
mercātīque solum, factī dē nōmine Byrsam,
taurīnō quantum possent circumdare tergō.
Sed vōs quī tandem quibus aut vēnistis ab ōrīs at
370 quōve tenētis iter?' Quaerentī tālibus ille or whither
suspīrāns īmōque trahēns ā pectore vōcem: and drawing
'Ō dea, sī prīmā repetēns ab orīgine pergam
et vacet annālīs nostrōrum audīre labōrum,
ante diem clausō compōnet Vesper Olympō.
375 Nōs Trōiā antīquā, sī vestrās forte per aurīs
troy ancient

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conduct of a *tyrannus* is usually such as to inspire *crūdēle odium.*

362. ācer, 'harrowing.'

363. avārī carries us back to *aurī . . . amōre,* 349. The thought is: he committed murder in his greed, and yet his greed was balked, and by a woman, too.

364. Pygmaliōnis is sarcastic, 'that Pygmalion fondly thought his own.' **opēs** = *aurō,* 363. **pelagō:** abl. of the route; § 146. **dux . . . factī:** a famous phrase.

365. locōs: for case see § 127.

366. novae . . . Carthāginis justifies the n. on *novae,* 298.

367. factī: from *factum* (§ 196, 1); it is explained by the next vs. **Byrsam,** '(called) Byrsa.' The Carthaginians called their citadel *Bosra.* This the Greeks made into *Byrsa,* a name identical with the common noun *byrsa,* 'a hide.' Out of the confusion of these words arose the story of the text.

368. quantum possent: O. O. The Tyrians said to the Libyans: *solum* (ground) *mercābimur quantum possumus,* etc. The story was that they cut the hide into thin strips out of which they made a rope long enough to enclose a large district.

369, 370. vōs: emphatic. The thought is: 'but leaving now these matters and coming to you yourselves.' *vōs* includes Achates; cf. n. on *vestrās,* 140. With *quī* sc. *estis;* cf. the ellipsis of *es* in 329. **aut . . . -ve:** the Romans usually separated questions by *aut, -ve,* or *vel.* **tālibus** (sc. *verbīs*): join with *quaerentī,* and with that word sc. *ait* or *respondet.*

372. dea: he still believes her divine in spite of 335-337.

373. vacet: sc. *tibi,* 'you should have leisure'; the verb is impers.

374. ante, 'ere my tale is done.' **clausō . . . Olympō,** 'will close the gates of Olympus and lay the day to rest.' To Gk. and Roman poets the sky is a palace; out of its gates the day issues in the morning, to return within them at night. *compōnere* is often used of preparing a body for burial, then of the actual burial; note then the figure here. The indic. *compōnet* expresses the certainty of the result under the assumed circumstances, *sī . . . vacet.*

375. nōs balances *vōs,* 369; join with it *vectōs,* 376. **vestrās** (cf. 140) must

Trōiae nōmen iit, dīversa per aequora vectōs
forte suā Libycīs tempestās appulit ōrīs.
Sum pius Aenēās, raptōs quī ex hoste Penātīs
classe vehō mēcum, fāmā super aethera nōtus;
Ītaliam quaerō patriam et genus ab Iove summō.
Bis dēnīs Phrygium cōnscendī nāvibus aequor,
mātre deā mōnstrante viam, data fāta secūtus;
vix septem convulsae undīs Eurōque supersunt;
ipse ignōtus, egēns Libyae dēserta peragrō,
driven
Eurōpā atque Asiā pulsus." Nec plūra querentem
passa Venus mediō sīc interfāta dolōre est:
whoever believe not hated by the
'Quisquis es, haud, crēdō, invīsus caelestibus aurās
vītālīs carpis, Tyriam quī advēneris urbem;
perge modo atque hinc tē rēgīnae ad līmina perfer.

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mean 'yours and those of your fellow-citizens.' **per aurīs . . . iit** = the more common but less picturesque *vēnit ad aurīs*. The *sī* cl. is the prot., not to *appulit* but to some thought to be supplied, like *Trōiam dīcō*, 'I mention Troy, as a means of identifying myself, on the chance that,' etc.

377. forte suā: freely, 'by the merest accident.' Aeneas wants to emphasize the fact that he has no designs on the people of Libya. **ōrīs**: case?

378, 379. sum . . . nōtus: V. is here making Aeneas imitate the frankness of speech that marks the Homeric heroes; Achilles calls himself 'the bravest of the Greeks.' **Penātīs . . . vehō**: see on *deōs*, 6. **fāmā . . . nōtus**: stronger than *fāmam quī terminet astrīs*, 287. For the form *aethera* cf. n. on *āera*, 300.

380. patriam: i.e. where my fathers used to dwell. According to tradition, Dardanus, the founder of Troy, came from Italy. **genus . . . summō** is explained by the n. on *genus invīsum*, 28.

381. bis dēnīs: in expressions of multiplication the distributive numerals are used, by reason of the idea of repetition involved. **Phrygium . . . aequor** = the sea near Troy. See on *Phrygiīs*, 182. **cōnscendī**: the ancients thought of the sea as higher than the land.

382. mātre deā: Venus. This scene in which Aeneas unknowingly tells the story of his sorrows to his mother, who knows them all, is finely conceived. Cf. 325, with n. For *deā* = an adj. cf. *rēgīna*, 273. **fāta**: Aeneas speaks of himself as V. spoke of him in 2, *fātō profugus . . . vēnit*.

383. vix: join with *supersunt*. **Eurō** is used like *Austrīs*, 51; see n. there.

384. Libyae . . . peragrō: he had just learned this from Venus, 339. **dēserta**, 'wastes,' is stronger than *inculta*, 308. Cf. also § 196.

385, 386. nec . . . passa . . . interfāta . . . est: a prose writer would have said, *nec . . . passa est, sed interfāta (est)*. For the acc. *plūra* see § 130.

388. carpis: freely, 'breathe.' *carpō* is used (1) of plucking flowers, etc., (2) fig. of enjoying kisses, pleasures, etc. In (2) the thought is that of laying hold on quickly ere it is too late; so probably here *carpis* is meant to suggest the quick coming and going of the breath. **advēneris**: subj. in causal rel. cl.

389. modo: often used as we use 'just' or 'only' with the imper.

Namque tibī reducēs sociōs classemque relātam
nūntiō et in tūtum versīs Aquilōnibus āctam,
nī frūstrā augurium vānī docuēre parentēs.
Aspice bis sēnōs laetantīs agmine cycnōs,
aetheriā quōs lāpsa plagā Iovis āles apertō
turbābat caelō; nunc terrās ōrdine longō
aut capere aut captās iam dēspectāre videntur:
ut reducēs illī lūdunt strīdentibus ālīs
et coetū cīnxēre polum cantūsque dedēre,
haud aliter puppēsque tuae pūbēsque tuōrum
aut portum tenet aut plēnō subit ōstia vēlō.
Perge modo et, quā tē dūcit via, dīrige gressum.'

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390. **namque:** elliptical again, 'I speak thus confidently, for.' **reducēs . . . relātam,** 'the return of thy comrades and the escape of thy fleet.' So *versīs Aquilōnibus*, 391, = 'by a change in the wind.' See on *motos . . . fluctūs*, 135. With *relātam* sc. *ab altō ad terram.*

392. **nī:** the supposition is plainly meant to be regarded as utterly groundless; prose would use *nisi forte.* **vānī** = an adv., 'lyingly,' i.e. with deliberate intent to deceive. With *docuēre* sc. *mē.* **parentēs:** Venus keeps up the fiction of 335-337.

393. **bis sēnōs:** cf. *bīs dēnis*, 381, and n. The number is that of the missing ships. **laetantīs agmine:** i.e. clustering joyously together. This is the most important touch in the description.

394-396. **Iovis āles:** the eagle, often pictured on coins as holding a thunderbolt. **apertō . . . caelō:** as in 155. **nunc** is related to *turbābat*, as *nunc*, 240, is to *sōlābar*, 239. **terrās . . . capere,** 'to be alighting,' to be coming safely to earth; hence *captās . . . dēspectāre* = 'to be looking down on the swans that have already alighted.' **videntur** is true pass. of *videō*, i.e. it does not = 'seem.' Render, 'one sees that they are alighting,' etc.

397. **reducēs:** i.e. from their flight before the eagle, 394.

398. **et . . . dedēre:** freely, 'having swept round the sky together with joyous cries.' Logically, *cantūs dedēre* is subordinate to *cīnxēre*, being in effect an adv. phrase. Latin poetry, however, often prefers coördination to subordination. Contrast n. on *submersās obrue*, 69. For *cantūs dedēre* see also § 202.

399. **haud aliter** = *sīc;* a case of litotes. See on *nōn similī*, 136. **pūbēs . . . tuōrum:** for case of *tuōrum* see § 111. Since *pūbēs* = 'adults,' esp. men of fighting age, *pūbēs . . . tuōrum* = 'your warrior followers.' *iuvenēs* and *iuventūs* are similarly used.

400. **portum tenet** corresponds to *terrās . . . capere*, **subit ōstia** to *captās . . . dēspectāre*, 395, 396. 393-400 throw interesting light on Roman augury. The swans correspond to the ships, the eagle to the storm, the *apertum caelum* to the open sea, the *terrae* to the *portus*. Lately the swans were flying before the eagle as the ships were driving before the storm. Since the past experience of the ships and the swans is identical, one may assume, the argument runs, a similar correspondence between their present and their future fates. The swans are now safe; joy has followed fear. So it is with the ships.

Dīxit et āvertēns roseā cervīce refulsit,
ambrosiaeque comae dīvīnum vertice odōrem
spīrāvēre; pedēs vestis dēfluxit ad īmōs,
et vēra incessū patuit dea. Ille ubi mātrem
agnōvit, tālī fugientem est vōce secūtus:
'Quid nātum totiēns, crūdēlis tū quoque, falsīs
lūdis imāginibus? cur dextrae iungere dextram
nōn datur ac vērās audīre et reddere vōcēs?'
Tālibus incūsat gressumque ad moenia tendit.
At Venus obscūrō gradientīs āere saepsit,
et multō nebulae circum dea fūdit amictū,
cernere nē quis eōs neu quis contingere posset
mōlīrīve moram aut veniendī poscere causās.
Ipsa Paphum sublīmis abit sēdēsque revīsit
laeta suās, ubi templum illī centumque Sabaeō
tūre calent ārae sertīsque recentibus hālant.

402-417. Venus leaves Aeneas, revealing her divine character as she goes. Aeneas moves on to Carthage, Venus making him and Achates invisible.

402. āvertēns: see on *āvertit*, 104. **roseā:** *roseus* in poetry often = a strengthened *pulcher*. In prose *cervīx* is used chiefly in the pl.

403. dīvīnum . . . odōrem: classical poets often associate the idea of fragrance with that of the presence of a deity. For the acc. *odōrem* see § 132.

404. pedēs . . . īmōs: contrast 320. Statues regularly show goddesses in long, flowing robes.

405. vēra . . . dea: pred. nom. to *patuit*, which = *ostenta est*, 'was revealed a very goddess.' See on *accesserit*, 307. With *incessū* cf. *incēdō*, 46, and n. **dea. Ille:** for the hiatus see § 257.

407, 408. totiēns, 'time and again'; see on *tot*, 204. There is nothing in the Aeneid itself to justify this reproach. **tū quoque:** i.e. like the other gods. **falsīs . . . imāginibus,** 'by misleading guises,' i.e. by assuming forms that mislead. *imāgō* = 'a counterfeit presentment' of anything; Venus had lately played the rôle of a huntress. **dextrae . . . dextram:** sc. proper forms of *manus;* this omission is common in prose. For dat. *dextrae* see § 124.

409. vērās . . . vōcēs: i.e. to speak and reply without disguise. *vērās* is opposed to *falsīs*, 407. Had Aeneas known that he was talking to his mother his words would have been far different.

411. obscūrō: properly 'dark,' but here 'obscuring'; the *āer* is described in terms of its own effects; § 194. V. borrowed this device of an enveloping cloud from Homer. **gradientīs:** sc. *eōs*.

412. circum . . . fūdit: tmesis; § 211. **dea:** in appos. with *Venus*, 411. Its unexpected introduction in this late place gives it a strong rhetor. emphasis; render 'by her goddess power.' Cf. § 207. In 411, 412 we have parallelism.

413. contingere: here in its primitive sense of 'touch,' 'lay hands on.'

415. sublīmis = an adv., 'through the air.'

416. laeta: contrast *trīstior*, 228. She had received fresh assurances from

Corripuēre viam intereā, quā sēmita mōnstrat.
Iamque ascendēbant collem, quī plūrimus urbī
imminet adversāsque aspectat dēsuper arcēs.
Mīrātur mōlem Aenēās, māgālia quondam,
mīrātur portās strepitumque et strāta viārum.
Īnstant ārdentēs Tyriī, pars dūcere mūrōs
mōlīrīque arcem et manibus subvolvere saxa,
pars optāre locum tēctō et conclūdere sulcō;
iūra magistrātūsque legunt sānctumque senātum;
hīc portūs aliī effodiunt, hīc alta theātrī
fundāmenta locant aliī immānīsque columnās
rūpibus excīdunt, scaenīs decora alta futūrīs:

Jupiter, 257-296, and had herself declared the safety of Aeneas's fleet, 393-400. **illī** = *Venerī;* sc. *est.* **centum:** often, as here, of an indefinitely large number. **Sabaeō:** i.e. Arabian. To the Romans Arabia was a land of fabulous wealth, rich in gold, silver, ivory, and perfumes. The last are still famous.

418-440. From a high hill Aeneas and Achates gain a view of Carthage and its busy people.

418. corripuēre viam, 'they pressed quickly forward': see on *rapuit . . . in fōmite,* 176. *viam* is the way in general, *sēmita* is the actual path followed.

419. plūrimus=an adv., 'with huge bulk.'

420. adversās: freely, 'that face it'; see on *adversā,* 166.

421. mōlem, 'the mass (of buildings),' i.e. the stately structures. **māgālia,** 'mere huts.' The word gives V.'s own thoughts. Note the alliteration in this vs.

422. mīrātur: the repetition pictures the variety of impressions which crowd all at once upon Aeneas. Cf. §265. **strāta viārum,** 'the paved streets'; see §197. V. has in mind the conditions of life in Rome. Its noise and bustle are often mentioned by Roman writers; its streets were well paved.

423-425. pars . . . pars: in distributive appos. with *Tyriī.* **dūcere mūrōs:** cf. Caes. *B. G.* i. 8 *mūrum . . . fossamque perdūcit.* For the infin. see §164. **subvolvere,** 'to roll up,' i.e. to their places in the *mūrī* or the *arx.* Compounds of *sub* often denote motion from a lower to a higher level. **tēctō:** dat. of purpose; §123. **sulcō:** the trench for the foundations.

426. legunt, to our feeling, fits its two nearer objects, but not the other, *iūra;* modern grammarians call this zeugma. A Roman, reading the vs. straight ahead as a whole, would not be sensible of any impropriety. The vs. means that the Tyrians have a complete government. It seems out of place, however, between 425 and 427, which are closely allied in theme.

427. portūs: Carthage had two harbors, both artificial. **alta,** 'deep' and so strong, solid. **theātrī:** V. is describing Carthage in terms of the developed city of his own times, in which a theater was accounted a necessity, second in importance only to the Forum.

429. scaenīs . . . futūrīs, 'lofty ornaments of the stage that is to be.' For case of *scaenīs* see §120 or §123: for meaning see on *silvīs . . . coruscīs,* 164. The repetition of *alta* after 427 is effective; the foundations go down deep, the columns rise equally high in air.

quālis apēs aestāte novā per flōrea rūra
exercet sub sōle labor, cum gentis adultōs
ēdūcunt fētūs, aut cum līquentia mella
stīpant et dulcī distendunt nectare cellās
aut onera accipiunt venientum aut agmine factō
ignāvum fūcōs pecus ā praesaepibus arcent;
fervet opus, redolentque thymō frāgrantia mella.
'Ō fortūnātī, quōrum iam moenia surgunt!'
Aenēās ait et fastīgia suspicit urbis.
Infert sē saeptus nebulā (mīrābile dictū)
per mediōs miscetque virīs neque cernitur ūllī.
Lūcus in urbe fuit mediā, laetissimus umbrae,
quō prīmum iactātī undīs et turbine Poenī
effōdēre locō sīgnum, quod rēgia Iūnō
mōnstrārat, caput ācris equī; sīc nam fore bellō

430-432. quālis . . . exercet, 'such labor is theirs as tries to the utmost,' etc. See on *quālis*, 316. **gentis . . . fētūs:** some see a ref. to the swarming of the bees, others to the efforts made to teach the young to fly and to gather honey.

434. venientum: i.e. of those that come to the hive from time to time. This use of a pres. prtcpl. as equivalent to a noun, or an antec. plus a rel. cl. belongs largely to poetry and postclassical prose; it is found chiefly with the pl. **agmine factō:** see on *velut agmine factō*, 82. Here we have actual warfare: hence *velut* would be inappropriate.

436. redolent . . . frāgrantia: the words go closely together, 'are redolent with the fragrance of.' 430-436 correspond, in whole and in detail, to 423-429. The comparison involves two points: (1) ceaseless activity, (2) multiplicity of tasks. Each half has seven vss.; *quālis . . . labor* corresponds to *instant . . . Tyriī, cum gentis . . . frāgrantia mella* to *pars dūcere . . . futūrīs.*

437. ō . . . surgunt: as has been well said, 'The want of a city is the keynote of the Aeneid.' Cf. Aeneas's words, 204-207, Venus's contrast of Antenor's lot with that of Aeneas, 241-253, Jupiter's assurance, 258, and 4-7, esp. *dum conderet urbem.*

438. suspicit, 'looks up at'; cf. n. on *subvolvere*, 424. We infer that Aeneas has left the hill, 419; see § 225.

439. saeptus nebulā: cf. *obscūrō . . . saepsit*, 411. **mīrābile dictū:** cf. *miserābile vīsū*, 111, with n.

440. miscet: sc. *sē* from the preceding vs. **virīs:** for case see § 124. **ūllī:** for case see § 121. The constr. is easy here, since *cernitur* practically = *appāret.*

441-493. Aeneas comes to a grove in the heart of the city. Here, in Juno's temple, he sees a series of pictures detailing the course of the Trojan war.

441. umbrae: with *laetissimus*, which = *plēnissimus;* see § 116.

442-444. quō . . . locō = *ubi.* **prīmum** belongs with *effōdēre;* it implies that they dug fruitlessly in other places. **iactātī** = *postquam iactātī sunt.* **undīs et turbine:** cf. *undīs Eurōque*, 383. **quod . . . mōnstrārat,** 'of whose existence Juno had told them,' in some oracular utterance, perhaps. *mōnstrā-*

ēgregiam et facilem vīctū per saecula gentem.
Hīc templum Iūnōnī ingēns Sīdōnia Dīdō
condēbat, dōnīs opulentum et nūmine dīvae,
aerea cui gradibus surgēbant līmina nexaeque
aere trabēs, foribus cardō strīdēbat aēnīs.
Hōc prīmum in lūcō nova rēs oblāta timōrem
lēniit, hīc prīmum Aenēās spērāre salūtem
ausus et adflīctīs melius cōnfīdere rēbus.
Namque sub ingentī lūstrat dum singula templō
rēgīnam opperiēns, dum, quae fortūna sit urbī,

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rat must not be taken too lit. For Juno's interest in Carthage see 15-18. **equī**: the head of a horse was common on Carthaginian coins. *ācer equus* often = 'a charger,' 'war horse.' **sīc**, 'on this condition,' i.e. *sī caput . . . effōdissent*. *fore* depends on *dīxerat*, to be supplied out of *mōnstrārat*. **bellō ēgregiam**: cf. *bellō . . . superbum*, 21.

445. facilem vīctū, lit., 'easy in respect of sustenance,' i.e. easily sustained, wealthy. *facilī* ('easily-gained') *vīctū* would be a more natural phrase, but would not so neatly balance *bellō ēgregiam*. *vīctū* is the noun, as in 214. For military prowess and wealth as the characteristics of Carthage see 14.

446. Sīdōnia: since Tyre and Sidon were the chief cities of the Phoenicians, before Carthage was built, *Sīdōnius* and *Tyrius* often = 'Phoenician.' V. uses them also as = 'Carthaginian'; cf. 12, and n. on *Tyriās*, 20. For the various names for one people (cf. too *Poenī*, 442), see § 181.

447. dōnīs . . . nūmine dīvae: the two ideas were closely associated in Roman thought. The gifts were there either in payment of favors already received from Juno, or as a means of putting the goddess under obligations and so inducing her to grant further blessings. See on *multa . . . dextrā*, 334.

448. cui: dat. of interest, § 120, the temple being personified. **cui . . . trabēs** = 'whose rising steps were crowned by,' etc. **nexae . . . aere** is parallel to *aerea*, 448, and *aēnīs*, 449, and so must itself = 'brazen.' Lit. it = 'fastened together (i.e. strongly fashioned) of bronze,' *aere* being abl. of material. The *trabēs* are the jambs, made of plates of brass closely riveted together. For scansion of *-que* see § 256.

449. foribus . . . aēnīs: i.e. the doors with their grating hinges were of bronze. The pl. *foribus* is natural, since Roman doors were usually in two leaves. *foribus* may be either local abl. or causal abl. **cardō**: see Vocab.; for the sing. see § 172. **strīdēbat** emphasizes the size of the doors, which makes it impossible to open or close them without noise.

450. oblāta: sc. *eī* = *Aenēae*, 'greeting his eyes.' **timōrem**: his anxiety as to his reception by the Carthaginians.

452. adflīctīs . . . rēbus, 'to put surer trust in his shattered fortunes,' i.e. to feel that, adverse as fortune had hitherto been, he was after all a man destined to better things. For case of *rēbus* see A. 431, and N.; B. 219, 1, and a; G. 401, N. 6; H. 476, 3.

453. sub . . . templō: from these words we infer that Aeneas has stepped within the temple; see § 225. **singula**, 'the various sights.'

454. rēgīnam opperiēns seems hardly consistent with 389 (see § 49), nor does V. tell us how Aeneas knew that the queen was to come to the temple. **quae**

artificumque manūs intrā sē operumque labōrem
mīrātur, videt Īliacās ex ōrdine pūgnās
bellaque iam fāmā tōtum vulgāta per orbem,
Atrīdās Priamumque et saevum ambōbus Achillem.
Cōnstitit et lacrimāns ‘Quis iam locus,’ inquit, ‘Achātē,
quae regiō in terrīs nostrī nōn plēna labōris?
Ēn Priamus! sunt hīc etiam sua praemia laudī,
sunt lacrimae rērum et mentem mortālia tangunt.
Solve metūs; feret haec aliquam tibi fāma salūtem.’
Sīc ait atque animum pictūrā pāscit inānī
multa gemēns largōque ūmectat flūmine vultum.
Namque vidēbat, utī bellantēs Pergama circum
hāc fugerent Grāī, premeret Trōiāna iuventūs,
hāc Phryges, īnstāret currū cristātus Achillēs.

. . . **urbī**: Aeneas's thoughts turn to the future of Carthage; its present magnificence is an earnest of greater things to come. In 455 his thoughts come back to his surroundings.

455. **manūs**: not the hands themselves, but the product of the hands, ‘handiwork,’ ‘skill.’ **intrā sē** = *sēcum* or *tacitus*. **operum**: subjective gen., ‘the toil occasioned by the work they had wrought.’

456. **ex ōrdine**: briefly put for *ex ōrdine expressās*.

458. **saevum . . . Achillem**: for his hostility to Troy cf. *rēliquiās . . . Achillī*, 30. In consequence of a quarrel with Agamemnon, the leader of the Grecian host, Achilles refrained from fighting for some days, during which the Greeks suffered grievous losses.

459. **cōnstitit**: he had been moving about hitherto. See on this word in 187. **lacrimāns**: the Greeks and the Romans saw nothing unmanly in the free expression of emotion. **Achātē**: for form, see § 94.

461. **ēn**: regularly without influence upon the constr. **sua** apparently violates the rule that the reflexives stand only in the pred., referring back to the subject. Logically, however, *sunt . . . laudī* = *hīc etiam sua praemia habet laus*. Similar clauses are common, even in prose. **laudī**: here, that which begets praise, ‘merit’; § 186. So *culpa* often = ‘misconduct.’

462. **lacrimae . . . tangunt**: sc. *etiam hīc* from 461; ‘even here tears are the standing tribute to misfortunes and man's lot touches man's heart.’ *rērum* is possessive gen. with *sunt*, the lit. sense being, ‘tears belong to,’ i.e. are accorded to.

463. **metūs**: cf. *timōrem*, 450, with n. Aeneas is talking as much to cheer himself as to comfort Achates. **aliquam**, ‘some measure of.’ Full safety was to be theirs first in Italy.

464. **pīctūrā . . . inānī**: instr. abl. Note the juxtaposition of contrasts in *pāscit inānī* (§ 212); food usually consists of things substantial. Paintings belong to an age later than Homer; see on *ancora*, 169.

465. **multa**: for case see § 130.

466. **utī**, ‘how.’ **circum**: for position see § 210.

467, 468. **hāc . . . hāc** = the commoner *hāc (parte) . . . illāc*. **premeret**: sc. *eōs* = *Grāiōs*. **iuventūs** = *pūbēs*, 399.

Nec procul hinc Rhēsī niveīs tentōria vēlīs
470 agnōscit lacrimāns, prīmō quae prōdita somnō
Tȳdīdēs multā vāstābat caede cruentus,
ārdentīsque āvertit equōs in castra, priusquam
pābula gustāssent Trōiae Xanthumque bibissent.
Parte aliā fugiēns āmissīs Trōilus armīs,
475 īnfēlīx puer atque impar congressus Achillī,
fertur equīs currūque haeret resupīnus inānī,
lōra tenēns tamen; huic cervīxque comaeque trahuntur
per terram, et versā pulvīs īnscrībitur hastā.
Intereā ad templum nōn aequae Palladis ībant
480 crīnibus Īliades passīs peplumque ferēbant

Phryges: note the variety (§ 181), *Phryges* after *Trōiāna iuventūs*, *Achillēs* after *Graī*. Achilles, foremost champion of the Greeks, stands for the Greeks in general. **cristātus:** V. is thinking of Homeric passages in which ref. is made to the waving plumes of the warriors' helmets as one source of the terror they inspired in their foes.

469. niveīs . . . vēlīs, 'white-canvassed,' involves another anachronism. For case see on *praestantī corpore*, 71.

470. prīmō . . . somnō may be either temp. or instr. abl.; the attack took place on the very night of his arrival.

471. vāstābat: note the tense. In 466-493 the impf. and the hist. pres. picture the scenes actually represented in the paintings. **cruentus:** for position see § 205.

472, 473. ārdentīs: cf. *ācris*, 444. **āvertit:** the pf. shows that the poet is telling a story independent of the picture, not describing what Aeneas saw. **castra:** sc. *sua*. **priusquam . . . bibissent:** the cl. expresses purpose, 'to keep them from,' etc. Rhesus came from Thrace to help the Trojans. An oracle had declared that Troy could never be taken if his horses tasted the grass and the waters of the Trojan plain; hence the attack by Diomedes. The cl. gives a statement by V. himself this point could not have been represented in the painting. **Xanthum:** like the Simois, 100, a river of Troy.

474. parte aliā throws light on the constr. of *hāc . . . hāc*, 467, 468.

475. impar = *cum* ('although') *impar esset;* cf. n. on *aeger*, 208. The thought in *atque . . . Achillī* is really subordinate to that in *īnfēlīx*, being in effect a causal cl.

476. currū: perhaps dat. with *haeret;* § 124. Others take it as local abl.

477. huic: for case see on *cui*, 448.

478. versā, 'trailing.' Troilus was killed as he stood in his chariot, holding the reins in his left hand and his spear poised in his right. In death he still holds the spear so that the butt of it makes lines in the dust as his body is dragged along by the horses. **pulvīs:** for scansion see § 242.

479. intereā: i.e. while the events of 467-478 were taking place. **nōn aequae** describes Pallas from the point of view of the Trojans.

480. crīnibus . . . passīs (*pandō*): a standing token of grief among women; at such times men let their hair and beards grow. **peplum:** as offering to the goddess. The Athenians annually adorned the statue of Pallas with a splendid peplus, on which were wrought the great deeds of the goddess.

AN AMAZON

humbly sad beat breasts
supplicīter trīstēs et tūnsae pectora palmīs;
dīva solō fīxōs oculōs āversa tenēbat.
Ter circum Īliacōs raptāverat Hectora mūrōs
exanimumque aurō corpus vēndēbat Achillēs.
Tum vērō ingentem gemitum dat pectore ab īmō,
spoils
ut spolia, ut currūs utque ipsum corpus amīcī
gaze
tendentemque manūs Priamum cōnspexit inermīs.
strife carefully
Sē quoque prīncipibus permixtum agnōvit Achīvīs
black equipment
Ēōāsque aciēs et nigrī Memnonis arma.
crescent
Dūcit Amāzonidum lūnātīs agmina peltīs
Penthesilēa furēns mediīsque in mīlibus ārdet,
aurea subnectēns exsertae cingula mammae,
woman warrior
bellātrīx, audetque virīs concurrere virgō.

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481. tūnsae . . . palmīs: for constr. see § 136; for force of *tūnsae* see § 171.

482. dīva: advers. asynd.; they were doing all they could to propitiate the goddess, but she remained unmoved. This picture of the appeal to Pallas is in place after the three accounts of reverses suffered by the Trojans, 468–478.

483. raptāverat: the pluperfect sets forth something which had occurred prior to the past moment seized by the painter, represented by *vēndēbat*, 484; see on *vāstābat*, 471. The body was represented in the picture, no doubt, as sadly mangled.

484. vēndēbat: Priam, guided by Mercury, went by night to Achilles to ransom Hector's body.

485. gemitum dat: for the phrase see § 202.

486. ut . . . ut . . . ut: see on the triple *ubi*, 99, 100.

487. inermīs: in all ages suppliants have been unarmed.

488, 489. prīncipibus: for case see § 124. **Ēōās . . . arma**: parallelism; § 222. The ref. is to the Ethiopians of India, who, under their chief Memnon, came to Troy.

490. lūnātīs . . . peltīs, 'the crescent-shielded lines.' The Amazons fought for Troy. The cultured Roman reader would remember that Achilles slew both Memnon and Penthesilea.

491. furēns: i.e. full of martial fury. *furō* and *furor* always denote strong feeling, often, too, lack of self-control. The nature of the feeling must be determined from the context.

492. aurea . . . mammae, 'a golden girdle bound 'neath her bared breast.' How lit.? **exsertae**: i.e. of the folds of her garments.

493. bellātrīx: for position see § 206, and cf. that of *vēnātrīx*, 319. **concurrere**: a military word, 'to meet the shock of.' Note juxtaposition of contrasts in *concurrere virgō*. For case of *virīs* see § 124. The allit. *virīs . . . virgō* emphasizes an already strong vs. In 466–493 we have eight pictures, arranged in pairs: (1) a Trojan victory, 467, (2) a Gk. victory, 468; (3) the death of Rhesus, 469–473, (4) the death of Troilus, 474–478; (5) the appeal to Pallas, 479–482, (6) the appeal to Achilles, 484–487; (7) Memnon's fight, 489, (8) Penthesilea's bravery. Only the first picture could stir any feelings other than those of sorrow in a Trojan heart.

Haec dum Dardaniō Aenēae mīranda videntur,
dum stupet obtūtūque haeret dēfīxus in ūnō,
rēgīna ad templum, fōrmā pulcherrima Dīdō,
incessit, māgnā iuvenum stīpante catervā.
Quālis in Eurōtae rīpīs aut per iuga Cynthī
exercet Dīāna chorōs, quam mīlle secūtae
hinc atque hinc glomerantur Orēades,—illa pharetram
fert umerō gradiēnsque deās superēminet omnīs;
Lātōnae tacitum pertemptant gaudia pectus,—
tālis erat Dīdō, tālem sē laeta ferēbat
per mediōs īnstāns operī rēgnīsque futūrīs.
Tum foribus dīvae, mediā testūdine templī,
saepta armīs soliōque altē subnīxa resēdit.
Iūra dabat lēgēsque virīs operumque labōrem
partibus aequābat iūstīs aut sorte trahēbat,

494-519. Dido enters the temple, followed soon by a delegation containing members from all the missing ships.

494. Dardaniō: a very appropriate epithet for Aeneas now, when his heart is racked by Trojan memories. As a Trojan he has good reason to take a deep interest in the pictures. **Aenēae:** in part with *mīranda*, in part with *videntur*, which is a true pass., as in 396.

496. fōrmā pulcherrima: cf. 72. V. is fond of sup. adj. with proper names.

497. incessit: cf. *incēdō*, 46, with n., *incessū*, 405.

498, 499. quālis . . . chorōs: for the form of the comparison cf. 316, 430, with notes. **mīlle:** used like *centum*, 416.

500, 501. hinc atque hinc: cf. 162. **illa . . . umerō:** see on *Phoebī soror*. 329. Cf., too, the description of Venus, 318. **deās:** the *Orēades*. For the Nymphs see §§290, 291. **superēminet:** V. is following a passage in Homer. The Greeks regarded tallness as an essential element of beauty.

502. Lātōnae: mother of Diana and Apollo, in classical literature the type of perfect mother love.

504. per mediōs: i.e. through those engaged on the works described in 425-429. The point of 498-504 is the preëminent beauty and majesty of Dido.

505. foribus: local abl. Dido sits at the entrance to the *cella* or shrine of the goddess; such a *cella* corresponded roughly to the chancel of a modern church. **mediā . . . templī:** local abl. *testūdō*, properly a 'tortoiseshell,' is used of anything rounded or vaulted like such a shell, e.g. of a certain military formation, and here of the vaulted roof of the temple. The phrase, 'vault of the temple,' stands for 'the vaulted temple.' At Rome the Senate not infrequently met in some temple.

506. armīs by metonymy, § 184, = *armātīs mīlitibus*.

507. iūra . . . lēgēsque: a common expression for the whole body of law; see *lēx* in Vocab. This vs. is inconsistent with 426, where the people itself performs these actions. There V. seems to have thought of Carthage as a republic, here he views it as a monarchy. **virīs** = *cīvibus;* cf. 264.

508. The queen assigns the work in equal portions, when that is possi-

cum subitō Aenēās concursū accēdere māgnō
Anthea Sergestumque videt fortemque Cloanthum
Teucrōrumque aliōs, āter quōs aequore turbō
dispulerat penitusque aliās āvexerat ōrās.
Obstipuit simul ipse, simul percussus Achātēs
laetitiāque metūque; avidī coniungere dextrās
ārdēbant, sed rēs animōs incognita turbat.
Dissimulant et nūbe cavā speculantur amictī,
quae fortūna virīs, classem quō lītore linquant,
quid veniant, cūnctīs nam lēctī nāvibus ībant
ōrantēs veniam et templum clāmōre petēbant.
  Postquam intrōgressī et cōram data cōpia fandī,
māximus Īlioneus placidō sīc pectore coepit:

---

ble; when that can not be done, she resorts to the drawing of lots, as the fairest method of distributing these unequal burdens. An appeal to the lots was, in Gk. and Roman feeling, an appeal to heaven itself. **sorte trahēbat:** sc. *operum labōrem* or *labōris partis.* Each *sors* was a bit of wood or the like, having on it marks corresponding to one of the tasks; hence to draw a lot was to draw a *labōris pars.*

510. Anthea: cf. 181. **Cloanthum:** see 222.

511. āter: transferred epithet (§ 194), the storm being described in terms of its effects, for which see 88, 89.

512. penitus: i.e. far out of their course. **aliās . . . ōrās:** why acc.?

513. obstipuit: cf. *stupet,* 495. **simul . . . simul:** a strong but illogical expression, 'himself and Achates, both alike.' One *simul* would suffice.

514. avidī goes closely with *ārdēbant,* 'burned with eagerness to.' **coniungere:** for the infin. see § 162.

515. rēs, 'state,' 'condition.' **incognita** is the main word of this sentence. It was the uncertainty that distressed Aeneas and Achates.

516. dissimulant, 'they feign indifference'; lit, they disguise their interest in what is going on before them. They act exactly as they would if they knew nothing of the *obscūrō āere* (411, 439). *simulō* is to pretend that such and such is the case; *dissimulō* is to conceal the truth, 'dissemble.' **cavā,** 'enshrouding.' **amictī:** from *amiciō;* cf. *multō . . . amictū,* 412.

517. virīs, 'their comrades'; sc. *sit.* The omission of the subj. is not very common, and usually occurs only when, as here, other subjs. in the same constr. are expressed in the cl. or sentence.

518. cūnctīs: put first as the important word; every ship has escaped, even as Venus had predicted, 399, 400. **lēctī,** 'delegates.'

519. clāmōre: it appears below that Antheus, etc., have been put under arrest. We may imagine them as crying out against the injustice of this act.

520-560. Ilioneus explains how they came to Dido's domains, and begs her to permit them to refit their ships that they may sail on to Italy or to Sicily.

520. Sc. *sunt* with **intrōgressī,** *est* with **data. cōram:** freely, 'in the queen's presence.'

521. māximus: sc. *nātū,* 'the eldest'; cf. the common *māiōrēs* (*nātū*), 'ancestors.' *māximus* = a causal cl. **placidō:**

‘Ō rēgīna, novam cui condere Iuppiter urbem
iūstitiāque dedit gentīs frēnāre superbās,
Trōes tē miserī, ventīs maria omnia vectī,
ōrāmus: prohibē īnfandōs ā nāvibus ignīs,
parce piō generī et propius rēs aspice nostrās.
Nōn nōs aut ferrō Libycōs populāre Penātīs
vēnimus, aut raptās ad lītora vertere praedās;
nōn ea vīs animō nec tanta superbia victīs.
Est locus (Hesperiam Grāī cognōmine dīcunt),
terra antīqua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs
Ītaliam dīxisse ducis dē nōmine gentem.
Hīc cursus fuit,
cum subitō adsurgēns fluctū nimbōsus Orīōn

---

his calmness is the calmness that befits the wide experience of age.

522, 523. novam . . . urbem: cf. Aeneas's cry, 437, *ō fortūnātī*, etc. See n. there. **cui . . . dedit** gives the reason for *ōrāmus*, 525, ‘you have it in your power to help, hence,’ etc. *cui* thus=*tibi enim.* For the infin. *condere* and *frēnāre* see § 166, n. **gentīs . . . superbās:** the Libyans, called *genus intrāctābile bellō*, 339. **frēnāre:** cf. *carcere frēnat*, 54, and n.

524. Trōes . . . miserī: note contrast with the good fortune of 522, 523. **maria omnia:** for constr. see § 132, and n.

525, 526. prohibē . . . parce . . . aspice: in ordinary prose we should have *ōrāmus ut prohibeās*, etc. The constr. here is due to the speaker's passionate earnestness, the independent imp. being the strongest possible expression of an appeal. **piō:** i.e. one that has done no wrong. **propius:** lit., ‘from a nearer point,’ i.e. more closely, more carefully. From 525, 526 we learn indirectly (§ 225) that Ilioneus and his comrades are under arrest and that their guards have threatened to burn their ships, i.e. to treat them as pirates.

527, 528. populāre . . . vertere: for the infin. see § 159. **Penātīs:** properly gods of the home (§§ 296-298), but here ‘hearth,’ ‘home’; see on *Cererem*, 177. **ad lītora vertere:** i.e. to carry off in our ships.

529. animō . . . victīs: possessive dat.; sc. *est*. Sc. also *nostrō* with *animō*, *nōbīs* with *victīs*. He says in effect, ‘We are a duty-doing race, hence violence is not in our line; we are a defeated race, hence we have not the presumption to raid the domain of a strong people like yours.’

530. For the form of this vs. see § 219.

531. potēns . . . glaebae: the abls. are partly causal, partly abls. of spec.

532, 533. Oenōtrī . . . virī: it is implied that the land was once called *Oenōtria*. **fāma:** sc. *est*. **minōrēs,** ‘a younger generation’; cf. n. on *māximus*, 521. **Ītaliam . . . gentem:** cf. *Rōmānōs . . . dīcet*, 277. **ducis:** Italus. **gentem:** a poetical variation for *terram*.

534. hīc: for the gender cf. *hōc*, 17, and n. We might have had *hūc*. For the incomplete vs. see § 262.

535. subitō . . . fluctū, ‘with sudden swell’; modal abl. with *adsurgēns*.

in saxa latentia

drove us far

in vada caeca tulit, penitusque procācibus Austrīs

waves salt water detached ro

perque undās superante salō perque invia saxa

to the shore

dispulit; hūc paucī vestrīs adnāvimus ōrīs.

Quod genus hōc hominum? quaeve hunc tam barbara mōrem

sands

permittit patria? hospitiō prohibēmur harēnae; 540

lit. on the first dry land

bella cient prīmāque vetant cōnsistere terrā.

Sī genus hūmānum et mortālia temnitis arma,

yet

at spērāte deōs memorēs fandī atque nefandī.

to us right one or two

Rēx erat Aenēās nōbīs, quō iūstior alter

not duty

nec pietāte fuit nec bellō māior et armīs. 545

Quem sī Fāta virum servant, sī vescitur aurā

the shade

aetheriā neque adhūc crūdēlibus occubat umbrīs,

---

adsurgēns suggests at once the rising of the star and the rising of the wave. Both the rising and the setting of Orion are described as attended by storms.

536-538. in vada caeca: cf. *in saxa latentia*, 108. **penitus . . . dispulit** is a double statement, 'drove us far out of our course . . . and scattered us,' etc.; cf. 511, 512. **procācibus Austrīs**, 'with the help of,' etc.; instr. abl. with *dispulit*, 538. **Austrīs**: localization; § 190. **perque . . . perque**: for the metrical treatment see § 264. **paucī**: pathetic, 'a sorry remnant.' **vestrīs . . . ōrīs** defines *hūc*. For case see on *Latiō*, 6.

539. -ve: see on *aut . . . -ve*, 369, 370. **hunc . . . mōrem**: said with a gesture toward the guards; see on *propius*, 526. It is explained also by 540, 541.

540. hospitiō . . . harēnae: Aeneas had fared far better; see 172.

541. cient: the subject would be made clear by a gesture; cf. n. on *hunc . . . mōrem*, 539. **prīmā . . . terrā**: lit., 'on the first (part of) the dry land,' i.e. even on the land's edge.

542. temnitis = *contemnitis; temnō* is rare, and is found chiefly in poetry.

543. at, like Eng. 'yet,' is often used in the apod. of a cond. sentence. **spērāte**: properly 'look forward to,' 'anticipate,' but here, by a not uncommon shift of meaning, 'have an eye to,' 'fear.' **memorēs**: pred. adj. after *spērāte deōs*, 'bethink you of the gods as mindful,' etc., i.e. bear in mind with fear and trembling that the gods are, etc. **fandī** is practically gen. of *fās*, **nefandī** of *nefās*. Why is the gen. used here?

544, 545. erat: used much as in 343; see n. there. Ilioneus, of course, does not know whether Aeneas is alive or dead; cf. 218-222. **quō . . . fuit**, 'who had not his superior in every good work,' etc. Note *alter*, which = 'the other of two.' We compare or contrast one man with any other man (*alius*), but Latin generally uses *alter*, as here, comparing one definite individual with a second. Join *pietāte* with *iūstior*, which practically = 'more perfect.'

546. quem: as in 64; see n. there. **aurā**: abl. with *vescitur*; see A. 410; B. 218, 1; G. 407; H. 477, 1. *aurā aetheriā* is the air of the upper world; cf. *aurās vītālīs*, 387.

547. umbrīs here = 'the place of the shades.' This place is called 'cruel' from its connection with death. The abl. is local.

nōn metus, officiō nec tē certāsse priōrem
paeniteat. Sunt et Siculīs regiōnibus urbēs
550 arvaque, Trōiānōque ā sanguine clārus Acestēs.
Quassātam ventīs liceat subdūcere classem
et silvīs aptāre trabēs et stringere rēmōs,
sī datur Ītaliam sociīs et rēge receptō
tendere, ut Ītaliam laetī Latiumque petāmus,
555 sīn absūmpta salūs et tē, pater optime Teucrum,
pontus habet Libyae nec spēs iam restat Iūlī,
at freta Sīcaniae saltem sēdēsque parātās,
unde hūc advectī, rēgemque petāmus Acestēn.'
Tālibus Īlioneus; cūnctī simul ōre fremēbant
560 Dardanidae.
Tum breviter Dīdō vultum dēmissa profātur:

548-550. nōn metus: sc. *nōbīs est.* The poets often omit the pers. pronouns. even when, as here, they are really emphatic. See also § 214. **officiō . . . paeniteat** = *nec tē paeniteat si officiō prior certāris* (pf. subj.), 'nor would you ever regret it should you take the lead in vying with us in courtesy.' The cl. contains a delicate suggestion to Dido. This is reinforced by 549, 550, which = 'we can reward our friends.' **sunt . . . Acestēs** = *sunt enim,* etc. With *sunt* sc. *nōbīs* again. **et . . . regiōnibus:** i.e. in Sicily, as well as in Italy, mentioned in 530-533. *et* = 'also,' 'even.' **ā sanguine:** briefly put for *ā sanguine nātus.* **Acestēs:** cf. 195, 196.

551. liceat: for mood cf. *sīs,* etc., 330-332, and n. **subdūcere:** ancient ships were small and were frequently drawn up on land, esp. by voyagers about to make a long stop; so, too, in winter.

552. aptāre = to fit the *trabēs* to the proper places. Render by 'hew.' **trabēs,** 'timbers,' required to repair the breaches in the sides of the vessels; cf. 122, 123. **stringere rēmōs:** i.e. to fashion oars by stripping boughs of their leaves and twigs. *stringere* here = 'to make by stripping'; *rēmōs* is acc. of effect (§ 128).

553, 554. sī . . . tendere: this cl. belongs in thought after *ut.*

555. sīn balances *sī,* 553. *sī . . . sīn* are regularly used to introduce alternative conditions. **tē . . . Teucrum:** the apostrophe to the missing Aeneas shows Ilioneus's deep emotion.

556. Libyae = *Libycus.* The gen. of a noun often thus = an adj. In fact, the gen. is the adj. case, as distinct from the abl., which is largely adv. **Iūlī:** subjective gen. with *spēs,* 'the hope once engendered in us by Iulus.' Aeneas and Iulus were on the same ship; if one was lost, the other was, too.

557. at: used as in 543; see n. there. **sēdēs:** as in 205.

558. advectī: sc. *sumus;* § 215. **petāmus** is to be construed here as in 554.

559. fremēbant: see on *fremunt,* 56. Here the ref. is to applause or approval.

561-578. Dido replies, promising all possible help.

561. vultum dēmissa, 'with downcast look.' For constr. see on *oculōs suffūsa,* 228.

unloose fear banish
'Solvite corde metum, Teucrī, sēclūdite cūrās.
newness
Rēs dūra et rēgnī novitās mē tālia cōgunt
mōlīrī et lātē fīnīs cūstōde tuērī.
Quis genus Aeneadum, quis Trōiae nesciat urbem 565
virtūtēsque virōsque aut tantī incendia bellī?
Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.
Seu vōs Hesperiam māgnam Sāturniaque arva
sīve Erycis fīnīs rēgemque optātis Acestēn, 570
auxiliō tūtōs dīmittam opibusque iuvābō.
living
The Vultis et hīs mēcum pariter cōnsīdere rēgnīs?
upon the shore
urbem quam statuō, vestra est; subdūcite nāvīs;
pull up
Trōs Tyriusque mihī nūllō discrīmine agētur.

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562. solvite . . . metum: see § 203. Note the parallelism in this vs. reinforced by double allit.

563. rēs dūra (sc. *mea*), 'the trying position in which I find myself'; see 339. She may have feared, too, an attack by Pygmalion, 363, 364. **tālia:** sc. *quālia fēcī*, i.e. the things of which you complain as so unusual; see 539 ff.

564. mōlīrī: a much stronger word than *facere*, always implying that the thing done is one of magnitude and difficulty, or is in some way out of the common run. *tālia mōlīrī* = 'to adopt such stringent measures.' **cūstōde:** coll. sing.; § 172.

565. genus Aeneadum = *Aeneadās* = *Trōiānōs*. **Trōiae . . . urbem:** cf. *urbem Patavī*, 247, with n. **nesciat** is cond., a cl. like 'should the question be put to him,' being implied.

566. virtūtēs, 'the valiant deeds'; see § 176. All the accs. in this vs. belong with *bellī*. **tantī,** freely, 'that awful'; see on *tot*, 204.

567, 568. adeō: join with *obtūnsa*. **nec . . . urbe:** this vs. = 'We are not so far out of the world as not to hear of its great events,' just as 567 = 'We are not so unfeeling as not to be moved by what we hear.' The track of the sun symbolizes the habitable, civilized world.

569-571. Hesperiam: see 530. Note the parallelism in this vs. and in 570. **Sāturnia . . . arva:** Italy. See §§ 274, 275. **Erycis fīnīs** = Sicily. **auxiliō:** instr. abl. with *tūtōs*, which is here the full prtcpl. of *tueor*. The cl. *auxiliō . . . dīmittam*, short as it is, contains three promises: 'I will help you,' 'I will let you go,' 'I will give you safe conduct.'

572. vultis . . . rēgnīs? The question forms a prot. to *urbem . . . est*, 573. We have this idiom in Eng. For *et* we should say 'or.' It joins the new promise of 573 ff. to those of 571. **mēcum pariter,** 'on equal terms with me.'

573. urbem . . . est = *urbs quam statuō vestra est.* The antec. is here attracted into the case of the rel. This attraction is not uncommon in prose, but there the antec. is set within the rel. cl.; cf. *Dēiopēa*, 72. **subdūcite** answers the request of 551.

574. nūllō discrīmine: modal abl. This vs. has become proverbial as a pledge of strict neutrality and impartiality. **agētur:** this pers. pass. constr. of *agō*, 'deal with,' is poetical. In prose we should have *cum Trōiānō Tyriōque nūllō discrīmine equidem agam.*

Atque utinam rēx ipse Notō compulsus eōdem
adforet Aenēās! equidem per lītora certōs
dīmittam et Libyae lūstrāre extrēma iubēbō,
sī quibus ēiectus silvīs aut urbibus errat.'
  Hīs animum arrēctī dictīs et fortis Achātēs
et pater Aenēās iam dūdum ērumpere nūbem
ārdēbant. Prior Aenēān compellat Achātēs:
'Nāte deā, quae nunc animō sententia surgit?
omnia tūta vidēs, classem sociōsque receptōs.
Ūnus abest, mediō in fluctū quem vīdimus ipsī
submersum; dictīs respondent cētera mātris.'
Vix ea fātus erat, cum circumfūsa repente
scindit sē nūbēs et in aethera pūrgat apertum.
Restitit Aenēās clārāque in lūce refulsit
ōs umerōsque deō similis; namque ipsa decōram
caesariem nātō genetrīx lūmenque iuventae
purpureum et laetōs oculīs adflārat honōrēs,

575, 576. utinam . . . adforet: an example of what is commonly called a wish contrary to fact. A. 442; B. 279, 2; G. 260; H. 558, 1. It is not really a wish at all, but rather the utterance of a vain regret. **Notō . . . eōdem**: sc. *quī vōs ipsōs ad ōrās nostrās appulit. Notō* replaces *Austris*, 536. **certōs**, 'trusty messengers.' *certus* is always 'assured,' 'specific,' never 'certain' as in the phrase 'a certain lawyer.' That sense is conveyed by *quīdam*.

577. dīmittam: note the force of the prefix, 'hither and thither.' **extrēma**, 'the remotest parts.'

578. sī . . . errat: the thought, fully expressed, would be, 'that they may find him if,' etc. **ēiectus**, 'shipwrecked'; sc. *nāvibus* or *lītore*.

579-612. The cloud enveloping Aeneas and Achates disappears, and they stand forth to view. Aeneas thanks Dido for the help promised by her.

579. animum arrēctī: freely, 'profoundly moved.' For case of *animum* see § 135.

580, 581. iam dūdum . . . ārdēbant, 'had long been eager'; cf. n. on *tot . . . gerō*, 47. For the infin. *ērumpere* cf. *coniungere . . . ārdēbant*, 514. For the acc. *nūbem* see § 133. *ērumpere* is here a strengthened *relinquere*. **prior**: as in 321.

582. nāte deā: cf. *Māiā genitum*, 297, and n.

583. receptōs: cf. *receptās*, 178, and n.

584. ūnus: emphatic, 'only one,' i.e. Orontes; see 113-119. **quem**: for the position of this word see § 209.

585. dictīs . . . mātris: they are given in 399, 400.

586. circumfūsa: we should say 'enveloping,' 'encircling'; cf. 412.

587. sē: join with both *scindit* and *pūrgat*; *pūrgat sē* = 'clears,' i.e. vanishes, melts. The dense dark cloud (411) becomes thinner and finally vanishes.

588. restitit is emphatic by position, giving the result of 586, 587. The vs. = 'And lo, there stood Aeneas, gleaming,' etc. Cf. 402. Note the instantaneous pf.; § 150.

589-591. ōs umerōsque: for case cf. *animum*, 579, and n. **ipsa . . . gene-**

quāle manūs addunt eborī decus, aut ubi flāvō
argentum Pariusve lapis circumdatur aurō.
Tum sīc rēgīnam adloquitur cūnctīsque repente
inprōvīsus ait: 'Cōram, quem quaeritis, adsum,
Trōïus Aenēās, Libycīs ēreptus ab undīs.
Ō sōla īnfandōs Trōiae miserāta labōrēs,
quae nōs, rēliquiās Danaum, terraeque marisque
omnibus exhaustōs iam cāsibus, omnium egēnōs,
urbe, domō sociās, grātēs persolvere dīgnās
nōn opis est nostrae, Dīdō, nec quidquid ubīque est
gentis Dardaniae, māgnum quae sparsa per orbem.

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trīx: cf. *ipsa . . . imāgō*, 353, with n. **decōram caesariem,** 'beauty of locks.' The emphasis is on the adj.; see on *mōtōs . . . fluctūs*, 135. **lūmen . . . purpureum,** 'the bright radiance (flush) of youth.' In the poets *purpureus* often loses the suggestion of specific color, and merely = 'radiant,' 'lustrous.' Cf. *roseā*, 402, and n. **laetōs . . . honōrēs,** 'joyous graces,' i.e. beauty and gladness. Venus was not only the mother of Aeneas, but also the goddess of beauty.

592, 593. **quāle . . . decus** is briefly put for *tāle decus Aenēae addidit quāle*, etc. **eborī:** ivory was sometimes merely polished, sometimes set in valuable woods, whose colors would contrast with that of the ivory, sometimes set in gold. **aut:** sc. *quāle manūs addunt.* **flāvō argentum:** mark the contrast of colors. Latin poetry revels in suggestions of color, esp. in contrasts. **Parius . . . lapis** = marble. In V.'s day the Romans got marble from all parts of the world; Parian marble was the whitest and the most famous. **circumdatur,** 'is enchased.'

594, 595. **cūnctīs . . . inprōvīsus,** 'to every one's amazement.' *cūnctīs* is dat. of agent (§ 121) with *inprōvīsus*, which contains a pf. pass. prtcpl. **cōram:** freely, 'in person'; cf. 520.

597. **sōla . . . miserāta:** voc. The vs. = *ō fēmina quae sōla miserāta est.* Since Acestes had helped the Trojans (195, 196, 557, 558), *sōla* is an exaggeration.

598-600. **quae nōs . . . urbe, domō sociās** (sc. *tēcum*), 'who dost make us thine allies by (sharing with us) thy city, yea, thy very home.' **sociās** = *sociōs reddis.* We might say, too, that it = a strengthened *dōnās*, which could take an acc. of the person and an instr. abl. **rēliquiās Danaum:** as in 30. **omnium:** for the case see § 116. **urbe, domō:** instr. abl.; *domō* makes a climax. Words of kindred or strongly contrasted meanings are often set together without a conj. (asynd.), esp. in vs. For asynd. between clauses see on *scopulō*, 45. The most important phrases in 598-600 are *rēliquiās Danaum*, *omnibus . . . cāsibus*, *omnium egēnōs*. The poor, weak remnant of a people can not force a stronger power to respect its needs. Voluntary generosity to such a people, such as Dido has shown, deserves, therefore, heartfelt praise and gratitude.

601, 602. **opis . . . nostrae:** pred. gen.; *opis* has its fundamental sense here, 'power,' 'ability.' **quidquid . . . Dardaniae:** this cl. really makes a gen. dependent on *opis*, and so = *gentis Dardaniae quidquid ēius gentis ubīque est* ('survives'). The cl. is thus in constr

Dī tibi, sī qua piōs respectant nūmina, sī quid
ūsquam iūstitia est et mēns sibi cōnscia rēctī,
605 praemia dīgna ferant. Quae tē tam laeta tulērunt
saecula? Quī tantī tālem genuēre parentēs?
In freta dum fluviī current, dum montibus umbrae
cleanse curved the sky
lūstrābunt convexa, polus dum sīdera pāscet,
semper honōs nōmenque tuum laudēsque manēbunt,
610 quae me cumque vocant terrae.' Sīc fātus amīcum
Īlionēa petit dextrā laevāque Serestum,
post aliōs, fortemque Gyan fortemque Cloanthum.
   Obstipuit prīmō aspectū Sīdōnia Dīdō,
cāsū deinde virī tantō, et sīc ōre locūta est:
615 'Quis tē, nāte deā, per tanta perīcula cāsus
īnsequitur? Quae vīs immānibus applicat ōrīs?

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parallel to *nostrae*. **māgnum . . . orbem**: there were at this time Trojan exiles in Crete, Epirus, and Sicily.

603, 604. **tibi**: with *ferant*, 605. **sī quid . . . est**, 'if just dealing and conscious rectitude are anything,' i.e. are held in any esteem (sc. by the gods). **sibi**: with *cōnscia*. It need not be represented in the translation. **rēctī** (see § 196) practically = *pietātis*, and is obj. gen. with *cōnscia*. Dido has shown *pietās* by performing fully the duties of hospitality to the Trojans; she has been just in setting free shipwrecked mariners, wrongly arrested by her watchmen (see on 525, 526).

606. **saecula**: for the rhet. pl. see § 175. **tantī**, 'illustrious'; so *tālem* = 'noble,' 'godlike.' Cf. n. on *tot*, 204. As in *tantae . . . īrae*, 11, we have in *quae tē . . . parentēs* exclamations rather than questions, 'Happy the age, glorious the parents that,' etc.

607, 608. **montibus . . . convexa**, 'the arches on the mountains,' i.e. the arched slopes of the mountains. *montibus* is local abl. 607, 608 = 'So long as nature endures.' **dum . . . pāscet**: some of the ancients believed that the stars were fed by fiery particles that floated in the aether or upper air. V. may also have had in mind the comparison of the stars to cattle grazing in 'the infinite meadows of heaven.'

610. **quae mē . . . terrae**, 'Whatever the land whose call I must obey.' For *quae . . . cumque* see § 211.

611, 612. **Īlionēa**: for form see § 99. **petit**, 'greets.' **fortemque . . . Cloanthum**: cf. 222. The spirit here, however, is different; the repeated *fortem* helps to bring out the joy with which Aeneas greets each tried and trusted comrade safely restored to him at last.

613-642. Dido, deeply moved, welcomes Aeneas, and prepares to entertain him fitly in her palace.

613. **prīmō** has adv. force. **Sīdōnia Dīdō**: cf. 446, with n.

614. **cāsū . . . tantō**: we should say, more fully, 'the thought of his stupendous woe.' **ōre locūta**: for the epic fullness of expression see § 183.

615, 616. **nāte deā**: cf. 582. **īnsequitur**: see on *āctōs īnsequitur*, 240. **immānibus**: Dido puts herself into the position of the Trojans and voices their feelings; cf. 539 ff.

Tūne ille Aenēās, quem Dardaniō Anchīsae
alma Venus Phrygiī genuit Simoentis ad undam?
uelcat
Atque equidem Teucrum meminī Sīdōna venīre
fīnibus expulsum patriīs, nova rēgna petentem 620
auxiliō Bēlī; genitor tum Bēlus opīmam
vāstābat Cyprum et victor diciōne tenēbat.
Tempore iam ex illō cāsus mihi cognitus urbis
Trōiānae nōmenque tuum rēgēsque Pelasgī.
Ipse hostis Teucrōs īnsīgnī laude ferēbat 625
sēque ortum antīquā Teucrōrum ab stirpe volēbat.
Quārē agite, ō tēctīs, iuvenēs, succēdite nostrīs.
Mē quoque per multōs similis fortūna labōrēs
iactātam hāc dēmum voluit cōnsistere terrā;
nōn ignāra malī miserīs succurrere discō.' 630
Sīc memorat; simul Aenēān in rēgia dūcit

617, 618. Dardaniō Anchīsae: for the hiatus see § 258. **alma** is connected with *alō*, and so = 'life-giving,' 'quickening.' Cf. *lūx alma*, 306. Venus was the *genetrīx Aeneadum;* one Roman poet declares that to her all living creatures owe their being. **Simoentis:** cf. 100.

619. Teucrum: the ref. (see *Teucer*, 2, in Vocab.) is to the son of Telamon, brother of Ajax (not the Ajax of 41). He was nephew of Priam, but fought against Troy. **Sīdōna:** for form see § 96. **venīre:** the pres. infin. is the usual constr. after *meminī*, when the one who remembers is an eye-witness of the things remembered or is contemporary with them.

620. expulsum = *cum expulsus esset.* So **petentem** = *cum peteret.*

621, 622. Bēlī: Dido's father. The name seems purely Phoenician, akin to the familiar Baal. **opīmam . . . Cyprum:** note the tense of the verb, 'was even then wasting.' The point of the cl. lies in the fact that Belus helped Teucer to found the town of Salamis in Cyprus. **diciōne tenēbat:** cf. *quī . . . diciōne tenērent*, 236.

623. iam, properly 'straightway,' strengthens *tempore . . . ex illō;* the four words = 'from that very moment.' The time referred to was shortly after the fall of Troy, six years or more before Dido's meeting with Aeneas.

625, 626. hostis = *quamquam hostis erat;* cf. n. on *aeger*, 208. **ferēbat,** 'extolled.' In this sense *ferre* or *efferre laudibus* is commoner. **sē . . . stirpe:** see on *Teucrum*, 619. **volēbat,** 'claimed,' 'asserted.' Cf. Eng. 'would have it that.' In this sense *volō* is really a verb of saying, and so is construed like *dīcō.*

627. agite: *age, agite* and *agedum*, like Eng. 'come,' often prepare the way for a second imp. **tēctīs:** for the pl. see § 177. **iuvenēs,** 'warriors,' 'heroes'; see on *pūbēs . . . tuōrum*, 399.

629. cōnsistere, 'to come to rest,' is the foil to *iactātam;* cf. *prīmā . . . cōnsistere terrā*, 541.

630. nōn ignāra malī gives the cause of *discō;* it = *quod nōn ignāra sum malī.* Note the modesty of *discō*, 'I am beginning to learn.' For the infin. after *discō* see § 166. This vs. is very famous.

tēcta, simul dīvum templīs indīcit honōrem.
Nec minus intereā sociīs ad lītora mittit
vīgintī taurōs, māgnōrum horrentia centum
635 terga suum, pinguīs centum cum mātribus agnōs,
mūnera laetitiamque diī.
At domus interior rēgālī splendida lūxū
īnstruitur, mediīsque parant convīvia tēctīs:
arte labōrātae vestēs ostrōque superbō,
640 ingēns argentum mēnsīs caelātaque in aurō
fortia facta patrum, seriēs longissima rērum
per tot ducta virōs antīquae ab orīgine gentis.
Aenēās (neque enim patrius cōnsistere mentem
passus amor) rapidum ad nāvīs praemittit Achātēn,
645 Ascaniō ferat haec ipsumque ad moenia dūcat;

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632. templīs: local abl. The abl. belongs in thought with *honōrem.* The latter word is used as in 49. V. has in mind the Roman *supplicātiō*, or thanksgiving to the gods on occasions of good fortune; cf. Caes. *B. G.* ii. 35, iv. 38; Cic. *Cat.* iii. §§ 15, 23. Dido's act is a compliment to the Trojans; the good fortune for which she is thanking the gods is their coming.

633. nec minus: since *parum* is a weak neg. and *minimē* a very strong neg., *minus*, standing between the two, often = a simple *nōn*. Hence *nec minus* = *nec nōn*, i.e. 'furthermore,' the two negatives destroying each other.

634, 635. māgnōrum . . . suum = *centum māgnōs suēs horrentibus tergoribus.* The inverted expression (§ 203) emphasizes a certain characteristic of the swine by making the words that picture it the most important. The examples in § 197 are similar. **centum:** as in 416.

636. mūnera . . . diī, 'as gifts wherewith to enjoy the day.' How lit.? *laetitiam . . . diī* gives the purpose of Dido in making such gifts. **diī:** old form of the gen. of *diēs.* The gen. is one of possession.

637. domus interior, 'the palace within.' *interior* is to be construed like *prīmā*, 541. **splendida** is in the pred., and = an adv., 'gorgeously'; § 195.

639. arte, 'artistically,' 'cunningly.' With **vestēs** sc. *sunt.* The *vestēs* are the coverlets of the couches on which the guests are to recline. **ostrō . . . superbō:** abl. of material with *sunt* to be supplied. It is briefly put for *(ex) ostrō superbō factae*, and so is adj. in force. It may therefore be joined by *-que* to *arte labōrātae.*

640-642. argentum, 'silver plate'; a common meaning. See § 187. **caelāta . . . patrum** of course = 'vessels of gold whereon were chased the gallant deeds,' etc. **ducta,** 'traced.'

643-656. Aeneas sends Achates to the ships to bring Ascanius to Carthage with presents for Dido.

643. cōnsistere: as in 629. **mentem:** properly the intellect, but often, as here, the emotions, 'heart.'

644. rapidum, 'with all speed.' **praemittit:** the prefix reinforces *rapidum;* one sent in advance is sent usually to make all possible speed. V. may have thought also of this visit as anticipating Aeneas's own return to the ships.

645. ferat . . . dūcat: in O. O. after *praemittit*, which, beside the idea of

father care
omnis in Ascaniō cārī stat cūra parentis.
Mūnera praetereā Īliacīs ērepta ruīnīs
order gold
ferre iubet, pallam sīgnīs aurōque rigentem
bordered saffron garment
et circumtextum croceō vēlāmen acanthō,
ōrnātūs Argīvae Helenae, quōs illa Mycēnīs,
Pergama cum peterēt inconcessōsque hymenaeōs,
extulerat, mātris Lēdae mīrābile dōnum;
praetereā scēptrum, Īlionē quod gesserat ōlim,
māxima nātārum Priamī, collōque monīle
bācātum et duplicem gemmīs aurōque corōnam.
Haec celerāns iter ad nāvīs tendēbat Achātēs.
At Cytherēa novās artīs, nova pectore versat
cōnsilia, ut faciem mūtātus et ōra Cupīdō
prō dulcī Ascaniō veniat dōnīsque furentem
incendat rēgīnam atque ossibus implicet īgnem:
quippe domum timet ambiguam Tyriōsque bilinguīs:

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sending, contains that of 'bidding.' The subjs. represent imp. of the O. R. Cf. the subj. without *ut* after *hortor*.

646. **in . . . stat**, 'is centered in.'

648. **ferre**: sc. *eum* = *Achātēn*, as subject; § 214, 2. **sīgnīs . . . rigentem**: i.e. stiff with figures wrought in gold (thread).

649. **acanthō**: the acanthus was a shape much used in embroidery and in sculpture; it is seen on the capital of the so-called Corinthian column.

650, 651. **Mycēnīs Pergama**: the juxtaposition gives an effect like 'when she was quitting her old home in Greece for her new home in Troy.' *Mycēnīs* = *Graeciā;* Helen lived at Sparta (§ 51). **peterēt**: for scansion see § 242. **hymenaeōs**, 'marriage.' In the sing. the word usually is the name of the god of marriage; for the meaning here see § 189.

653. **scēptrum**: contrast the pl. in 78, 253. In each case there is but one sceptre.

654, 655. **māxima**: cf. *māximus*, 521. **collō**: dat. of interest; there is personification. **monīle bācātum**: a necklace of gems in the form of berries (*bācae*), e.g. a necklace of pearls. The Romans prized pearls above all other jewels. **duplicem . . . corōnam**: the crown had a circlet of gems above a band of gold, or resting on (i.e. outside) such a band.

656. **haec**: acc. with *celerāns;* § 131.

657-694. Venus plans to substitute her son Cupid for Ascanius, that he may be brought to Carthage and set Dido aflame with love for Aeneas.

657. **novās . . . nova**: see § 264. **artīs**, 'schemes.' **versat**, 'is revolving,' i.e. all through the time occupied by 521-656, but esp. while Aeneas is doing the things described in 644-656.

658. **faciem . . . ōra**: for case cf. n. on *oculōs suffūsa*, 228. *faciem* = 'figure,' *ōra* = 'the features.'

659, 660. **furentem . . . rēgīnam** is explained in § 193. **ossibus**: dat. with *implicet;* § 126. The marrow is often spoken of by Latin writers as the seat of feeling. **īgnem**, 'his fire,' i.e. the fire of love.

661. **quippe**, as often, introduces an explanation, like Eng. 'you see.' **am-**

ūrit atrōx Iūnō, et sub noctem cūra recursat.
Ergō hīs āligerum dictīs adfātur Amōrem:
'Nāte, meae vīrēs, mea māgna potentia sōlus,
nāte, patris summī quī tēla Typhōïa temnis,
ad tē cōnfugiō et supplex tua nūmina poscō.
Frāter ut Aenēās pelagō tuus omnia circum
lītora iactētūr odiīs Iūnōnis inīquae,
nōta tibi, et nostrō doluistī saepe dolōre.
Hunc Phoenissa tenet Dīdō blandīsque morātur
vōcibus, et vereor, quō sē Iūnōnia vertant
hospitia; haud tantō cessābit cardine rērum.
Quōcircā capere ante dolīs et cingere flammā
rēgīnam meditor, nē quō sē nūmine mūtet,
sed māgnō Aenēae mēcum teneātur amōre.

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biguam, 'treacherous.' The word is here, as usual, pass. in sense; see Vocab. **bilinguīs**: i.e. lying; we call such people 'two-faced.' *Pūnica fidēs* is a standing sarcasm for 'treachery.'

662. **ūrit**: sc. *eam* = *Cytherēam*. **atrōx Iūnō**, 'Juno's savagery'; the main thought is in the adj. **sub noctem**, reinforced by the freq. *recursat*, = 'as night after night comes round.' Night is the season when trouble and care weigh most heavily upon men.

663. **Amōrem** = *Cupīdō*, 658. V.'s love of variety appears here; § 181.

664. **meae . . . sōlus** = *quī sōlus es meae vīrēs, mea māgna potentia.* Since the words thus = a rel. cl., the nom. is natural enough, even after the voc. *nāte.*

665. **tēla Typhōïa**: the weapons with which Jupiter slew the giant Typhoeus; §§ 274, 275. The weapons are called after the giant they killed as Roman generals were called after the nations they subdued; cf. Aemilius Macedonicus, Scipio Africanus.

667. **ut**, 'how'; cf. *utī*, 466.

668. **iactētūr**: for scansion see § 243. **odiīs**: for the pl. see § 176. **inīquae**: cf. *saevae*, 4, *atrōx*, 662.

669. **nōta**: sc. *sunt;* V. is imitating a familiar Gk. idiom whereby a neut. pl. adj. stands in phrases like 'it is possible.'

671. **et**, 'and so'; § 199. **quō . . . vertant**, 'what will be the outcome of.' The pres. subj. often has fut. force. **Iūnōnia**: spoken with great bitterness; cf. 662. Venus sees Juno's hand in everything done at Carthage; to her Dido's hospitality is merely a trick of Juno to harm the Trojans.

672. **haud . . . rērum** gives the cause of *vereor . . . hospitia.* **cessābit**: sc. *Iūnō*, to be derived from *Iūnōnia.* **cardine rērum** = the prose *discrīmine rērum;* we speak of 'pivotal' moments.

673. **ante**, 'betimes,' i.e. before Juno can work harm to Aeneas. **flammā**: cf. *ignem*, 660. The vs. contains two figures, both borrowed from military strategy.

674. **quō . . . nūmine**: freely, 'through the influence of any power'; causal and instr. abl. Venus has Juno in mind, of course.

675. **mēcum**, 'even as I am myself.' **teneātur**, 'may be imprisoned,' carries out the figure of 673.

VENUS

Quā facere id possīs, nostram nunc accipe mentem.
Rēgius accītū cārī genitōris ad urbem
Sīdoniam puer īre parat, mea māxima cūra,
dōna ferēns pelagō et flammīs restantia Trōiae.
Hunc ego sōpītum somnō super alta Cythēra
aut super Īdalium sacrātā sēde recondam,
nē quā scīre dolōs mediusve occurrere possit.
Tū faciem illīus noctem nōn amplius ūnam
falle dolō et nōtōs puerī puer indue vultūs,
ut, cum tē gremiō accipiet laetissima Dīdō
rēgālīs inter mēnsās laticemque Lyaeum,
cum dabit amplexūs atque ōscula dulcia fīget,
occultum īnspīrēs īgnem fallāsque venēnō.'
Pāret Amor dictīs cārae genetrīcis et ālās
exuit et gressū gaudēns incēdit Iūlī.
At Venus Ascaniō placidam per membra quiētem
inrigat et fōtum gremiō dea tollit in altōs

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676. **quā** (sc. *viā, ratiōne*), 'how.' Cf. the indef. *quā*, 18.

677. **accītū . . . genitōris** = *accītus* (prtcpl.) *ā genitōre.*

679. **pelagō . . . flammīs:** cf. *Īliacīs ērepta ruīnīs*, 647.

680. **Cythēra:** cf. *Cytherēa*, 657; note the quantity of the second syllable in the two words. See § 251.

682. **medius** is proleptic (§ 194); lit. 'to happen on them so as to be in the midst of them,' i.e. to interrupt and thwart. With **occurrere** sc. *eīs* = *dolīs.*

683. **noctem . . . ūnam:** after *plūs, minus, longius*, and *amplius, quam* is often omitted, even in prose, without influence upon the constr. The whole expression here is one of duration of time.

684. **falle,** 'imitate deceitfully,' 'counterfeit,' an extension of the common meaning, 'cheat,' 'cajole.' **nōtōs,** 'familiar'; sc. *omnibus.* **puerī** = 'the boy,' Ascanius. **puer** = a causal cl.; see on *aeger*, 208, *hostis*, 625. Render, 'with the help of your experience as a boy.' Venus intimates that the task she is setting before Cupid is easy.

685. **laetissima,** 'at the full flush of her joy,' i.e. when she is most fully alive to every influence of the banquet.

686. **rēgālīs . . . Lyaeum,** 'at the royal table, while the wine goes round.' *inter* is more strictly applicable to the nearer of its two objects. *inter . . . laticem . . . Lyaeum* = the prose *inter pōcula, inter vīna.* **Lyaeum:** the poets often convert proper names like *Lyaeus, Dardanus*, bodily into adjs.

688. **occultum . . . venēnō:** two ways of saying (§ 222) 'that thou mayest inspire in her a fatal passion for Aeneas.' With *īgnem* cf. *īgnem*, 660; *flammā*, 673.

689. **cārae genetrīcis** is the fem. to *cārī genitōris*, 677. **ālās:** cf. *āligerum . . . Amōrem*, 663.

690. **gaudēns** pictures Cupid's mischievous pleasure in the rôle he is playing.

691, 692. **Ascaniō:** for case see § 120. **placidam . . . inrigat:** *inrigō* is

grove marjoram
Īdaliae lūcōs, ubi mollis amāracus illum
flōribus et dulcī adspīrāns complectitur umbrā.
Iamque ībat dictō pārēns et dōna Cupīdō
rēgia portābat Tyriīs duce laetus Achātē.
now
Cum venit, aulaeīs iam sē rēgīna superbīs
aureā composuit spondā mediamque locāvit;
iam pater Aenēās et iam Trōiāna iuventūs
conveniunt, strātōque super discumbitur ostrō.
Dant manibus famulī lymphās Cereremque canistrīs
expediunt tōnsīsque ferunt mantēlia villīs.
Quīnquāgintā intus famulae, quibus ōrdine longam
cūra penum struere et flammīs adolēre Penātīs;

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construed here with acc. of effect (§ 128), 'sheds sleep like gentle dew,' lit., 'bedews gentle sleep.' It commonly takes an acc. of "affect" (§ 128); that which bedews or moistens is usually the subject, not, as here, the object.

694. **dulcī adspīrāns . . . umbrā** helps to express the means of *amāracus . . . complectitur*, and so may be joined by *et* to the instr. abl. *flōribus; et* and *-que* often in poetry unite expressions which, though unlike in form, are alike in meaning and function.

695-722. Cupid, in the guise of Ascanius, reaches Carthage, and the banquet proceeds.

695. **dictō**: sc. *Aenēae*, his supposed father; see 644, 645.

696. **laetus** goes closely with *duce . . . Achātē*, 'rejoicing in the leadership of Achates.'

697. **aulaeīs . . . superbīs**: *aulaea* were hangings or curtains for decorative purposes, spread over the dining table, or on columns about the table, or on the walls of the dining room. The phrase, therefore, seems to be a very free, almost slipshod use of the abl. of attendant circumstances (§ 147), 'amid the gorgeous hangings.'

698. **aureā**: dissyllabic; see § 248. **mediam** merely = 'in the midst of the company.'

699. **Trōiāna**: for *ă* final see on *mihi*, 77.

700. **strātō . . . ostrō**: i.e. coverlets of purple; cf. 639. The Tyrian 'purple' was a mixture of red and blue, the crimson usually predominating. **discumbitur** (sc. *ab eīs*): impers. pass., a constr. esp. frequent when the personality of the actors in a given scene is not to be emphasized. The prefix brings out the picture of the guests separating to their appointed places.

701. **Cererem**, 'bread.' In 177 it = 'grain'; see n. there.

702. For **expediunt** cf. 178. **tōnsīs . . . villīs**: abl. of char. with *mantēlia*, 'short-napped towels,' i.e. fine towels, with the nap cut close and even.

703. **intus**: in the *culīna* or kitchen. Sc. *sunt* with **famulae**, *est* with **cūra**, 704. **longam**, 'unstinted.' Strictly, *longam . . . penum* = a store that will last a long time. V. may also have been thinking of the long procession of dishes carried out to the banqueters. His phrases often suggest several ideas at once.

704. **struere** combines here the ideas of providing and arranging, i.e. making them ready to be carried out. Since *quibus . . . cūra* (*est*) = *quī cūrant*, the in-

centum aliae totidemque parēs aetāte ministrī,
quī dapibus mēnsās onerent et pōcula pōnant.
Nec nōn et Tyriī per līmina laeta frequentēs
convēnēre torīs iussī discumbere pĭctīs.
Mīrantur dōna Aenēae, mīrantur Iūlum
flagrantīsque deī vultūs simulātaque verba
pallamque et pīctum croceō vēlāmen acanthō.
Praecipuē īnfēlīx, pestī dēvōta futūrae,
explērī mentem nequit ārdēscitque tuendō
Phoenissa et pariter puerō dōnīsque movētur.
Ille ubi complexū Aenēae collōque pependit
et māgnum falsī implēvit genitōris amōrem,
rēgīnam petit. Haec oculīs, haec pectore tōtō
haeret et interdum gremiō fovet, īnscia Dīdō,
īnsīdat quantus miserae deus. At memor ille

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fins. in this vs. are natural; see, too, § 170. **flammīs . . . Penātīs,** 'to keep the fire duly alight,' i.e. for cooking purposes. *Penātīs*, properly the hearth-gods, stands by metonymy (§ 189) for hearth, fire, and the whole phrase (lit., 'magnify the hearth with flames') is an inverted expression (§ 203) for 'pile high the fire on the hearth.'

705. **aliae:** sc. *famulae*. **parēs aetāte:** etiquette permitted only those of royal rank to have slaves all of one age.

706. **pōnant** = *impōnant* (sc. *mēnsīs*, § 126); see § 201. The rel. cl. expresses purpose.

707. **nec nōn et:** this combination is used several times by V.; see on *nec minus*, 633. **frequentēs,** 'in throngs.'

708. **pīctīs** (*pingō*), 'embroidered.'

709. **mīrantur . . . mīrantur:** see § 264. **Iūlum** is put for variety after *Ascaniō*, 691.

710. **flagrantīs,** 'flushed,' even as are the faces of his victims; a transferred epithet (§ 194). Another good explanation reminds us that a radiance not of earth is regularly associated by classical writers with the presence of a deity. Cf. the similar idea mentioned in the n. on *dīvīnum . . . odōrem*, 403. **deī** comes in well after *Iūlum;* it reminds us that a god is masquerading as Iulus.

711. **pīctum:** cf. *pictīs*, 708. For the robe and the veil see 648, 649.

712. **futūrae,** 'inevitable.' The fut. prtcpl. often pictures something as on the very point of happening and so as certain to occur.

713. **explērī mentem:** for the constr. see §§ 152, 155, n. **tuendō,** 'with gazing'; abl. of gerund to express means, *ārdēscit* being really 'she is set ablaze.' See on *tēlō*, 99.

715. **complexū . . . collō:** for case see § 140, and n. We should say 'in the embrace and on the neck.'

716. **falsī** may be an adj., 'supposed,' or a true prtcpl., 'tricked,' 'cajoled,' in that a god was palmed off on him as his son.

718. **Dīdō** is very effective, helping, with the double *haec*, 717, to fix our thoughts on the queen alone.

719. **īnsīdat** is probably meant to suggest both the physical idea of 'sitting upon' and the fig. sense of 'assailing'; see on *longam*, 703. **miserae:** sc. *sibi*.

mātris Acīdaliae paulātim abolēre Sychaeum
incipit et vīvō temptat praevertere amōre
disused
iam prīdem residēs animōs dēsuētaque corda.
  Postquam prīma quiēs epulīs mēnsaeque remōtae,
crātērās māgnōs statuunt et vīna corōnant.
Fit strepitus tēctīs, vōcemque per ampla volūtant
ātria; dēpendent lychnī laqueāribus aureīs
incēnsī, et noctem flammīs fūnālia vincunt.
Hīc rēgīna gravem gemmīs aurōque poposcit
implēvitque merō pateram, quam Bēlus et omnēs
ā Bēlō solitī; tum facta silentia tēctīs:
indeed give duty [illegible]
'Iuppiter, hospitibus nam tē dare iūra locuntur,
hunc laetum Tyriīsque diem Trōiāque profectīs
esse velīs nostrōsque hūius meminisse minōrēs.

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720. Acīdaliae = *Veneris;* see § 280.

721. vīvō . . . amōre: i.e. a love for a living person as opposed to her love for the dead Sychaeus, for which see esp. 344, 352. **praevertere,** 'to o'erwhelm,' 'engage.' The force of the prefix is not clear; it may mean (1) before Dido realizes what is happening or (2) before Juno can interfere to thwart Cupid's schemes. For the infin. after *temptat* see § 164.

722. dēsuēta (sc. *amōrī*), 'loveless.' How lit.? **corda:** here pl. doubtless merely to correspond to *animos.*

723-756. The banquet being ended, there is a song by the bard Iopas, then general talk among the guests. Dido asks Aeneas to describe the fall of Troy and his own wanderings.

723. epulīs: poss. dat. with *est* to be supplied. **mēnsae . . . remōtae:** cf. 216, and n.

724. māgnōs: in Book IX is mentioned a *crātēra* behind which a warrior seeks to hide from his foe. **statuunt,** 'set in place,' indicates effort, and so fits in well with *crātērās māgnōs.* **vīna corōnant:** i.e. by wreathing the *crāterae.*

725. strepitus is the noise of conversation; see next cl.

726. aureīs, 'gilded,' or 'inlaid with gold.' The *laqueāria* were often made of expensive woods. For scansion of *aureīs* see on *aureā,* 698.

727. incēnsī, 'blazing.' V. naturally describes this banquet in terms suitable to those with which he was familiar in the elaborate society of Rome.

728. gravem: with *pateram,* 729, which is obj. of *poposcit* as well as of *implēvit.* The poets often distribute words which belong together between the parts or clauses of a sentence. For *gravem . . . aurō* cf. *duplicem . . . aurōque,* 655.

729, 730. Bēlus: see 621. **omnēs ā Bēlō,** 'all of Belus's line.' **solitī:** sc. *erant merō implēre.*

731. hospitibus, 'to those bound by ties of hospitality.' *hospes* = both host and guest. Here the two meanings are combined. **nam:** elliptical, '(I address thee), for,' etc. Cf. the use of *namque,* 65.

732, 733. hunc . . . velīs, 'may it be thy will that this shall be,' etc. For the subj. here and in 734 cf. those in 330-332. **profectīs,** 'those who are come.' The substantival use of the pf. prtcpl. is commoner than that of the pres., for which see on *venientum,* 434. **nostrōs . . . minōrēs,** 'our children's children.' **hūius:** why gen.?

Adsit laetitiae Bacchus dator et bona Iūnō;
et vōs ō coetum, Tyriī, celebrāte faventēs.
Dīxit et in mēnsam laticum lībāvit honōrem
prīmaque lībātō summō tenus attigit ōre;
tum Bitiae dedit increpitāns; ille inpiger hausit
spūmantem pateram et plēnō sē prōluit aurō;
post aliī procerēs. Citharā crīnītus Iōpās
persōnat aurātā, docuit quem māximus Atlās.
Hīc canit errantem lūnam sōlisque labōrēs,
unde hominum genus et pecudēs, unde imber et īgnēs,
Arctūrum pluviāsque Hyadas geminōsque Triōnēs,
quid tantum Ōceanō properent sē tinguere sōlēs

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734. bona is spoken from the Carthaginian point of view. For the Trojan view see 9-11, 251, and cf. *saevae*, 4, *atrōx*, 662, *inīquae*, 668.

735. celebrāte bears here its lit. sense, 'throng,' 'attend in numbers.'

736. mēnsam: the altar, so to speak, of Jupiter, god of host and guest, 731. **laticum** = *vīnī;* cf. *laticem . . . Lyaeum*, 686. The gen. is one of definition; § 111.

737. prīma: cf. n. on *prīmō*, 613. It is correlative with *tum*, 738. **lībātō** = *postquam lībātum est*, 'when the offering had been made.' *lībātō* is a pf. pass. prtcpl. used impers. in the neut. as abl. abs. The constr. is not uncommon, esp. with *auspicātō*, *augurātō*. **summō tenus . . . ōre**, 'with her lips only.' For *summō . . . ōre* cf. n. on *prīmā . . . terrā*, 541.

738. increpitāns, 'with a challenge,' i.e. to drink deep. This was a Græco-Roman way of drinking a person's health.

739. prōluit is a strong contrast to *summō . . . ōre;* it is one of the few bits of humor in the Aeneid. **aurō**, 'goblet.'

740. procerēs: the drinking, following the prayer of Dido, 731-735, was a pledge to abide by the laws of hospitality. This explains why the cup is passed to Carthaginians; it was from them that such pledges were most needed, or, at least, most valuable. With *procerēs* sc. *plēnō sē aurō prōluunt*, or simply *bibunt*. **crīnītus**, 'with flowing hair,' like his patron god Apollo (§ 281).

741. persōnat (sc. *tēcta*), 'makes the hall ring.' **Atlās**, identified in late stories with the African mountain, is a fitting teacher for a Carthaginian bard. For the sup. *māximus* see on *fōrmā pulcherrima*, 496.

742. errantem lūnam, 'the wanderings (i.e. the revolutions) of the moon'; see on *mōtōs . . . fluctūs*, 135. **labōrēs:** a poetical expression for 'courses'; the word corresponds to *errantem.*

743. unde . . . unde: sc. *sit* or *sint* to fit the several subjects (cf. *properent*, 745); see on *virīs*, 517.

744. pluviās reproduces in Latin the meaning of *Hyadas*, which is from a Gk. root meaning 'to rain.' Cf. the n. on *novae*, 298. *Arctūrum*, *Hyadas* and *Triōnēs* stand for the stars in general.

745. This vs. = 'why the winter days are so short.' The ancients often thought of the day as rising, like the sun, out of the ocean in the morning, and descending into it again at night. For a different view see on *clausō . . . Olympō*, 374.

hībernī, vel quae tardīs mora noctibus obstet.
Ingeminant plausū Tyriī, Trōesque secuntur.
Nec nōn et variō noctem sermōne trahēbat
īnfēlīx Dīdō longumque bibēbat amōrem
750 multa super Priamō rogitāns, super Hectore multa,
nunc, quibus Aurōrae vēnisset fīlius armīs,
nunc, quālēs Diomēdis equī, nunc, quantus Achillēs.
'Immō age et ā prīmā dīc, hospes, orīgine nōbīs
īnsidiās,' inquit, 'Danaum cāsūsque tuōrum
755 errōrēsque tuōs, nam tē iam septima portat
omnibus errantem terrīs et fluctibus aestās.'

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746. This vs. = 'why the winter nights are so long.' For V.'s interest in natural philosophy see §§ 38, 43.

747. ingeminant plausū: variation for *ingeminant plausum.*

748. nec nōn et: as in 707. **variō . . . sermōne:** cf. *longō . . . sermōne,* 217.

749. īnfēlīx: cf. *miserae,* 344, 719, said of Dido.

750. multa super . . . super . . . multa: for the metr. treatment see § 266. The emphasis is on the repeated *multa; super* here = *dē,* 'concerning,' as often in verse and later prose.

751. Aurōrae . . . fīlius: Memnon, for whom see 489. **armīs:** his armor had been made by Vulcan (§ 284).

752. Diomēdis equī: Diomedes had horses famed for swiftness, which he had captured from Aeneas. Many have thought a ref. to these horses by Dido most unhappy, as likely to offend her guest by reminding him of something he might naturally desire to forget. But Aeneas himself, without a trace of shamefacedness, refers in 97 to his encounter with Diomedes. See notes there. The loss of these horses was one phase of Aeneas's sorrows. **quantus** may refer to stature (see on *ingēns,* 99), or to prowess, or to both; see on *longam,* 703.

753. immō, 'nay,' regularly corrects or amends. Its force here can only be given by a paraphrase; 'Nay, dwell not on the separate points, but tell the whole story.' **age:** cf. *agite,* 627, with n. **ā prīmā . . . orīgine:** cf. 372.

754-756. tuōrum: as in 399. **tuōs,** 'your personal.' **nam . . . aestās** in effect = 'for the story is a long one, and so can best be told if you set it forth systematically.' For Dido's knowledge of the story of Troy see 619 ff. The book is skillfully made to end with the expectation of an interesting tale.

LIBER II

Conticuēre omnēs intentīque ōra tenēbant.
Inde torō pater Aenēās sic ōrsus ab altō:
Īnfandum, rēgīna, iubēs renovāre dolōrem,
Trōiānās ut opēs et lāmentābile rēgnum
ēruerint Danaī, quaeque ipse miserrima vīdī
et quōrum pars māgna fuī. Quis tālia fandō
Myrmidonum Dolopumve aut dūrī mīles Ulixī
temperet ā lacrimīs? et iam nox ūmida caelō
praecipitat, suādentque cadentia sīdera somnōs.
Sed sī tantus amor cāsūs cognōscere nostrōs
et breviter Trōiae suprēmum audīre labōrem,
quamquam animus meminisse horret lūctūque refūgit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. conticuēre . . . tenēbant: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. **ōra tenēbant:** the direction of their gaze is easily gathered from the context; sc. therefore *in Aenēān conversa.*

3. īnfandum: a strong word (cf. i. 251, i. 525), emphatic also by position. **renovāre** = *nārrandō renovāre*, 'to renew by telling'; sc. *mē* as subject; § 214, b.

4. ut: used as in i. 667. **lāmentābile:** proleptic (§ 193), 'in piteous ruin'; it belongs with both accs.

5, 6. quae . . . fuī, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolōrem*, 3, which = 'the story of my woe.' **-que . . . et,** 'both . . . and'; this usage is unknown to Cic. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. **tālia fandō** in thought = *sī tālia nārret.* For case of *fandō* see § 147. The adj. usually found with this constr. is replaced here by *tālia;* the phrase = 'during such narration.'

7. dūrī, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With **mīles** sc. *quī*, the interrogative adj. **quis . . . Ulixī** = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. nox . . . praecipitat: i.e. midnight is past. Night, like the day (i. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *sē* and see § 139. **ūmida:** night is the time of the dew. 3-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. sī . . . amor (sc. *est tibi*) = *sī tantō opere cupis;* for the infin. *cognōscere* see also § 170.

11. suprēmum, 'last. The day of a person's death was called his *diēs suprēmus.*

12. horret = *ōdit*, and so can be construed with the infin.; § 163. **refūgit:** a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'

begin break prophecy
incipiam. Frāctī bellō Fātīsque repulsī
so many
ductōrēs Danaum tot iam lābentibus annīs
image horse
instar montis ecum dīvīnā Palladis arte
build
aedificant sectāque intexunt abiete costās;
promise pretend report
vōtum prō reditū simulant; ea fāma vagātur.
having selected
Hūc dēlēcta virum sortītī corpora fūrtim
inclūdunt caecō laterī penitusque cavernās
ingentīs uterumque armātō mīlite complent.
Est in cōnspectū Tenedos, nōtissima fāmā
īnsula, dīves opum, Priamī dum rēgna manēbant,
bay
nunc tantum sinus et statiō male fīda carīnīs;
hūc sē prōvectī dēsertō in lītore condunt.

13-39. 'The Greeks, hopeless of taking Troy by force, try strategy. They build a wooden horse, calling it a gift to Minerva, and then pretend to depart forever.'

14. **tot . . . annīs**: causal abl. abs. The emphasis is on *tot;* nine full years had passed.

15. **īnstar . . . ecum**, 'a horse towering mountain-high.' Aeneas's emotion makes him exaggerate. For the gen. with *īnstar* see A. 359, b; B. 198, 2; G. 373, and R. 1; H. 446, 4. For the spelling *ecum* cf. *secuntur*, i. 185, with n. **dīvīnā . . . arte**: see § 279. For case cf. *procācibus Austrīs*, i. 536, with n.

16. **sectā . . . costās**: i.e. they form the sides by making the ribs proper and the planks of fir cross at right angles as the threads of the warp and the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. n. on *stringere rēmōs*, i. 552. For scansion of *abiete* see § 240.

17. **vōtum**: briefly put for *ecum vōtum esse*. For the meaning of the word see on i. 334. Here payment is made to the gods in advance. **ea**: emphatic, 'such is the report that,' etc. Ancient writers say that an inscription on the horse declared it to be a gift to Minerva.

18. **hūc** = *hunc in ecum;* it is further defined by *caecō laterī*. **dēlēcta virum . . . corpora** = *dēlēctōs virōs corporibus validīs;* see on *māgnōrum . . . suum*, i. 634. **sortītī** here merely = 'having selected.' There can be no ref. to the use of lots; one could not choose *dēlēcta . . . corpora* in that way.

19. **caecō laterī** = *in caecum latus* (§ 122), 'into the secret depths of its side.'

20. **mīlite**, 'soldiery'; for the sing. see § 172.

21, 22. **in cōnspectū**: sc. *Trōiae*. Tenedos lay about four miles off the coast. **dīves opum**: as in i. 14. **dum . . . manēbant**: cf. *dum rēs stetit Īlia rēgnō*, i. 268. The pl. *rēgna* is metr. convenient.

23. **sinus**, 'a bay'; see on *inque . . . reductōs*, i. 161. **statiō**: see Vocab. Here, helped by *carīnīs*, it = a 'roadstead.' **male . . . carīnīs**, 'none too safe for ships.' *male* is often used with adjs., in the sense of 'poorly,' 'wretchedly.' It negatives adjs. of complimentary sense, intensifies those of uncomplimentary meaning. **carīnīs** here = *nāvibus;* see § 188. Cf. the Eng. 'a fleet of twenty sail.'

24. **prōvectī**: see on *quā vectus Abās*, i. 121. **dēsertō**: the change in the fortunes of the island was already begun. Its inhabitants, no doubt, were

Nōs abiisse ratī et ventō petiisse Mycēnās.
Ergō omnis longō solvit sē Teucria lūctū:
panduntur portae; iuvat īre et Dōrica castra
dēsertōsque vidēre locōs lītusque relīctum.
Hīc Dolopum manus, hīc saevus tendēbat Achillēs;
classibus hīc locus; hīc aciē certāre solēbant.
Pars stupet innūptae dōnum exitiāle Minervae
et mōlem mīrantur equī; prīmusque Thymoetēs
dūcī intrā mūrōs hortātur et arce locārī,
sīve dolō seu iam Trōiae sīc fāta ferēbant.
At Capys et quōrum melior sententia mentī
aut pelagō Danaum īnsidiās suspectaque dōna
praecipitāre iubent subiectīsque ūrere flammīs

Trojans, who had removed to Troy when the siege began.

25. **ratī**: sc. *sumus*. As subject of the infin. sc. *eōs*=*Danaōs*. **Mycēnās**: as in i. 650.

27. **panduntur portae**: the gates were of course closed in times of war and siege. **īre** = *exīre* (sc. *urbe*); cf. *it* = *exit*, i. 246. As subject of *īre* and *vidēre* sc. *eōs* = *Trōiānōs*, easily derived from *omnis* . . . *Teucria*, 26. **Dōrica**, 'Grecian.' The Gk. race was divided into Ionians, Aeolians, and Dorians. The adj. *Dōricus* is rare in V., and is used here, probably, merely for the sake of variety; see § 181.

29, 30. **hīc . . . hīc . . . hīc . . . hīc**: we are to think of the Trojans as pointing out to one another these famous spots. **tendēbat**: sc. *tentōria* (i. 469), 'used to tent.' **classibus**: the Gk. force consisted of contingents and fleets from many separate states (§ 51). **locus**: the vessels had been drawn up on shore; see on *subdūcere*, i. 551. **solēbant**: sc. *Grāī* or *Danaī*, not *classēs*. The vs. gives two points: (1) the place where the vessels had been beached; (2) the place where the land battles had been fought.

31. **stupet** = *admīrātur*, 'gazed bewildered at,' and so takes an acc.; cf. §§ 129, 130. **innūptae**: the Athenians called Pallas (Minerva) *Parthenos*, 'the Maiden,' and her temple the Parthenon. **dōnum . . . Minervae**, 'gift to Minerva.' The gen. is obj. The Greeks had offended Minerva by carrying off her statue from Troy's citadel. They now gave it out that the horse was meant as a substitute for this statue. This would seem to the Trojans a natural proceeding; hence the success of the Gk. scheme to get the horse and its occupants into the city. **exitiāle**: sc. *Trōiānīs*. The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the horse.

32. **mōlem mīrantur**: cf. *mīrātur mōlem*, i. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33, 34. **dūcī . . . locārī**: for the infin. see § 167. **dolō**: sc. *hortātur* from the preceding vs. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. **iam**, 'at last'; see on *iam* . . . *audētis*, i. 133. **ferēbant**, 'were setting that way'; sc. *sē*, and see § 139.

37. **subiectīsque**: we should say 'or,' etc., since 36, 37 contain two dis

aut terebrāre cavās uterī et temptāre latebrās.
Scinditur incertum studia in contrāria vulgus.
Prīmus ibi ante omnīs māgnā comitante catervā
Lāocoōn ārdēns summā dēcurrit ab arce
et procul: 'Ō miserī, quae tanta īnsānia, cīvēs?
Crēditis āvectōs hostīs aut ūlla putātis
dōna carēre dolīs Danaum? sīc nōtus Ulixēs?
Aut hōc inclūsī līgnō occultantur Achīvī,
aut haec in nostrōs fabricāta est māchina mūrōs
īnspectūra domōs ventūraque dēsuper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quidquid id est, timeō Danaōs et dōna ferentīs.'
Sīc fātus validīs ingentem vīribus hastam

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tinct plans for the destruction of the horse. *-que* and *et* may often be thus rendered. With *subiectīs* sc. *eīs* = *īnsidiīs dōnīsque.* We may render by 'consuming.'

38. **terebrāre** and **temptāre**, 'probe,' are parts of the one process; hence they are properly joined by *et.* In *suspecta,* 36, and in 38, as in 18–20, Aeneas speaks with the knowledge of after days.

39. **scinditur . . . vulgus**: freely, 'uncertainty reigns among the crowd and men array themselves eagerly on either side.' **studia**: here 'opinions zealously held'; see § 176.

40-56. 'Laocoön, priest of Neptune, declares that the horse cloaks some scheme of the Greeks.'

40. **ibi**, 'at this (critical) moment,' when a very little would determine the action of the crowd.

42. **procul**: sc. *clāmat;* see § 216.

43. **āvectōs** (*esse*): cf. *prōvectī,* 24. **ūlla**: *ūllus* and *quisquam* are used in sentences directly or indirectly neg. The answer to the questions in 43, 44, is neg.; hence the questions = neg. assertions or commands.

44. **dōna . . . Danaum**, 'gifts made by Greeks (to Trojans).' Since the Greeks gave the horse to Minerva as a deity of Troy (see on *dōnum . . . Minervae,* 31), Laocoön may fairly speak of them as giving it to the Trojans themselves. He is speaking against the proposal of 33, and for those of 36–38. **Ulixēs**: to Laocoön all Greeks are tricksters; to V. Ulixes is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer everywhere praises Ulixes. But V., the poet of the Trojans and their descendants, the Romans, naturally views him with different feelings.

45. **hōc . . . līgnō**: contemptuous, 'this lump of wood.' *līgnō* may = *in līgnum* (§ 122), or may be local or instr. abl.

47. **īnspectūra . . . ventūra**: the fut. prtcpl. often thus expresses purpose, esp. in poetry and later prose. V. has in mind the attacking towers so often mentioned by Caesar. **urbī**: dat. of personal interest (disadvantage).

48, 49. **error**: here that which causes error, 'mischief,' 'trick'; § 186. **nē crēdite**: for this form of prohibition see § 156. **timeō . . . ferentīs**: a much quoted phrase, in the sense that an enemy's gifts are to be viewed with suspicion. **et** = 'even.'

in latus inque ferī curvam compāgibus alvum
contorsit. Stetit illa tremēns, uterōque recussō
īnsonuēre cavae gemitumque dedēre cavernae.
Et sī fāta deum, sī mēns nōn laeva fuisset,
impulerat ferrō Argolicās foedāre latebrās,
Trōiaque nunc stāret, Priamīque arx alta manērēs.
Ecce manūs iuvenem interea post terga revinctum
pāstōrēs māgnō ad rēgem clāmōre trahēbant
Dardanidae, quī sē ignōtum venientibus ultrō,
hōc ipsum ut strueret Trōiamque aperīret Achīvīs,
obtulerat, fīdēns animī atque in utrumque parātus,
seu versāre dolōs seu certae occumbere mortī.
Undique vīsendī studiō Trōiāna iuventūs
circumfūsa ruit, certantque inlūdere captō.

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51. curvam . . . alvum: freely, 'the jointed arch of its belly'; *compāgibus* is instr. abl. or abl. of spec. For the word see i. 122, i. 293.

52. stetit: sc. *in alvō.* **uterō . . . recussō:** causal abl. abs., 'because the womb was shaken' by the force of the blow. The prefix in *recussō* does not = 'back' or 'again,' as usual, but merely intensifies (as *con-* often does) the meaning of the verb, which is connected with *quatiō.*

53. cavae is pred. to *īnsonuēre*, 'rang hollow.' **gemitum . . . dedēre** (see § 202) explains *īnsonuēre.* This vs. is onomatopoetic; § 224.

54. sī fāta deum: sc. *nōn laeva fuissent. deum* is subj. gen., 'ordained by the gods.' **laeva** = 'adverse,' with *fāta;* with *mēns* it = 'warped.'

55. impulerat: after 54, a cond. contrary to fact, we should expect the plpf. subj. The indic. here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. The indic. is esp. common in periphrastic expressions made up of *sum* and either the gerundive or the fut. act. prtcpl. **foedāre:** for the infin. with *impulerat* cf. i. 9, 10.

56. arx: vocative. For the apostrophe as a token of emotion see on *tē . . . Teucrum*, i. 555.

57-76. 'Trojan shepherds now appear with a Greek prisoner. We bid him give an account of himself.'

57. manūs . . . revinctum: for constr. see § 137; for the expression cf. *centum . . . tergum*, i. 295, 296.

59. ignōtum belongs in thought with *iuvenem*, 57. Latin often places in the rel. cl. a word which really modifies the antec., esp. when the antec. has another modifier. **venientibus:** with *obtulerat*, 61. When the gates were opened (27), the shepherds had set forth with their flocks. See § 225.

60. hōc ipsum: i.e. to be brought into Troy and so to get a chance to tell his plausible story. **strueret:** *struō*, like *mōlior*, is used of difficult tasks. **-que,** 'and as a result'; § 199.

61. animī: for the case see § 148. **utrumque** is explained by 62.

62. versāre, 'ply,' 'work out'; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. **occumbere mortī:** cf. *occumbere* alone in this sense, i. 97.

64. circumfūsa is a middle, 'stream-

65 Accipe nunc Danaum īnsidiās et crīmine ab ūnō
disce omnīs.
Namque ut cōnspectū in mediō turbātus inermis
cōnstitit atque oculīs Phrygia agmina circumspexit,
'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt
70 accipere? aut quid iam miserō mihi dēnique restat,
cui neque apud Danaōs ūsquam locus, et super ipsī
Dardanidae īnfēnsī poenās cum sanguine poscunt?'
quō gemitū conversī animī compressus et omnis
impetus. Hortāmur fārī, quō sanguine crētus
75 quidve ferat; memoret, quae sit fīdūcia captō.
Ille haec dēpositā tandem formīdine fātur:
'Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor
vēra,' inquit, 'neque mē Argolicā de gente negābō;

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ing round'; §171. **certant:** sc. *inter sē.* The pl. *certant* suggests the action of numerous individuals, the sing. *ruit* expresses the act of the whole body of *iuvenēs* in hastening from every side as a unit; cf. n. on *mōlem mīrantur*, 32. **inlūdere:** with *certant;* see §164. **captō,** 'the captive'; the prtcpl. = a noun.

65. **īnsidiās:** cf. *dīc . . . īnsidiās*, i. 753. **crīmine:** properly 'charge,' but here 'crime,' 'guilty act.'

66. **disce omnīs:** i.e. learn the nature of the whole Gk. race.

67. **cōnspectū,** properly 'sight,' 'vision,' is used here of those who exercise sight or vision, 'the onlookers.' **turbātus:** his emotion is a pretence; cf. *fīdēns animī*, 61. **inermis** is full of pathos. The Trojans were doubtless armed as Laocoön was (50); at any rate they were numerous and his foes.

69, 70 **nunc** and **iam** are rightly used; see on *iam . . . audētis*, i. 133, 134. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word.

71. **cui . . . locus:** sc. *est.* After et sc. *quem.* A rel. pron. is seldom repeated in a different case form from that in which it has occurred in the sentence. **ipsī,** 'even'; the Trojans ought to be friendly to one hated by the Greeks.

72. **īnfēnsī** = an adv., 'relentlessly.' **cum sanguine** = *et sanguinem. cum* with the abl. often = *et* with a case parallel to that just used.

73, 74. **omnis impetus,** 'every (act of) violence.' **fārī:** for the infin. after *hortor* cf. *dūcī . . . locārī*, 33, with n. **crētus:** a dep. prtcpl. of *crēscō;* see B. 114, esp. 2. With *crētus* sc. *sit*, and see on *virīs*, i. 517.

75. **quidve ferat,** 'what his errand is,' represents *quid fers* of the O. R. **memoret:** subj. in O. O., representing an imp. of the O. R. The Trojans said: *Fāre quō sanguine crētus (sīs). Quidve fers? Memorā quae sit fīdūcia tibi captō.* **captō** (sc. *eī*) is a prtcpl.; contrast *captō*, 64.

77-104. 'Sinon's story. "I am a Greek. When Ulixes compassed the death of Palamedes, my kinsman, I swore vengeance against him. He in turn sought my ruin."'

77. **fuerit quodcumque:** the fut. pf. gives a force like 'whatever I shall find to have been the result.'

78. **vēra** = an adv.; for position see §206.

hōc prīmum; nec, sī miserum Fortūna Sinōnem
fīnxit, vānum etiam mendācemque improba finget.
through talk
Fandō aliquod sī forte tuās pervēnit ad auris
Bēlīdae nōmen Palamēdis et incluta fāmā
glōria, quem falsā sub prōditiōne Pelasgī
īnsontem īnfandō indiciō, quia bella vetābat,
dēmīsēre necī, nunc cassum lūmine lūgent,
illī mē comitem et cōnsanguinitāte propinquum
pauper in arma pater prīmīs hūc mīsit ab annīs.
Dum stābat rēgnō incolumis rēgumque vigēbat
conciliīs, et nōs aliquod nōmenque decusque
gessimus; invidiā postquam pellācis Ulixī
(haud ignōta loquor) superīs concessit ab ōrīs,

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79. **hōc prīmum:** sc. *fatēbor.* **Sinōnem** = *mē;* see on *Iūnōnis*, i. 48.

80. **improba,** 'shameless though she is,' emphatic by position, like *dea*, i. 412; see n. there. *improbus* often describes persons or things as utterly lacking in moderation and respect for the rights of others. **finget:** a fine verb here, since it is properly used of the potter who molds the clay at his own will.

81. **fandō,** 'as men talked'; lit., 'through talk'; a gerund in instr. abl.

82. **nōmen,** 'mention.' With *sī . . . nōmen* cf. *sī . . . iit,* i. 375. **incluta fāmā,** 'spread abroad by the voice of fame.'

83. **falsā sub prōditiōne,** 'swayed by misleading information.' *sub*, 'under cover of,' suggests treachery, underhand work; a common use, esp. in compound verbs. For this sense of *prōditiōne* cf. *memoriae prōdere*='to hand down,' 'to state.'

84. **īnsontem īnfandō indiciō:** the allit. helps to express Sinon's indignation. *īnfandō indiciō:* his enemies hid a letter and some money in his tent and then used them, when discovered, as evidence of his guilt, saying that they had come from Priam. In *quem . . . indiciō . . . necī*, V. suggests indirectly that Palamedes was tried by the whole Gk. force, and formally condemned to death; § 225.

85. **necī** = *ad necem;* § 122. **nunc:** advers. asynd. as in i. 240. **lūmine:** abl. of separation with *cassum;* cf. the abl. with *carēre*, 44.

86. **illī** begins the apod. to the *sī* cl., 81-85; it is dat. with *comitem.* See on *cui*, i. 314.

87. **pauper**=*quod pauper erat.* Sinon is apologizing to the Trojans for his presence in the ranks of their foes. **prīmīs . . . ab annīs:** freely, 'in my tender youth'; the phrase = 'I was too young to be responsible.' In expressions of time and place Latin often uses *ā* or *ab* where we should expect *in;* cf. *ā puerīs*, 'in childhood,' *ā tergō*, i. 186.

88, 89. **dum . . . vigēbat:** sc. *Palamēdēs;* cf. *Priamī dum rēgna manēbant*, 22. **rēgum . . . conciliīs:** the council of war, consisting of the leaders of the several contingents. **et nōs,** 'I also.'

90. **pellācis,** 'that prince of schemers.' Sinon speaks of Ulixes as his Trojan hearers would; see on *Ulixēs*, 44.

91. **superīs . . . ab ōrīs,** 'from this upper clime.' *superus* is often applied to persons and things still in the upper world of light and life; so *īnferus* is used of things in the underworld of darkness and death.

adflīctus vītam in tenebrīs lūctūque trahēbam
et cāsum īnsontis mēcum indīgnābar amīcī.
Nec tacuī dēmēns et mē, fors sī qua tulisset,
sī patriōs umquam remeāssem victor ad Argōs,
prōmīsī ultōrem et verbīs odia aspera mōvī.
Hinc mihi prīma malī lābēs, hinc semper Ulixēs
crīminibus terrēre novīs, hinc spargere vōcēs
in vulgum ambiguās et quaerere cōnscius arma.
Nec requiēvit enim, dōnec, Calchante ministrō,—
sed quid ego haec autem nēquīquam ingrāta revolvō,
quidve moror, sī omnīs ūnō ōrdine habētis Achīvōs
idque audīre sat est? iam dūdum sūmite poenās;
hōc Ithacus velit et māgnō mercentur Atrīdae.'
  Tum vērō ārdēmus scītārī et quaerere causās,

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92. adflīctus: lit., 'dashed down,' i.e. from the high estate hinted at in 89.

93. mēcum, 'in my secret soul'; cf. *sēcum*, 1. 221.

94, 95. et = 'but.' After a neg. cl. *et* and *-que* may often be so rendered. **tulisset,** 'offered'; sc. *sē* and cf. *fāta ferēbant*, 34, with n. *tulisset* and *remeāssem* are in O. O., dependent on *prōmīsī*, 96. Sinon said to himself: *fors sī qua tulerit, sī . . . remeārō, ultor erō.* **Argōs:** see on *Argīs*, i. 24; here it = *Graeciam*. Sinon hailed from Euboea.

96. ultōrem: in the pred. with *mē* (94) . . . *prōmīsī*; lit., 'I promised myself (as) an avenger,' i.e. I swore to be his avenger. In prose we should have *prōmīsī mē ultōrem fore.*

97. lābēs, 'avalanche'; the word is used esp. of the collapse of houses or the settling of the earth.

98, 99. crīminibus, 'charges'; see the n. on *crīmine*, 65. **spargere . . . ambiguās:** note the figure. Ulixes is a sower; the seed he scatters is slander, the rabble is the ground in which he plants. For the infinitives in 98, 99 see § 157. **vulgum:** here masc., a rare use. **quaerere . . . arma:** a fig. expression for 'went to extremes.' **cōnscius,** 'conscious (of his guilt),' gives the cause of *quaerere*.

100. enim, 'indeed'; see on *sed enim*, i. 19.

101. sed . . . autem is pleonastic, since both words have advers. force. The phrase comes from the older, more colloquial Latin in which such pleonastic combinations are common. **ingrāta,** 'without interest'; sc. *vōbīs*.

103. id: i.e. that one is a Gk. **iam dūdum . . . poenās:** *iamdūdum* refers to the past, and so ought not to be joined to a pres. imp., which invites to an action yet to be done. This lack of logic gives weight to the phrase. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian. His cry suggests; 'Slay me: ye should have done so long ago.'

104. Ithacus: Ulixes. **velit . . . mercentur:** cond.; the prot. is contained in *hōc* which = *sī hōc fēceritis.* **māgnō:** sc. *pretiō*.

105-144. 'We bid him speak further. He details the scheme whereby Ulixes had sought to work his ruin.'

105. causās: i.e. the explanation of the strong statement of 104. V. does not ignorant

ignārī scelerum tantōrum artisque Pelasgae.
Prōsequitur pavitāns et fīctō pectore fātur:
'Saepe fugam Danaī Trōiā cupiēre relīctā
mōlīrī et longō fessī discēdere bellō
(fēcissentque utinam!), saepe illōs aspera pontī
interclūsit hiems et terruit Auster euntīs;
praecipuē, cum iam hīc trabibus contextus acernīs
stāret ecus, tōtō sonuērunt aethere nimbī.
Suspēnsī Eurypylum scītantem ōrācula Phoebī
mittimus, isque adytīs haec trīstia dicta reportat:
"Sanguine plācāstis ventōs et virgine caesā,
cum prīmum Īliacās, Danaī, vēnistis ad ōrās;
sanguine quaerendī reditūs, animāque litandum
Argolicā." Vulgī quae vōx ut vēnit ad aurīs,
obstipuēre animī, gelidusque per īma cucurrit
ossa tremor, cui fāta parent, quem poscat Apollō.

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say directly that any questions are put to Sinon; see § 225.

107. prōsequitur: intrans., 'proceeds,' a very rare use. **pavitāns** marks the result of the emotion of 101–104; cf. *turbātus*, 67. **fīctō pectore:** modal abl., 'hypocritically.'

108-110. saepe . . . saepe: the placing of *saepe* at the head of the two clauses brings out their real connection, thus: 'often they sought, but as often,' etc. **fugam . . . mōlīrī:** much stronger than a simple *fugere*. See on *mōlīrī*, i. 564. **fēcissent . . . utinam:** see on *utinam . . . adforet*, i. 575, 576.

111. interclūsit: sc. from sailing. **hiems:** here 'storminess,' 'inclemency.' **Auster:** here in its strict sense; the south wind would be in the very teeth of voyagers seeking to make Greece from Troy. In Homeric days ships could make little progress against head winds. After the Gk. ships had assembled at Aulis in Euboea head winds for days prevented their departure for Troy. **euntīs,** 'as they sought to go'; conative pres. See on *arcēret*, i. 300.

112. acernīs: contrast *abiete*, 16. Both are simply poetic ways of saying, 'wooden,' 'wood'; see § 190.

114. scītantem: lit., 'as one (in the act of) consulting,' but virtually expressing purpose; the supine *scītātum*, or a future prtcpl., might have been used. **ōrācula Phoebī:** the oracle at Delphi; see § 281.

116. virgine caesā, 'by the slaying of a maiden.' The main thought is in the prtcpl.; see on *mōtōs . . . flūctūs*, i. 135. The Greeks could not leave Aulis (see end of n. on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon.

118, 119. sanguine: cf. *sanguine*, 116. The repetition gives the same effect as that of *saepe*, 108–110, 'As by blood, so by blood.' **reditūs:** for pl. see § 178. **animā . . . Argolicā:** i.e. 'to sacrifice successfully, you must offer up a Grecian life.' *Argolicā:* emphatic by position; § 206.

120, 121. gelidus . . . tremor; cf. *frīgore*, of fear, i. 92. **īma:** as in i. 84, i

Hīc Ithacus vātem māgnō Calchanta tumultū
prōtrahit in mediōs; quae sint ea nūmina dīvum
flāgitat. Et mihi iam multī crūdēle canēbant
artificis scelus et tacitī ventūra vidēbant.
Bis quīnōs silet ille diēs tēctusque recūsat
prōdere vōce suā quemquam aut oppōnere mortī.
Vix tandem māgnīs Ithacī clāmōribus āctus
compositō rumpit vōcem et mē dēstinat ārae.
Adsēnsēre omnēs et, quae sibi quisque timēbat,
ūnius in miserī exitium conversa tulēre.
Iamque diēs īnfanda aderat; mihi sacra parārī
et salsae frūgēs et circum tempora vittae.
Ēripuī, fateor, lētō mē et vincula rūpī

---

125. **ossa**: see on *ossibus*, i. 660. **parent . . . poscat**: subj. in question dependent on *tremor*, which suggests the idea of anxious and fearful questioning. *fāta = mortem, exitium; parent* is a delib. subj. (see on *crēdant*, i. 218). Its subject is the Greeks in general, but is purposely left indefinite. Men shrink from naming those who are to cause the death of another.

122. **Ithacus**: cf. 104.

123. **nūmina**: lit., 'wills'; we should say, 'intimations of the will.'

124. **canēbant**, 'were prophesying'; *canō* gains this meaning from the fact that originally prophecies were delivered in verse.

125. **artificis**: see on *pellācis*, 90. The juxtaposition with *scelus* shows in what Ulixes was a craftsman. **et**: we should expect *aut;* but see on *subiectīsque*, 37. Instead of *multī . . . vidēbant* we ought to have *aliī . . . canēbant, aliī . . . vidēbant*, i.e. 'some openly told of, others silently foresaw.' V. has, however, combined the two *aliī* into *multī*, and then united the verbs of their respective clauses by *et*. **ventūra**: see on *futūrae*, i. 712.

126. **bis quīnōs**: see on *bis dēnīs*, i. 381. **ille** = Calchas. **tēctus**, 'keeping his tent.'

127. **vōce suā**: i.e. by any utterance of his own, as distinguished from the command of the oracle.

128. **vix tandem**: a favorite phrase with V.; in like sense we find in prose *tandem aliquandō*.

129. **compositō**: for case see on *foedere certō*, i. 62. In prose we should have *ē* or *dē compositō*. **rumpit vōcem**, 'he breaks into speech'; lit., 'he makes speech break forth,' *vōcem* being acc. of effect, § 128.

130. **timēbat**: note the tense, 'once feared.'

131. **conversa tulēre**, 'they bore, now that they were turned to (i.e. brought to bear on).' *timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* = 'cheerfully bore.' Sinon speaks in bitter sarcasm.

132. **parārī**: for infin. see § 157.

133. **salsae frūgēs**: the salted meal which prior to the sacrifice was sprinkled on the victim's head. *frūgēs* is used as in i. 178.

134. **fateor** seems strange, until we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116–118; he had, therefore, no right to attempt an escape. **vincula**:

līmōsōque lacū per noctem obscūrus in ulvā
dēlituī, dum vēla darent, sī forte dedissent.
Nec mihi iam patriam antīquam spēs ūlla videndī
nec dulcīs nātōs exoptātumque parentem,
quōs illī fors et poenās ob nostra reposcent
effugia et culpam hanc miserōrum morte piābunt.
Quod tē per superōs et cōnscia nūmina vērī,
per sī qua est quae restat adhūc mortālibus ūsquam
intemerāta fidēs, ōrō, miserēre labōrum
tantōrum, miserēre animī nōn dīgna ferentis.'
  Hīs lacrimīs vītam damus et miserēscimus ultrō.
Ipse virō prīmus manicās atque arta levārī
vincla iubet Priamus dictīsque ita fātur amīcīs:
'Quisquis es, āmissōs hinc iam oblīvīscere Grāiōs;

Sinon was bound as victims were before the altar.

135. obscūrus, 'so that I was concealed'; see § 193.

136. dēlituī: a strong verb, 'to skulk,' used esp. of beasts, serpents, etc. It harmonizes with the tone of *ēripuī . . . mē*, 134. **dum . . . dedissent**: O. O. dependent on *dēlituī*. Sinon's thought was: *Dēlitēscam dum* ('until') *vēla dent si forte dederint*. Sinon might well doubt whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116–119.

138. nātōs, 'my children,' adds to the pathos, but is inconsistent (§ 49) with *prīmīs . . . ab annīs*, 87.

139. fors et together = 'perchance.' The phrase is a survival from the days when parataxis (§ 218) was the rule. *fors et reposcent* thus = *fors* (*est*) *et reposcent*, 'there is a chance, and,' etc., instead of 'there is a chance that.'

140. culpam: see on *fateor*, 134, *dēlituī*, 136. **hanc** = *meam*, as in i. 98.

141. quod: often used idiomatically in entreaties like Eng. 'but.' In such cases it is really the rel. pron. with its antec. implied in the context: here the antec. is to be got from Sinon's whole speech, esp. 134–140. *quod* thus = 'as to all of which.' **tē**: with *ōrō*, 143. Note the sing. Sinon is talking to Priam; see 77. **superōs**: as in i. 4.

142, 143. per governs the cl. *sī . . . fidēs;* Sinon is speaking rhetorically. A simpler expression would be *per fidem sī qua est quae adhūc restat mortālibus ūsquam intemerāta*. **labōrum**: gen. with *miserēre*. See A. 221, a; B. 209, 2; G. 377; H. 457.

145-198. 'Sinon tells us that the horse is a gift to Minerva and that if we set it in our city we shall win her favor and injure the Greeks.'

145. ultrō, 'besides.' The Trojans might out of sheer indifference have suffered Sinon to live.

146, 147. virō: dat. of pers. interest (advantage) with *levārī*. A more usual constr. would be *virum manicīs . . . vinclīs levārī iubet*. For the *manicae* and the *vincla* see 57.

148. āmissōs . . . oblīvīscere = *āmitte et oblīvīscere;* see on *submersās obrue*, i. 69. The pers. acc. with *oblīvīscor* is rare, the gen. being the ordinary case with words referring to persons.

noster eris, mihique haec ēdissere vēra rogantī:
quō mōlem hanc immānis equī statuēre? quis auctor?
quidve petunt? quae rēligiō aut quae māchina bellī?'
dīxerat. Ille dolīs īnstrūctus et arte Pelasgā
sustulit exūtās vinclīs ad sīdera palmās:
eternal fire
'Vōs, aeternī ignēs, et nōn violābile vestrum
my altar wrong
testor nūmen,' ait, 'vōs, ārae ēnsēsque nefandī,
the headband victim carry
quōs fūgī, vittaeque deum, quās hostia gessī:
divine law untie
fās mihi Grāiōrum sacrāta resolvere iūra,
hate
fās ōdisse virōs atque omnia ferre sub aurās,
protect secrets
sī qua tegunt, teneor patriae nec lēgibus ūllīs.
only promise
Tū modo prōmissīs maneās servātaque servēs
offer
Trōia fidem, sī vēra feram, sī māgna rependam.
Omnis spēs Danaum et coeptī fīdūcia bellī
Palladis auxiliīs semper stetit. Impius ex quō

---

149. noster eris, 'be one of us.' Cf. Dido's invitation, i. 572–574. The fut. indic. in familiar address (here the superior is speaking to the inferior) often = an imperative. Since *eris* = an imperative, it may be joined to *ēdissere* by *-que;* see on *dulcī adspīrāns . . . umbrā*, i. 694.

150. mōlem . . . equī: for the expression see on *māgnōrum . . . suum*, i. 634.

151. rēligiō, 'sanctity,' 'religious significance.' *quae . . . bellī = quae rēligiō equī est* ('belongs to') *aut quae māchina bellī est ecus?*

152. arte Pelasgā: cf. *artis . . . Pelasgae*, 106.

153. exūtās vinclīs: an important phrase; he cheats the very men to whom he owed life and liberty.

154. ignēs: i.e. of the heavenly bodies.

156. vittae . . . gessī: cf. 133.

157. Grāiōrum . . . iūra, 'to sever the hallowed rights of the Greeks.' V. thinks of the Greeks as having taken an oath like the Roman *sacrāmentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iūra*, 'rights,' in one another, e.g. the right to loyal help.

158. ferre sub aurās: i.e. to reveal.

159. nec: for position see § 209. Of 157–159 it has been well said: 'Sinon disclaims all obligations as a soldier, as a friend (*ōdisse virōs*), as a colleague and confidant (*sī qua tegunt*) and as a citizen (*patriae, etc.*).'

160, 161. modo: as in i. 389. The subjs. here virtually = imperatives. **prōmissīs:** implied in *noster eris*, 149. The word is local abl. with *maneās*, as we say, 'abide by your promises.' **servāta . . . Trōia** is voc.; *servāta* is causal in force, 'since you have been yourself preserved, preserve faith (with me),' i.e. extend to me the joy of preservation which you have just experienced. **māgna rependam**, 'I shall make thee a great requital,' i.e. for your good faith; the requital is the information of 162–194.

162. bellī: obj. gen. with *fīdūcia*.

163. auxiliīs: instr. abl. with *stetit*, which = 'was kept firm'; see on *tēlō*, i. 99. For the pl. see § 178. **ex quō** is balanced by *ex illō*, 169. With both phrases sc. *tempore*.

Tȳdīdēs sed enim scelerumque inventor Ulixēs
attack
fātāle adgressī sacrātō āvellere templō
Palladium, caesīs summae cūstōdibus arcis,
corripuēre sacram effigiem manibusque cruentīs
virgineās ausī dīvae contingere vittās,
ex illō fluere ac retrō sublāpsa referrī
spēs Danaum, frāctae vīrēs, āversa deae mēns.
Nec dubiīs ea sīgna dedit Trītōnia mōnstrīs.
Vix positum castrīs simulācrum: ārsēre coruscae
lūminibus flammae arrēctīs, salsusque per artūs
sūdor iit, terque ipsa solō (mīrābile dictū)
ēmicuit parmamque ferēns hastamque trementem.
Extemplō temptanda fugā canit aequora Calchās
nec posse Argolicīs exscindī Pergama tēlīs,
ōmina nī repetant Argīs nūmenque redūcant,

---

164. **sed enim**: as in i. 19.

165. **adgressī** = *cōnātī*, and so can take the infin. *āvellere*. **templō**: within the citadel of Troy.

166. **Palladium**: see Vocab. It is *fātāle*, 'fateful,' because the loss of it meant the loss of the favor of the deity whom it represented; § 299. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with it. V.'s readers knew the story well.

167, 168. **cruentīs virgineās**: juxtaposition of contrasts. *virgineās* is a transferred epithet; the fillets are virgin because they are worn by a virgin goddess. See on *innūptae*, 31.

169. **retrō . . . referrī** defines *fluere*, and definitely suggests the idea of the receding tide. By itself *fluere* might merely = 'disappear,' 'lose permanence.' *ferō* and its compounds in the pass. often = 'move,' 'proceed.'

170. **frāctae . . . āversa**: note indic. after hist. infin. in 169; see § 157.

171. **ea sīgna** = *ēius reī sīgna*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa . . . mēns*, 170. **Trītōnia**: Pallas; § 279.

172. **vix . . . ārsēre**: for the parataxis see § 220.

173. **lūminibus . . . arrēctīs**, 'her staring eyes.' *arrēctīs* really = 'uplifted' (i. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast i. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. **salsus**: we might say 'real'; the adj. emphasizes the significance of the portent. The statue is apparently alive; it sweats as a living mortal might: see § 299.

174. **ter**: three was to the Romans a sacred number. **ipsa**, 'unaided.'

176. **canit**: see on *canēbant*, 124.

178. **ōmina nī . . . Argīs**: i.e. unless they go back to Greece and start afresh. V. is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. **nūmen**, 'the favor of heaven.' V. is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (163-175)

quod pelagō et curvīs sēcum āvexēre carīnīs.
Et nunc quod patriās ventō petiēre Mycēnās,
arma deōsque parant comitēs pelagōque remēnsō
inprōvīsī aderunt; ita dīgerit ōmina Calchās.
Hanc prō Palladiō monitī, prō nūmine laesō
effigiem statuēre, nefās quae trīste piāret.
Hanc tamen inmēnsam Calchās attollere mōlem
rōboribus textīs caelōque ēdūcere iussit,
nē recipī portīs aut dūcī in moenia posset
neu populum antīquā sub rēligiōne tuērī,
nam sī vestra manus violāsset dōna Minervae,
tum māgnum exitium (quod dī prius ōmen in ipsum
convertant!) Priamī imperiō Phrygibusque futūrum;
sīn manibus vestrīs vestram ascendisset in urbem,
ultrō Asiam māgnō Pelopēa ad moenia bellō
ventūram, et nostrōs ea fāta manēre nepōtēs.'
    Tālibus īnsidiīs periūrīque arte Sinōnis

---

the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack.

180. quod . . . Mycēnās, 'so far as their departure . . . is concerned.' For *quod*, 'as to the fact that,' cf. Caes. *B. G.* i. 14 *quod . . . glōriārentur.*

181. comitēs: freely, 'to come with them.' See on *nūmen*, 178. **remēnsō**: in pass. sense; see on *Achātē*, i. 312.

182. ita goes back to 176–179; 180, 181 contain a side remark. **dīgerit**, 'interprets'; lit., 'marshals,' so as to give them sequence and meaning.

183. monitī: sc *ā Calchante.* **nūmine laesō**, 'the outrage done her divine majesty'; the prtcpl. carries the main thought. Cf. *quō nūmine laesō*, i. 8.

184. nefās . . . piāret: a rel. cl. of purpose. **trīste**: as in i. 238.

185. tamen carries us back to *prō Palladiō*, 183; it='though this horse is a substitute for the (small) Palladium.' **inmēnsam**: eroleptic; § 193. **mōlem**: as in 150.

186. rōboribus textīs, 'interwoven planks of oak.' See on *acernīs*, 112.

187. portīs . . . moenia. 'your gates . . . your city.'

188. populum . . . tuērī: freely, 'guard the people as of old with the bulwarks of religion.' **sub**, 'under cover of.' The motive of *nē . . . tuērī* is set forth in 189–194, esp. 192–194

189. sī . . . violāsset: 189–194 give Calchas's words in O. O. He said: *sī Trōiāna manus . . . violāverit* (indic.), *tum . . . erit: sīn ascenderit . . . veniet . . . manet.* **dōna Minervae**: cf. 31.

191. convertant: subj. as in i. 733, 734. **Priamī . . . Phrygibus**: Sinon might have said *vestrō imperiō vestrōque populō*, but he is quoting Calchas.

192. sīn: as in i. 555.

193. ultrō, 'actually.' Study this word well in Vocab.

194. manēre: the pres. is striking after *futūrum*, 191, and *ventūram*, 194; it pictures the certainty of the fut. predicted by the seer. The eye of prophecy

crēdita rēs, captīque dolīs lacrimīsque coāctīs,
quōs neque Tȳdīdēs nec Lārissaeus Achillēs,
nōn annī domuēre decem, nōn mīlle carīnae.
Hīc aliud māius miserīs multōque tremendum
obicitur magis atque inprōvida pectora turbat.
Lāocoōn ductus Neptūnō sorte sacerdōs
sollemnīs taurum ingentem mactābat ad ārās.
Ecce autem geminī ā Tenedō tranquilla per alta
(horrēscō referēns) inmēnsīs orbibus anguēs
incumbunt pelagō pariterque ad lītora tendunt,
pectora quōrum inter fluctūs arrēcta iubaeque
sanguineae superant undās, pars cētera pontum
pōne legit sinuatque inmēnsa volūmine terga.
Fit sonitus spūmante salō, iamque arva tenēbant

---

enables him to see the fut. as if actually materialized before him.

196. rēs, 'his narrative.' **captī . . . dolīs:** cf. i. 673, with notes.

197. Tȳdīdēs: cf. i. 96, 97. **Lārissaeus:** properly 'of Larissa,' a town in north Thessaly, but since Achilles came from Phthia in south Thessaly, it must stand by localization (§ 190) for 'Thessalian.'

198. mīlle: a round number, often used of the Gk. ships before Troy. **carīnae:** as in 23.

199-249. 'While Laocoōn is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the horse, and so with rejoicing bring the monster into our city.'

199. miserīs (sc. *nōbīs*): freely, 'to our trembling eyes.'

201. ductus, 'drawn,' i.e. chosen. In 'draft' times we 'draw' men for the army. See on i. 508, esp. on *sorte trahēbat.* Through the lots the gods had indicated Laocoōn to be their choice for the priesthood; his death now while he is engaged in his priestly duties shows that by some act he has forfeited the divine favor.

202. ārās: of a single altar, as in i. 349, 355.

203. ecce autem, 'but lo,' 'when lo.' *autem* marks a change of scene, *ecce* calls attention to the new scene. **geminī:** simply 'two,' as often in poetry. Cf. the use of *duplicīs,* i. 93. **Tenedō:** cf. 21-23. The coming of the snakes from Tenedos symbolized the later coming of the Greeks from the same quarter.

204. orbibus, 'coils'; *inmēnsīs orbibus* is an abl. of char. **anguēs:** artfully separated from *geminī,* 203, and postponed to a late place in the sentence.

205. incumbunt, 'are breasting.'

206. iubae: hairy crests are often given to snakes by Gk. and Roman writers.

208. legit, 'skims.' Study *legō* carefully in Vocab. **sinuat . . . terga** = an adv. of manner with *legit;* the vs. = 'their hinder parts skim the deep in mighty sinuous folds.' **volūmine:** modal abl., 'in coils.'

209. fit: here true pass. of *faciō.* **iam,** 'presently'; lit., 'already.' The word is often thus used to denote the quick development of events. **arva:** the fields inside the beach.

ārdentīsque oculōs suffectī sanguine et īgnī
sībila lambēbant linguīs vibrantibus ōra.
Diffugimus vīsū exsanguēs. Illī agmine certō
Lāocoönta petunt, et prīmum parva duōrum
corpora nātōrum serpēns amplexus uterque
implicat et miserōs morsū dēpāscitur artūs;
post ipsum auxiliō subeuntem et tēla ferentem
corripiunt spīrīsque ligant ingentibus et iam
bis medium amplexī, bis collō squāmea circum
terga datī superant capite et cervīcibus altīs.
Ille simul manibus tendit dīvellere nōdōs
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit,
quālis mūgītus, fūgit cum saucius āram
taurus et incertam excussit cervīce secūrim.
At geminī lāpsū dēlūbra ad summa dracōnēs
diffugiunt saevaeque petunt Trītōnidis arcem

---

210. **oculōs suffectī**: cf. *oculōs suffūsa*, i. 228.

212. **diffugimus**: the prefix (= *dis*) suggests the scattering of the Trojans. **agmine certō**, ‘with course unerring.’ *agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, and (2) the movement of those bodies.

213. **Lāocoönta**: for form see § 96.

214. **uterque**: note the exact force, ‘each of the two.’

216. **auxiliō**: sc. *eīs;* see on *excidiō Libyae*, i. 22.

217. **iam**: as in 209.

218. **medium** (sc. *eum*), ‘his waist.’ **collō**: dat. with *circum . . . datī*, which belong together; for the separation see § 211. Note too that *circum . . . datī* is a middle, and governs *terga*.

219. **superant**: sc. *eum*, and cf. *superant undās*, 207.

220. **nōdōs** = *spīrīs*, 217, *orbibus*, 204.

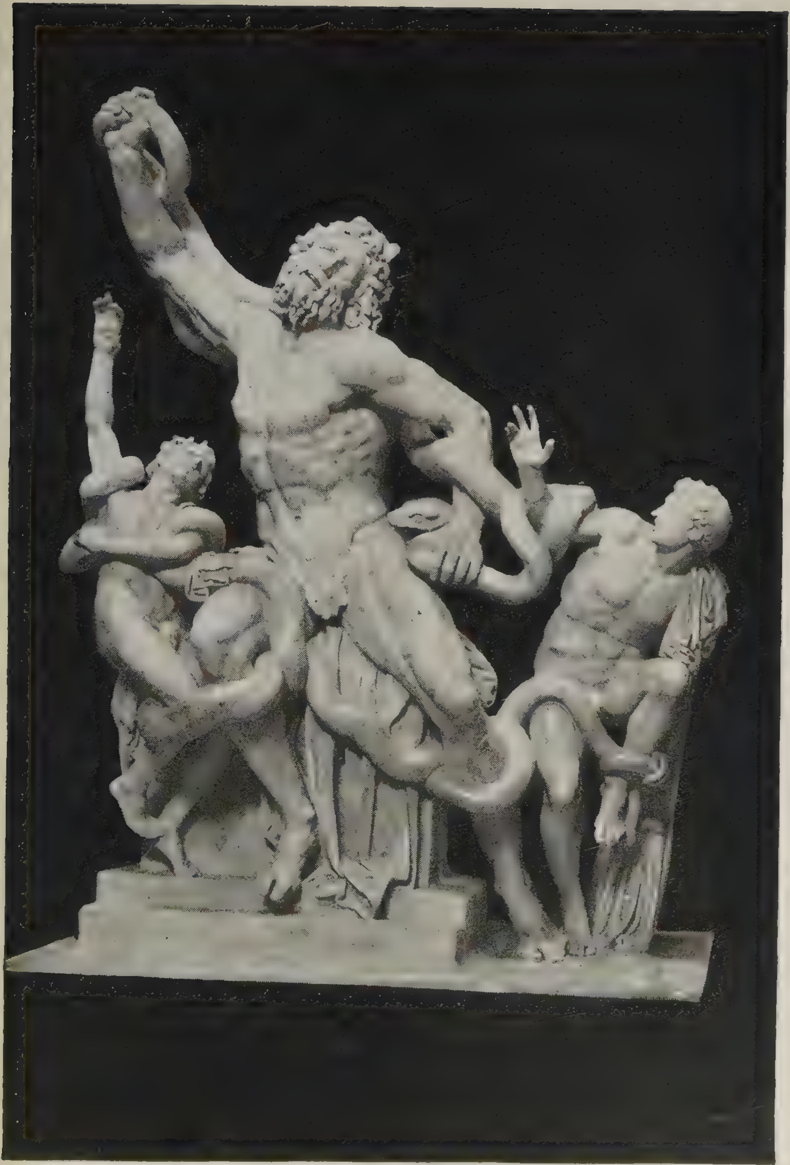
221. **perfūsus . . . vittās**: for constr. see §§ 136, 137. Even his priestly character could not save him. **ātrō . . . venēnō**: poison is so called either because of its effect on the body (it often makes the body turn black) or because it works death. The poets apply *āter* to all things connected with death.

222. **horrendōs**, ‘agonizing’; lit., ‘at which one ought to tremble.’ This use of the gerundive implies a transitive use of *horreō;* cf. § 130.

223. **quālis mūgītus** (*est*) goes closely with *clāmōrēs*, 222, ‘cries like unto the bellowing one hears when,’ etc. Note that V. does not directly describe or even mention the actual death of Laocoön and his sons; the best Græco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 225.

225. **geminī**: as in 203. **dēlūbra . . . summa**: the shrines situated on the *summa arx* (41, 166). **dracōnēs**: cf. *serpēns*, 214, and *anguēs*, 204.

226. **saevae . . . Trītōnidis**: cf. *saevae . . . Iūnōnis*, i. 4. With *Trītōnidis* cf. *Trītōnia*, 171. Minerva was esp. interested in the horse; cf. 31.



Laocoon

sub pedibusque deae clipeīque sub orbe teguntur.
Tum vērō tremefacta novus per pectora cūnctīs
īnsinuat pavor, et scelus expendisse merentem
Lāocoönta ferunt, sacrum quī cuspide rōbur
laeserit et tergō scelerātam intorserit hastam.
Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.
Dīvidimus mūrōs et moenia pandimus urbis.
Accingunt omnēs operī pedibusque rotārum
subiciunt lāpsūs et stuppea vincula collō
intendunt. Scandit fātālis māchina mūrōs
fēta armīs. Puerī circum innūptaeque puellae
sacra canunt fūnemque manū contingere gaudent;
illa subit mediaeque mināns inlābitur urbī.
Ō patria, ō dīvum domus Īlium et incluta bellō
moenia Dardanidum! quater ipsō in līmine portae

---

227. pedibusque: we should have expected *subque pedibus . . . subque orbe.* The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic prep. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess.

229. īnsinuat: intrans., through ellipsis of *sē;* see §139. **scelus expendisse** is briefly put for *sceleris poenās expendisse.* **merentem** = an adv., 'deservedly.'

230. rōbur: cf. *rōboribus textīs*, 186.

231. laeserit . . . intorserit: subj. in causal rel. cl. Laocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189–191. **tergō . . . hastam:** cf. *validīs . . . contorsit*, 50–52, noting again V.'s love of variety.

232. sēdēs: i.e. the place the gods apparently meant it to occupy.

233. nūmina, 'the majesty.' The goddess, of course, is Minerva. **conclāmant:** note force of the prefix, 'they agree in declaring.' Contrast 39. The group of statuary known as the Laocoön (see cut) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. dīvidimus mūrōs: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge horse into Troy was to open up the walls, either by enlarging a gate or by making a breach elsewhere. **moenia:** here 'the buildings'; see on i. 264.

235, 236. accingunt: sc. *sē.* Contrast *illī sē . . . accingunt*, i. 210. **rotārum . . . lāpsūs,** 'smoothly gliding wheels'; see on *māgnōrum . . . suum*, i. 634. **collō:** for the abl. see §140, n.

238, 239. fēta armīs: cf. *loca fēta . . . Austrīs*, i. 51. **puerī . . . gaudent:** a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197, 198) had been able to accomplish.

241, 242. ō . . . Dardanidum: this outburst is wrung from Aeneas as he thinks how fully warned his country-

substitit, atque uterō sonitum quater arma dedēre;
īnstāmus tamen inmemorēs caecīque furōre
et mōnstrum īnfēlīx sacrātā sistimus arce.
Tunc etiam fātīs aperit Cassandra futūrīs
ōra deī iussū nōn umquam crēdita Teucrīs;
nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vēlāmus fronde per urbem.
  Vertitur intereā caelum, et ruit Ōceanō nox
involvēns umbrā māgnā terramque polumque
Myrmidonumque dolōs; fūsī per moenia Teucrī
conticuēre; sopor fessōs complectitur artūs.
Et iam Argīva phalanx īnstrūctīs nāvibus ībat
ā Tenedō tacitae per amīca silentia lūnae
lītora nōta petēns, flammās cum rēgia puppis
extulerat, fātīsque deum dēfēnsus inīquīs

---

men were and how blindly they ignored all hints of danger. **portae**: the breach was made at one of the gates; see on *dīvidimus mūrōs*, 234.

243. **substitit**, 'stuck fast.' Mere stumbling on a threshold was ominous. **uterō . . . dedēre**: cf. and yet contrast *uterō . . . cavernae*, 52.

245. **mōnstrum**: see Vocab. The horse is a *mōnstrum* (1) because it is of enormous size, (2) because it was ominous of evil to the Trojans. Read §§ 308, 309. **īnfēlīx sacrātā**: juxtaposition of contrasts; the last place in the world for an *īnfēlīx mōnstrum* is an *arx sacrāta*.

246. **fātīs . . . futūrīs**: briefly put for 'with utterance of fates,' etc.; instr. abl.

247. **deī**: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he had given her, but he decreed that her prophecies should never be believed. **crēdita**: since *crēdō* takes a dat., i.e. is not a fully trans. verb, it ought not to be used pers. in the pass., as it is here. The Romans, however, found this misuse convenient.

248. **quibus . . . esset**, 'though,' etc. For the subj. in advers. rel. clauses see A. 320, e; G. 634; H. 593, 2.

249. **fronde**: coll. sing.; cf. *mīlite*, 20.

250-267. 'That night, while all in Troy are asleep, the Gk. fleet returns from Tenedos. Sinon opens the horse, and lets out the warriors shut therein. These open the gates to others from the ships.'

250. **vertitur**: a reflexive middle; § 153. The heavens are said to revolve, just as we speak of the sun's movement across the sky. **ruit Ōceanō**: for the opposite thought cf. *nox ūmida caelō praecipitat*, 8.

252. **fūsī per moenia**: cf. *fūsī . . . per herbam*, i. 214. The Trojans were caught completely off their guard.

254. **īnstrūctīs nāvibus**: cf. the common *aciē īnstrūctā*.

256. **flammās**: here a fire-signal. Signals by light, beacon fires, and smoke were much used by the ancients. **cum** seems to = *postquam*. **rēgia puppis**, 'the king's ship,' i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carīnae* does in 23, 179.

257. **fātīs . . . deum**: cf. *fāta deum*, 54,

inclūsōs uterō Danaōs et pīnea fūrtim
laxat claustra Sinōn. Illōs patefactus ad aurās
reddit ecus, laetīque cavō sē rōbore prōmunt
Thessandrus Sthenelusque ducēs et dīrus Ulixēs
dēmissum lāpsī per fūnem Acamāsque Thoāsque
Pēlīdēsque Neoptolemus prīmusque Machāōn
et Menelāus et ipse dolī fabricātor Epēos.
Invādunt urbem somnō vīnōque sepultam;
caeduntur vigilēs, portīsque patentibus omnīs
accipiunt sociōs atque agmina cōnscia iungunt.
Tempus erat, quō prīma quiēs mortālibus aegrīs
incipit et dōnō dīvum grātissima serpit.
In somnīs ecce ante oculōs maestissimus Hector
vīsus adesse mihī largōsque effundere flētūs,
raptātus bīgīs, ut quondam, āterque cruentō
pulvere perque pedēs trāiectus lōra tumentīs,

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and n. **dēfēnsus**: i.e. from discovery and punishment.

258. uterō: sc *equī*; cf. *uterum . . . complent*, 20. **pīnea**: contrast *abiete*, 16, *acernīs*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the horse.

259. laxat is joined by *-que* (257) to *ībat*, 254; cf. n. on *dehinc . . . fātur*, i. 256. Sinon could easily see a signal displayed at Tenedos; cf. 21, with notes.

260. rōbore: contrast *pīnea*, 258, and see n. there.

261. dīrus Ulixēs: cf. *dūrī . . . Ulixī*, 7.

262. dēmissum, 'hanging'; lit., 'lowered.'

263. prīmus ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in V. does Machaon play a great part, at least in war. In Homer Machaon is a physician and son of Aesculapius, the god of medicine. Perhaps, therefore, V. calls him 'peerless,' in compliment to his art and his lineage.

265. sepultam: an exaggeration for *victam* or *superātam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248, 249.

266. caeduntur vigilēs: cf. *caesīs . . . arcis*, 166. **portīs . . . patentibus**: abl. of the route, 'through,' etc. See § 146.

267. sociōs: the force from the ships. **cōnscia**, 'confederate'; properly, knowing, as they themselves knew, what was on foot.

268-297. 'As I lie asleep, Hector appears to me in a vision, and bids me fly with the gods of Troy.'

269. grātissima = an adv., 'with all its charms.' **serpit** (cf. *serpēns*) well suggests the quiet approach of sleep.

271. largōs . . . flētūs: cf. *largō . . . vultum*, i. 465.

272. raptātus . . . quondam: briefly put for 'mangled as he was in the days of old after he had been dragged.' Cf. i. 483, 484.

273. perque . . . tumentīs, 'his swollen feet pierced through and

—Ei mihi, quālis erat, quantum mūtātus ab illō
275 Hectore, quī redit exuviās indūtus Achillī
vel Danaum Phrygiōs iaculātus puppibus īgnīs,
squālentem barbam et concrētōs sanguine crīnīs
vulneraque illa gerēns, quae circum plūrima mūrōs
accēpit patriōs! ultrō flēns ipse vidēbar
280 compellāre virum et maestās exprōmere vōcēs:
'Ō lūx Dardaniae, spēs ō fīdissima Teucrum,
quae tantae tenuēre morae? quibus, Hector, ab ōrīs
exspectāte venīs? ut tē post multa tuōrum
fūnera, post variōs hominumque urbisque labōrēs
285 dēfessī aspicimus! quae causa indīgna serēnōs
foedāvit vultūs? aut cur haec vulnera cernō?'
Ille nihil nec mē quaerentem vāna morātur,
sed graviter gemitūs īmō dē pectore dūcēns
'Heu fuge, nāte deā, tēque hīs,' ait, 'ēripe flammīs:

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through with thongs'; see § 137. *trāiectus pedēs lōrīs* would have been simpler. *tumentīs* shows that V. thought of Hector as dragged round Troy while still living; dead limbs do not swell from violence.

274. ei, 'alas,' commonly construed with a dat. of interest. **illō,** 'the famous,' 'the glorious,' a common meaning of *ille.*

275. redit, 'whom I see returning'; hist. pres. Aeneas talks as if he saw Hector returning; cf. n. on *volvit,* i. 101. **exuviās indūtus:** for constr. see §§ 154, 138. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles.

276. Danaum Phrygiōs: juxtaposition. While Achilles refrained from fighting (see on i. 458) Hector drove the Greeks back to their camp, and set fire to the ships. **puppibus:** dat. of interest, the ships being personified, or dat. = *in puppīs,* § 122.

277. concrētōs, 'matted'; see on *crētus,* 74.

278, 279. vulnera: received while being dragged around the walls of Troy. Note the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270–273 and 277–279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph. **ultrō,** 'without waiting for him to speak'; lit., 'of my own motion.'

281. lūx Dardaniae: i.e. deliverer or savior of Troy. The figure is that of a beacon light or star, and is common in Latin writers.

282, 283. tenuēre: sc. *tē.* **Hector . . . exspectāte:** for the separation of the parts of the voc. phrase, cf. *servāta . . . Trōia,* 160. **ōrīs:** as in i. 1. **ut,** in itself simply 'how,' gains from the context the force of *quam libenter,* 'how gladly.'

285, 286. quae . . . cernō: Aeneas talks as if he had forgotten all about Hector's death.

287. nihil: sc. *respondet.* **morātur,** 'heed.' See Vocab.

288. graviter . . . dūcēns: cf. *suspīrāns . . . vōcem,* i. 371, and Eng. 'a long-drawn sigh.' 'to heave a sigh.'

hostis habet mūrōs; ruit āltō ā culmine Trōia.
Sat patriae Priamōque datum; sī Pergama dextrā
dēfendī possent, etiam hāc dēfēnsa fuissent.
Sacra suōsque tibī commendat Trōia Penātīs:
hōs cape fātōrum comitēs, hīs moenia quaere,
māgna pererrātō statuēs quae dēnique pontō.'
Sīc ait et manibus vittās Vestamque potentem
aeternumque adytīs effert penetrālibus īgnem.
  Dīversō intereā miscentur moenia lūctū,
et magis atque magis, quamquam sēcrēta parentis
Anchīsae domus arboribusque obtēcta recessit,
clārēscunt sonitūs, armōrumque ingruit horror.
Excutior somnō et summī fastīgia tēctī
ascēnsū superō atque arrēctīs auribus adstō,
in segetem velutī cum flamma furentibus Austrīs
incidit aut rapidus montānō flūmine torrēns

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290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; *altō*, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin.

291. sat . . . datum (sc. *ā tē*): i.e. 'you have done your full duty,' etc. **dextrā** (sc. *manū*) stands for human strength in general.

292. etiam hāc, 'by mine too (even as, were the chance at hand, it would still be by thine).'

293. sacra: emphatic, 'it is her holy rites . . . (not her walls) that Troy,' etc. The Penates and Vesta (§§ 295–298) are evidently represented here by statues or images that could be easily carried; cf., then, § 299.

294, 295. moenia . . . pontō contains a prophecy. See on *ō fortūnātī*, etc., i. 437. For the position of *māgna*, 295, see on *ignōtum*, 59. **dēnique**: as in 70.

296, 297. vittās . . . potentem, 'a filleted image of mighty Vesta.' Hector's ghost actually gives to Aeneas the images and the fire.

298-317. 'On awaking I climb to the roof of my house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there.'

298. dīversō: lit., 'widely sundered,' but best rendered as an adv., 'in divers quarters,' 'everywhere.' **miscentur**: cf. *miscērī . . . pontum*, i. 124.

299. sēcrēta, 'apart,' 'out of the beaten paths.'

300. recessit, 'stood back,' lit., 'withdrew,' personifies *domus*.

301. ingruit: sc. *mihi* or *in mē*.

302. summī fastīgia tēctī, 'the highest point on the roof.' For a different expression cf. *summa . . . fastīgia rērum*, i. 342. Since *fastīgia tēctī* is a compact phrase expressing a single idea, it matters not whether *summus* be put with *fastīgia* or with *tēctī*.

303. arrēctīs . . . adstō: cf. i. 152.

304. furentibus Austrīs: cf. i. 51; instr. abl. with *incidit* which = *fertur*, 'is borne.' See on *tēlō*, i. 99.

305. montānō flūmine: instr. abl., 'with its mountain-flood.'

sternit agrōs, sternit sata laeta boumque labōrēs
praecipitēsque trahit silvās, stupet īnscius altō
accipiēns sonitum saxī dē vertice pāstor.
Tum vērō manifēsta fidēs Danaumque patēscunt
īnsidiae. Iam Dēiphobī dedit ampla ruīnam
Vulcānō superante domus, iam proximus ārdet
Ūcalegōn, Sīgēa īgnī freta lāta relūcent.
Exoritur clāmorque virum clangorque tubārum.
Arma āmēns capiō; nec sat ratiōnis in armīs,
sed glomerāre manum bellō et concurrere in arcem
cum sociīs ārdent animī; furor īraque mentem
praecipitant, pulchrumque morī succurrit in armīs.
  Ecce autem tēlīs Panthūs ēlāpsus Achīvum,
Panthūs Ōthryadēs, arcis Phoebīque sacerdōs,

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306. sternit . . . sternit: the repetition serves to tie the clauses closely together; cf. *saepe . . . saepe*, 108–110, *sanguine . . . sanguine*, 116–118, and notes there. **laeta:** often used of crops, 'bounteous.' **boumque labōrēs:** the results of the oxen's toil, rather than the toil itself; cf. § 185.

307, 308. stupet īnscius: juxtaposition of effect and cause; § 212. *stupet* corresponds to *arrēctīs . . . adstō*, 303, and *altō . . . saxī . . . vertice* to *summī . . . tēctī*, 302.

309. fidēs: freely, 'truth'; strictly, 'proof,' that which causes faith.

310. dedit . . . ruīnam: see § 202, end. *ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311, 312. Vulcānō, 'the fire'; cf. the use of *Cererem*, i. 177, *Bacchī*, i. 215. **iam . . . Ūcalegōn:** a short way of saying, 'the house of Ucalegon, his neighbor,' etc. **Sīgēa . . . relūcent:** *ampla*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light.

313. exoritur . . . tubārum: cf. i. 87. Notice that the verb is here of the third conjugation.

314. arma . . . armīs: parataxis (§ 218); the vs. = 'frenzied I seize my arms, senseless though such action is.' *nec* = *et nōn;* the *et* in turn = *et tamen*, as often. With *armīs* sc. *capiendīs*, out of *capiō*.

316, 317. sociīs: the members of the *manus*, 315. **mentem praecipitant,** 'set my mind awhirl', 'dethrone my reason'; *animī* = the 'emotions,' 'heart,' *mēns* = the intellectual powers. **pulchrum . . . armīs:** sc. *esse* with *pulchrum* and *mihi* with *succurrit*. The whole = 'the thought rushes over me that it is glorious to die in arms.' *morī in armīs* is subject of *pulchrum (esse)* and the whole phrase *pulchrum (esse) morī in armīs* is subject of *succurrit*.

318-369. 'Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me.'

318. ecce autem: as in 203.

319. arcis Phoebīque = *Phoebī in arce;* see on *vittās . . . potentem*, 296.

sacra manū victōsque deōs parvumque nepōtem
ipse trahit cursūque āmēns ad līmina tendit.
'Quō rēs summa locō, Panthū? quam prēndimus arcem?'
Vix ea fātus eram, gemitū cum tālia reddit:
'Vēnit summa diēs et inēluctābile tempus
Dardaniae. Fuimus Trōes, fuit Īlium et ingēns
glōria Teucrōrum; ferus omnia Iuppiter Argōs
trānstulit; incēnsā Danaī dominantur in urbe.
Arduus armātōs mediīs in moenibus adstāns
fundit ecus, victorque Sinōn incendia miscet
īnsultāns. Portīs aliī bipatentibus adsunt,
mīlia quot māgnīs umquam vēnēre Mycēnīs;
obsēdēre illī tēlīs angusta viārum

320, 321. sacra . . . deōs . . . trahit: cf. *sacra . . . Penātīs*, 293, also the notes on 296, 297. Panthus probably gives the images, etc., to Aeneas; see § 225. **ipse** strengthens *manū;* the two thus = *suā ipsīus manū.* **trahit** fits *nepōtem* better than it fits *sacra* or *deōs;* see on *legunt*, i. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans.

322. quō . . . locō: i.e. how fares the commonwealth? *rēs* is used as in i. 268. *summa rēs* = *summa salūs reī pūblicae*, for which cf. Cic. *Cat.* i. § 11. **prēndimus:** pf. tense. *quam . . . arcem* ('stronghold') = 'where have we made our stand?' That Pergama, the *arx* proper of Troy is lost, is clear from the fact that Panthus, *arcis . . . sacerdōs* (319), was in full flight; see § 225.

324. summa diēs: for meaning see on *suprēmum*, 11.

325. fuimus . . . Īlium: i.e. Troy and the Trojans are things of the past; the emphasis is on the tense of the verb forms. The pf. of *sum* is often used in this way; cf. too, n. on *huic . . . erat*, i. 343.

326. ferus . . . Iuppiter: cf. *saevae Trītōnidis*, 226, *saevae . . . Iūnōnis*, i. 4, and *nōn aequae Palladis*, i. 479.

327. incēnsā: as in i. 727. **dominantur,** 'are lords and masters'; a strong verb, since *dominus* suggested to the Romans the thought of master and slaves. Cf. *dominābitur*, i. 285.

328. armātōs mediīs: juxtaposition of contrasts. The last place for armed (Greeks) is the heart of Troy. Cf. n. on *īnfēlīx sacrātā*, 245.

329. incendia miscet, 'spreads fire and confusion.' For *miscet* cf. 298.

330. bipatentibus: lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see on *foribus . . . aēnīs*, i. 449) flung wide open. The word thus emphasizes the defenceless state of the city.

331. Note the exaggeration. Vss. 328, 329 emphasize the numbers already in the city, 330–332 those still crowding through the gates.

332. angusta viārum = *angustās viās;* see § 197. V. probably thought of Troy's streets as he did of those of Rome, which were much narrower than the streets of modern capitals.

oppositīs; stat ferrī aciēs mūcrōne coruscō
stricta, parāta necī; vix prīmī proelia temptant
portārum vigilēs et caecō Marte resistunt.'
Tālibus Ōthryadae dictīs et nūmine dīvum
in flammās et in arma feror, quō trīstis Erīnys,
quō fremitus vocat et sublātus ad aethera clāmor.
Addunt sē sociōs Rīpheus et māximus armīs
Ēpytus oblātī per lūnam Hypanisque Dymāsque
et laterī adglomerant nostrō iuvenisque Coroebus
Mygdonidēs; illīs ad Trōiam forte diēbus
vēnerat īnsānō Cassandrae incēnsus amōre
et gener auxilium Priamō Phrygibusque ferēbat,
īnfēlīx, quī nōn spōnsae praecepta furentis
audierit.
Quōs ubi cōnfertōs audēre in proelia vīdī,
incipiō super hīs: 'Iuvenēs, fortissima frūstrā
pectora, sī vōbīs audentem extrēma cupīdō

333, 334. stat . . . necī: a highly poetic expression, meaning lit., 'the edge of the gleaming-pointed steel stands unsheathed,' etc.; freely, 'full in place stands a battle line of swords, gleaming-pointed, unsheathed, ready for deeds of blood.' *mūcrōne coruscō* is abl. of char. with *ferrī*.

335. caecō Marte: modal abl., 'aimlessly.' For *Marte* = *proeliō*, cf. *Vulcānō* = *ignī*, 311.

336. nūmine dīvum: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defence. Hence the gods that decree a city's fall may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house.

337. Erīnys: here 'the war-fiend.'

340. oblātī per lūnam: sc. *mihi*, 'revealed to my eyes by the moonlight.' *per* with an acc. often = an instr. abl.

341. adglomerant: sc. *sē* from 339. **iuvenis:** added to increase the pathos Coroebus is in the prime of life. His death is described below, 424 ff.

343. īnsānō: because it caused his death.

344. gener . . . ferēbat, 'was rendering a son's aid.' *gener* lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an Eng. writer would say less boldly, 'he was helping Priam as loyally as if he were in truth his son-in-law.' *ferēbat:* note tense; *vēnerat* gives one act, *ferēbat* a series.

345, 346. quī . . . audierit: a causal rel. cl. explaining why Aeneas calls Coroebus *īnfēlīx*. For Coroebus's disregard of Cassandra's prophecies cf. 246, 247, and notes there. *furentis*, 'raving,' 'frenzied,' because inspired with the gift of prophecy. See on *furēns*, i. 491.

347. audēre in, 'to be all daring for.'

348. super: as in 71, and i. 29. The thought is: 'they were brave enough, yet I seek to inflame them still more.'

certa sequī (quae sit rēbus fortūna, vidētis;
excessēre omnēs adytīs ārīsque relīctīs
dī, quibus imperium hōc steterat; succurritis urbī
incēnsae)—moriāmur et in media arma ruāmus.
Ūna salūs victīs nūllam spērāre salūtem.'
Sīc animīs iuvenum furor additus. Inde lupī ceu
raptōrēs ātrā in nebulā, quōs improba ventris
exēgit caecōs rabiēs catulīque relīctī
faucibus exspectant siccīs, per tēla, per hostīs
vādimus haud dubiam in mortem mediaeque tenēmus
urbis iter; nox ātra cavā circumvolat umbrā.
Quis clādem illīus noctis, quis fūnera fandō
explicet aut possit lacrimīs aequāre labōrēs?
Urbs antīqua ruit multōs domināta per annōs;
plūrima perque viās sternuntur inertia passim
corpora perque domōs et rēligiōsa deōrum

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hīs = *hīs verbīs;* instr. abl. **iuvenēs**: for meaning see on *pūbēs . . . tuōrum*, i. 399.

350. sequī depends on *cupīdō* (§ 170), as an infin. might depend on a form of *cupiō*. **rēbus**, 'our (i.e. Troy's) interests.'

351, 352. excessēre . . . dī: note the order; 'gone are they, every one . . . the very gods through whose aid,' etc. For the thought cf. § 299. Aeneas is exaggerating; some of the gods were still with him. See 293–297, 320. **quibus**: instr. abl. **steterat**: for meaning cf. n. on *auxiliīs*, 163. The plpf. = 'had been kept intact' ere it hastened to its fall.

353. moriāmur . . . ruāmus: parataxis; § 221. In prose we should have *moriāmur in media arma ruendō*. This sentence is the apod. to *sī . . . sequī*, 349. *quae sit . . . incēnsae*, 350–353, gives the reasons for the entreaty *moriāmur . . . ruāmus*, i.e. it = 'since, as you see, the gods are gone, the city . . . is in flames.'

355. furor: here the frenzy of despair.

356-358. raptōrēs: practically an adj., 'plundering,' 'ravenous'; cf. the use of *rēgina*, i. 273. **improba**: as in 80. **ventris . . . rabiēs**: a strong expression for 'hunger.' **caecōs**: see § 193. It = 'to prowl blindly,' with no settled object. Note juxtaposition of effect and cause in *caecōs rabiēs*. **catulīque . . . exspectant**: we should look for *quōrumque catulī*, etc.; but see on *cui . . . locus*, 71. **relīctī**, 'at home,' 'in the den.' **siccīs**: here 'hungry.' The food of young wolves would be mixed with blood.

359, 360. mediae . . . urbis iter, 'the road that leads to the heart of our city.' *urbis* is a simple poss. gen. **nox ātra**: in 255 and 340 V. has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 49. V. is not an historian, bound to be accurate and consistent, but a poet. To the poet, *nox* is naturally *ātra* as distinct from the day. **cavā**: as in i. 516.

361, 362. fandō: as in 81. With *quis . . . possit* as a whole cf. *quis tālia fandō . . . temperet*, 6–8. Note allit. in 361, 362.

363. ruit: as in 290.

364, 365. perque viās . . . perque domōs: these phrases have the same metrical value, and the caesura (§ 235)

līmina; nec sōlī poenās dant sanguine Teucrī;
quondam etiam victīs redit in praecordia virtūs,
victōrēsque cadunt Danaī; crūdēlis ubīque
lūctus, ubīque pavōr, et plūrima mortis imāgō.
an accompanying crowd
370 Prīmus sē Danaum māgnā comitante catervā
brings united body
Androgeōs offert nōbīs socia agmina crēdēns
īnscius atque ultrō verbīs compellat amīcīs:
late
'Festīnāte, virī. Nam quae tam sēra morātur
sluggardness make known
sēgnitiēs? aliī rapiunt incēnsa feruntque
375 Pergama; vōs celsīs nunc prīmum ā nāvibus ītis?'
moment
Dīxit et extemplō (neque enim respōnsa dabantur
fell
fīda satis) sēnsit mediōs dēlāpsus in hostīs.
retreating backwards, he checked voice and foot alike
Obstipuit retrōque pedem cum vōce repressit,
just as
inprōvīsum asprīs velutī quī sentibus anguem
prickles

---

falls after each. **sternuntur inertia:** freely, 'lie helpless in death.' *inertia* is proleptic; see § 193.

366. līmina: we are to think of persons slain as they were seeking sanctuary. **poenās:** i.e. for being foemen. With *poenās . . . sanguine* cf. *poenās cum sanguine poscunt*, 72.

367. quondam, 'at times'; an uncommon meaning.

368, 369. crūdēlis . . . lūctus: sc. *est.* We talk of 'killing grief.' **pavōr:** for the *ō* see § 243. **plūrima** corresponds to *ubīque.* **imāgō,** 'guise,' 'form.'

370-401. 'Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes.'

370-372. sē . . . offert nōbīs: cf. *quī sē . . . obtulerat*, 59-61, *cui . . . sēsē tulit obvia*, i. 314. **crēdēns:** sc. *nōs.* For the juxtaposition *crēdēns īnscius* cf. *stupet īnscius*, 307. **ultrō . . . compellat:** cf. *ultrō . . . compellāre virum*, 279.

373. nam . . . morātur, 'pray, what laggard delay,' etc. In its original affirmative sense, 'indeed,' 'verily,' *nam* is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pron. but occasionally precedes it. **sēra:** transferred epithet. It is Aeneas and his men who are late.

374. rapiunt . . . feruntque, 'are plundering and pillaging'; the phrase suggests the actual carrying off of the spoil itself.

375. celsīs . . . nāvibus: see on *celsīs in puppibus*, i. 183.

377. sēnsit . . . dēlāpsus (*esse*): strict Latin usage would require *sēnsit sē dēlāpsum* (*esse*). V. has followed a Gk. idiom by which, if the subject of an infin. is identical with that of the verb whereon the infin. depends, it is omitted, and all pred. adjs. belonging with the infin. are attracted into the nom. case.

378. retrō . . . repressit: briefly put for 'retreating backwards, he checked voice and foot alike.' **pedem cum vōce** = *pedem et vōcem.* See on *cum sanguine*, 72.

379. asprīs = *asperīs;* § 107. **sentibus:** partly local abl., partly causal abl. with *inprōvīsum.*

backward

pressit humī nītēns trepidusque repente refūgit

dark

attollentem īrās et caerula colla tumentem;
haud secus Androgeōs vīsū tremefactus abībat.
Inruimus dēnsīs et circumfundimur armīs
ignārōsque locī passim et formīdine captōs
sternimus; adspīrat prīmō fortūna laborī.
Atque hīc successū exsultāns animīsque Coroebus
'Ō sociī, quā prīma,' inquit, 'fortūna salūtis
mōnstrat iter quāque ostendit sē dextra, sequāmur;
mūtēmus clipeōs Danaumque īnsīgnia nōbīs
aptēmus. Dolus an virtūs, quis in hoste requīrat?
arma dabunt ipsī.' Sīc fātus deinde comantem
Androgeī galeam clipeīque īnsīgne decōrum
induitur laterīque Argīvum accommodat ēnsem.
Hōc Rīpheus, hōc ipse Dymās omnisque iuventūs
laeta facit; spoliīs sē quisque recentibus armat.

---

380. **nītēns,** 'as he works his way,' by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. **trepidusque . . . refūgit:** the swift rhythm and the instantaneous pf. picture the man's sudden backward jump.

381. **attollentem īrās** effectively brings out (1) the serpent's wrath, (2) the display of that wrath. **colla:** acc. of spec.; § 135.

382. **haud secus** = *sīc*, by litotes; see on *nōn similī*, i. 136.

383. **circumfundimur:** middle; § 153. As object sc. *eōs* = *Grāiōs*.

384. **ignārōs** and **captōs** = causal clauses with *sternimus*.

385. **adspīrat,** 'favors.' The figure is from a favoring breeze that helps a ship on its way.

386. **successū . . . animīsque:** both abls. are causal; *animīs* = natural courage.

388. **dextra** agrees with the subject of *ostendit*, and = an adv., 'propitiously'; § 195. *ostendit sē* virtually = *appāret*. In prose we should have *ostendit sē dextram*.

389. **īnsīgnia:** lit., 'marks of distinction,' but here the accoutrements or armor of the Greeks, thought of as means to distinguish them from the Trojans.

390. **dolus . . . requīrat,** 'who, in dealing with a foe, would stop to ask whether it (i.e. such a transfer) is trickery or high courage?' With *dolus an virtūs* sc. *sit*, subj. in dependent question. Its subject is omitted for effect; the abrupt character of Coroebus's utterance gives it added power. The prot. to *quis . . . requīrat* is contained in the phrase *in hoste*.

391. **comantem:** see on *cristātus*, i. 468.

392. **galeam . . . īnsīgne:** for constr. and meaning see § 138. Cf. *exuviās indūtus Achillī*, 275. **īnsīgne:** the device on the shield which distinguished its bearer from the other warriors; cf. *Danaum . . . īnsīgnia*, 389.

394. **ipse,** 'too,' 'also'; a not uncommon meaning.

Vādimus inmixtī Danaīs haud nūmine nostrō
multaque per caecam congressī proelia noctem
cōnserimus, multōs Danaum dēmittimus Orcō;
diffugiunt aliī ad nāvīs et lītora cursū
huge
400 fīda petunt, pars ingentem formīdine turpī
again
scandunt rursus equum et nōtā conduntur in alvō.
trust
Heu nihil invītīs fās quemquam fīdere dīvīs!
Ecce trahēbātur passīs Priamēïa virgō
crīnibus ā templō Cassandra adytīsque Minervae
405 ad caelum tendēns ārdentia lūmina frūstrā,
lūmina, nam tenerās arcēbant vincula palmās.
Nōn tulit hanc speciem furiātā mente Coroebus
et sēsē medium iniēcit peritūrus in agmen;
all
cōnsequimur cūnctī et dēnsīs incurrimus armīs.
410 Hīc prīmum ex altō dēlūbrī culmine tēlīs

---

396. **haud nūmine nostrō**, 'attended by a divine favor not our own,' and so not lasting. For case see § 147. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Gk. armor, 392-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others is sure to work them woe. Thus the words contain a hint of the coming disaster.

397. **multa** and **congressī** = advs., 'over and over again,' 'in hand to hand conflict.' **caecam . . . noctem**: see on *nox ātra*, 360.

398. **multōs Danaum**: in prose we should have *multōs Danaōs*. Such a partitive gen. dependent on an adj. is, however, common enough in poetry and later prose. **Orcō** = *ad Orcum;* § 122.

402-468. 'This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress.'

402. **heu . . . dīvīs** ushers in the account of the calamity hinted at in *haud . . . nostrō*, 396. See n. there. **nihil**: with *fās* (*est*). The Trojans, in seeking the favor of Gk. gods, were putting faith in them. But those gods desired Gk., not Trojan, victory; hence the Trojans in trusting them were running counter to their will. **dīvīs**: dat., with *fīdere*. *fīdō* and *cōnfīdō* regularly take the dat. of a person; see B. 219, 1, a; G. 401, N. 6. For the abl. with these verbs see on *cōnfīdere rēbus*, i. 452.

403. **Priamēïa virgō**, 'Priam's maiden daughter.'

404. **templō . . . adytīsque**: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax as described in i. 39-45.

405, 406. **lūmina . . . lūmina**: as in i. 226, ii. 173. The repetition of *lūmina* is rhetor., 'her eyes, I say.' *tendēns . . . lūmina* is a rhetor. and unusual phrase, after the model of *tendere palmās*.

408. **et**, 'but,' as in 94. **peritūrus**, 'rushing into certain death'; see on *futūrae*, i. 712.

410. **dēlūbrī**: the temple of 404.

nostrōrum obruimūr, oriturque miserrima caedēs
armōrum faciē et Grāiārum errōre iubārum;
tum Danaī gemitū atque ēreptae virginis īrā
undique collēctī invādunt, ācerrimus Āiāx
et geminī Atrīdae Dolopumque exercitus omnis,
adversī ruptō ceu quondam turbine ventī
cōnflīgunt, Zephyrusque Notusque et laetus Eōīs
Eurus equīs; strīdunt silvae, saevitque tridentī
spūmeus atque īmō Nēreus ciet aequora fundō.
Illī etiam, sī quōs obscūrā nocte per umbram
fūdimus īnsidiīs tōtāque agitāvimus urbe,
appārent; prīmī clipeōs mentītaque tēla
agnōscunt atque ōra sonō discordia sīgnant.
Īlicet obruimur numerō, prīmusque Coroebus

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411. obruimūr: for the *ū* see § 243.

412. errōre iubārum, 'the misunderstanding caused by our Gk. crests.' For the crests see on *comantem*, 391.

413. gemitū . . . īrā: freely, 'with a cry of rage at the rescue of the maiden.' *ēreptae virginis* is a subjective gen.; see also on *mōtōs . . . flūctūs*, i. 135.

414. ācerrimus: because specially interested; see on *templō . . . adytīsque*, 404.

416. adversī = an adv. with *cōnflīgunt*, 'clash face to face'; see on *crēber . . . procellīs*, i. 85. **ruptō . . . turbine** (sc. *ā dīs*), 'when a storm has burst'; lit., 'when a storm has been made to burst forth.' The abl. abs. implies an act. *rumpere turbinem*, for which cf. *rumpit vōcem*, 129, with n. **quondam:** as in 367.

417, 418. laetus . . . equīs, 'in all the pride of,' etc. Cf. *tegmine laetus*, i. 275, *duce laetus Achātē*, i. 696. The steeds of the wind gods are the winds over which they preside. **strīdunt** ('whistle') . . . **saevitque:** the hissing sound of these words pictures the hiss of the storm (§ 224). For the form *strīdunt* see § 101.

419. spūmeus: proleptic; 'Nereus rages till he foams.' The word fits equally the god and the sea over which he presides. The point of 413-419 is the confusion which reigns in the two cases compared.

420. sī quōs = *quōscumque*. **per umbram,** 'aided by,' etc. See on *oblātī per lūnam*, 340.

421. īnsidiīs: the change of armor, 389-395. **agitāvimus:** a hunter's term; cf. *agēns*, i. 191, and Eng. 'hounded.'

422, 423. prīmī . . . agnōscunt: in the confusion the Greeks with Ajax had not detected the fraud. **mentīta** = *quae sīc mentīta erant* (see on *correpta*, i. 100), 'lying.' **ōra . . . sīgnant,** 'they brand our tongues, differing in sound (from their own).' This difference would show itself in the battle-cries, orders, etc. V. probably thought of the Greeks and the Trojans as using different dialects of Greek. **sīgnant:** by a cry of rage or the like.

424. numerō: Aeneas and his comrades had now three sets of opponents. **prīmus:** Coroebus is the first to fall by the crisis he had precipitated (386): a kind of poetic justice.

425 Pēneleī dextrā dīvae armipotentis ad āram
prōcumbit; cadit et Rīpheus, iūstissimus ūnus
quī fuit in Teucrīs et servantissimus aequī
(dīs aliter vīsum); pereunt Hypanisque Dymāsque
cōnfīxī ā sociīs, nec tē tua plūrima, Panthū,
430 lābentem pietās nec Apollinis īnfula tēxit.
Īliacī cinerēs et flamma extrēma meōrum,
testor in occāsū vestrō nec tēla nec ūllās
vītāvisse vicēs Danaum et sī Fāta fuissent
ut caderem meruisse manū. Dīvellimur inde,
435 Īphitus et Peliās mēcum, quōrum Īphitus aevō
iam gravior, Peliās et vulnere tardus Ulixī;

hand to hand

that place

eternal

---

425. dīvae armipotentis: Minerva; cf. 404, and § 279.

426. ūnus: often used to strengthen a superlative.

427. aequī: obj. gen. with *servantissimus*, a constr. regular with pres. prtcpls. when, as here, they have the force of adjectives.

428. dīs aliter vīsum (sc. *est*): lit., 'the gods resolved (sc. to deal with Ripheus) otherwise'; a pious formula of resignation. *aliter* is the important word, getting its meaning each time from the context. Here it = 'otherwise than we mortals should expect in the case of one so just.'

429. Panthū: we infer that Panthus has been with Aeneas ever since he left his father's house (336, 337). See § 225. For the apostrophe as the result of increasing emotion cf. i. 555, ii. 56.

430. lābentem, 'in your fall.' **īnfula,** 'fillet'; cf. *vittae*, 133, 296. See Vocab. for the proper distinction between the words. Fillets were worn by victims (133), by deities (296), and, as here and in 221, by priests.

431. flamma extrēma, 'funeral fire.'

432. testor: sc. *vōs*. The Romans often swore by the bones or the ashes of their kin.

433. vītāvisse: sc. *mē* as subject. **vicēs** must = 'hand to hand encounters,' since *tēla* = 'missiles.' Strictly, *vicēs* suggests reciprocity, interchange between persons and things. Here it pictures the give and take, the blow and counterblow of close combat. **sī . . . fuissent:** prot. of a cond. contrary to fact; the apod. is in *meruisse*.

434. ut caderem: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēvissent*, partly dependent on *meruisse manū;* hence it stands between the two. **meruisse:** in O. O. after *testor*, 432. The O. R. would be *meruī*, for which see on *impulerat*, 55. The ordinary form here in O. R. would be *meritūrum fuisse;* A. 589, b; B. 321, 1, 2; G. 597, R. 4; H. 647, and 1. **dīvellimur:** a strong word; Aeneas left the scene sorely against his will.

435. mēcum = *et ego;* see on *cum sanguine*, 72. *Īphitus . . . mēcum* together form the subj. of *dīvellimur*.

436. gravior: i.e. rather slow of movement; see on *trīstior*, i. 228. **Ulixī:** subj. gen. with *vulnere*, 'a wound dealt by Ulixes's hand.'

toward seat
prōtinus ad sēdēs Priamī clāmōre vocātī.
Hīc vērō ingentem pūgnam, ceu cētera nūsquam
bella forent, nūllī tōtā morerentur in urbe,
sīc Martem indomitum Danaōsque ad tēcta ruentīs
door
cernimus obsessumque ācta testūdine līmen.
Haerent parietibus scālae, postīsque sub ipsōs
nītuntur gradibus clipeōsque ad tēla sinistrīs
prōtēctī obiciunt, prēnsant fastīgia dextrīs.
opposite tower
Dardanidae contrā turrīs ac tōta domōrum
tear asunder when [illegible]
culmina convellunt (hīs sē, quandō ultima cernunt,
extrēmā iam in morte parant dēfendere tēlīs)
aurātāsque trabēs, veterum decora illa parentum,
dēvolvunt; aliī strictīs mūcrōnibus īmās
obsēdēre forēs; hās servant agmine dēnsō.
Īnstaurātī animī rēgis succurrere tēctīs
auxiliōque levāre virōs vimque addere victīs.

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437. vocātī: sc. *sumus.*

438, 439. ceu: here in a comparison involving an hypothesis, in 355 and 416 in similes involving facts. **nūsquam . . . forent,** 'had no existence.' For the form *forent* see A. 170, a (p. 83); B. p. 57, footnote 2; G. 116, N. 1, c; H. 205, 2.

440. Martem indomitum repeats *ingentem pūgnam*, 438. The introduction of *ceu . . . urbe* has disturbed the constr. With *Martem* cf. *Marte*, 335.

441. ācta, 'advancing'; lit., 'brought into play (against them).' Cf. Caesar's phrase *vīneās agere.* For the *testūdō* cf. Caes. *B. G.* ii. 6.

442. parietibus: for scansion see § 240. **scālae,** 'scaling ladders'; much used in V.'s time, but unknown in Homer's day. **postīs . . . ipsōs:** i.e. just where the defence would naturally be strongest.

443. nītuntur gradibus: freely, 'are forcing their way (up) step by step'; *gradibus* is abl. of the route: see § 146. **ad,** 'against,' i.e. to meet, to intercept. **sinistrīs:** with *obiciunt.*

444. prōtēctī: middle, 'in self defence.' See also § 171.

445. domōrum = *tēcta*, 440, and *sēdēs*, 437.

446, 447. hīs . . . tēlīs, 'with such things as their missiles.' Note the pathos. **ultima** = *extrēma*, i. 219. **extrēmā . . . morte** is causal, 'since they are already,' etc., and so = *quandō . . . cernunt;* § 222. Latin feels here the lack of a pres. prtcpl. to *sum*, to agree with the subject of *parant.*

448. decora illa: cf. *decora alta*, i. 429. *illa* is used as in 274.

451, 452. īnstaurātī . . . victīs: i.e. our spirits rose, as we saw this vigorous defence. For the infin. here see § 162. In 440–452 V. has touched upon the two phases of the assault, (1) the attack by scaling ladders, near the main gate, (2) the attack on the gate itself. The former of these is pictured at greater length in 458–468, the latter in 469–505.

Līmen erat caecaeque forēs et pervius ūsus
tēctōrum inter sē Priamī postēsque relīctī
ā tergō, īnfēlīx quā sē, dum rēgna manēbant,
saepius Andromachē ferre incomitāta solēbat
ad socerōs et avō puerum Astyanacta trahēbat.
Ēvādō ad summī fastīgia culminis, unde
tēla manū miserī iactābant inrita Teucrī.
Turrim in praecipitī stantem summīsque sub astra
ēductam tēctīs, unde omnis Trōia viderī
et Danaum solitae nāvēs et Achāica castra,
adgressī ferrō circum, quā summa labantīs
iunctūrās tabulāta dabant, convellimus altīs
sēdibus impulimusque; ea lāpsa repente ruīnam
cum sonitū trahit et Danaum super agmina lātē

453-455. līmen . . . ā tergō, 'an entrance there was in the rear (*ā tergō*), with secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache,' etc. **pervius . . . inter sē,** lit. = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *māgnōrum . . . suum,* i. 634. *inter sē,* with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius.* **ā tergō:** the gate was far removed from the point of the Gk. attack; hence Aeneas could by it enter the palace unnoticed. **īnfēlīx:** she lost her husband, and her boy, and was herself taken prisoner by the Greeks.

456. incomitāta emphasizes the privacy and security of this passage.

457. socerōs, 'her husband's parents,' Priam and Hecuba. **puerum . . . trahēbat:** cf. *parvum . . . trahit,* 320, 321.

458. summī . . . culminis: cf. *summa fastīgia tēctī,* 302, with note.

460, 461. turrim is governed by *adgressī, convellimus,* and *impulimus,* 463-465. **in praecipitī,** 'flush with the outer edge of the palace.' The phrase compares the wall of the palace to a sheer precipice. **summīs . . . tēctīs,** 'springing starward from the surface of the roof.'

463-466. ferrō, 'axes,' or 'crowbars.' **summa . . . dabant,** 'the ends of the floor timbers offered yielding joints.' The tower was perhaps built after the war began, as a lookout place (461, 462). Its flooring, or the flooring of its lowest story, rested directly on the roof of the palace proper. *summa = extrēma;* for the constr. cf. *in summō monte, in extrēmō librō.* The whole passage, like 453-455, exemplifies one of the weaknesses of V.'s style. He can not explain a simple thing in a simple manner; § 203. **convellimus:** the pres. pictures the repeated efforts to hurl down the tower. **altīs sēdibus:** an important phrase. The greater the height from which the tower falls, the greater the damage it would do to the Greeks: cf. *altō . . . culmine,* 290. with n. **impuli-**

incidit. Ast aliī subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.
  Vēstibulum ante ipsum prīmōque in līmine Pyrrhus
exsultat tēlīs et lūce coruscus aēnā,
quālis ubi in lūcem coluber mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga
arduus ad sōlem et linguīs micat ōre trisulcīs.
Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scȳria pūbēs
succēdunt tēctō et flammās ad culmina iactant.
Ipse inter prīmōs correptā dūra bipennī
līmina perrumpit postīsque ā cardine vellit
aerātōs; iamque excīsā trabe fīrma cavāvit
rōbora et ingentem lātō dedit ōre fenestram.

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mus: instantaneous pf., giving the final result of their efforts. **ruinam . . . trahit,** 'it falls . . . a trailing ruin'; cf. *dedit . . . ruīnam*, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower; § 224.

467. nec . . . nec = *et nōn . . . nec*, i.e. they are not correlative.

469-505. 'Presently, the Greeks, led by Pyrrhus, force the main entrance of the palace.'

469. vēstibulum: here 'entrance.' *prīmō . . . līmine* defines it more closely; *-que* = 'and in fact'; cf. § 198. **Pyrrhus** = *Neoptolemus*, 263.

470. lūce: sc. *eōrum* = *tēlōrum.*

471. quālis ubi . . . coluber = *tālis quālis coluber est ubi;* cf. n. on *quālis*, i. 316. **in lūcem** belongs with *convolvit*, 474, but is brought to the front because the gleam of light on the snake's new skin is the main part of the cl.; *in lūcem* thus helps to connect 471-475 with 469, 470. **pāstus** = *quī pāstus est;* a dep. prtcpl. like *crētus*, 74.

472. tumidum quem, 'whose swollen body.' The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom.

473. novus gives the result of *positīs . . . exuviīs.* We get light here on *exuviās . . . Achillī*, 275. The dead warrior loses his armor, as a snake sheds its skin.

475. arduus ad sōlem, 'towering high against,' etc. We might have expected *ērēctus*, but here again the Latin pictures the result, not the process. The use of *ad sōlem* after *in lūcem* in 471 spoils the syntax, but is effective because it makes the simile end as it began, with the idea of brightness.

476. ingēns: as in i. 99.

478. flammās, 'brands,' 'embers'; perhaps fire-darts, like the *malleolī* of Cic. *Cat.* i. § 32.

479-482. ipse: Pyrrhus; see on *ipsius*, i. 114. **perrumpit . . . vellit:**

Appāret domus intus et ātria longa patēscunt,
appārent Priamī et veterum penetrālia rēgum,
armātōsque vident stantīs in līmine prīmō.
At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineīs ululant; ferit aurea sīdera clāmor.
Tum pavidae tēctīs mātrēs ingentibus errant
amplexaeque tenent postīs atque ōscula fīgunt.
Īnstat vī patriā Pyrrhus; nec claustra nec ipsī
cūstōdēs sufferre valent; labat ariete crēbrō
iānua, et ēmōtī prōcumbunt cardine postēs.
Fit via vī; rumpunt aditūs prīmōsque trucīdant
inmissī Danaī et lātē loca mīlite complent:
nōn sīc, aggeribus ruptīs cum spūmeus amnis

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conative pres.; see on *arcēret*, i. 300. Below in 481, 482, *cavāvit* and *dedit* describe the completed and so successful act. The pres. and the pf. are often thus distinguished. **lātō . . . ōre,** ‘wide-mouthed,’ ‘gaping’; abl. of char. Perhaps *ingentem* refers to the length, *lātō . . . ōre* to the breadth of the *fenestra*.

483, 484. appāret . . . appārent: cf. *saepe . . . saepe*, 108–110, and *sanguine . . . sanguine*, 116–118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. **veterum . . . rēgum:** cf. *veterum . . . parentum*, 448.

485. armātōs: those mentioned in 449, 450. **vident:** sc. *Grāī*.

486, 487. gemitū . . . miscētur: cf. 298. **penitus:** cf. n. on *penitus . . . sonantīs . . . scopulōs*, i. 200. **cavae,** ‘vaulted,’ suggests the echoing of the cries and shrieks. **plangōribus,** ‘lamentations.’ Strictly, the word refers to the beating of the breast by the hands; cf. *tūnsae pectora palmīs*, i. 481.

488. ululant: V. has used of the *aedēs*, ‘rooms,’ a verb that more properly applies to the women by whom they were occupied. **aurea:** i.e. bright and glittering; the word also, as has been well said, marks the tragic contrast between ‘the glorious bright world above’ and the scene of ruin and woe on which that world looks down.

489. errant suggests aimless, frenzied movement.

490. ōscula: i.e. of farewell.

491. vī patriā, ‘with all the force of his father (Achilles).’

492. labat . . . crēbrō, ‘is started by the tireless ram.’ *labat* = *rumpitur*, *incipit rumpī*, or the like, and so the instr. abl. (*ariete*) may properly be joined with it. The ref. to the ram here is an anachronism; see on *scālae*, 442.

493. ēmōtī . . . cardine, ‘wrenched from their pivots (sockets).’ The door proper must now collapse, even if the panels were intact, and the heavy bar (*claustra*) which, resting in the jambs on either hand, was let down behind the door, still held fast. Here the *fenestra*, 482, would make it easy to cut through the bar.

494. aditūs: acc. of effect; § 128. Cf. Eng. ‘break a path.’

495. mīlite: as in 20.

496. nōn sīc belongs with *fertur . . . furēns*, 498, ‘far less furiously does a river sweep.’ For the litotes see on *nōn*

exiit oppositāsque ēvīcit gurgite mōlēs,
fertur in arva furēns cumulō campōsque per omnīs
cum stabulīs armenta trahit. Vīdī ipse furentem
caede Neoptolemum geminōsque in līmine Atrīdās,
vīdī Hecubam centumque nurūs Priamumque per ārās
sanguine foedantem, quōs ipse sacrāverat, īgnīs.
Quīnquāgintā illī thalamī, spēs tanta nepōtum,
barbaricō postēs aurō spoliīsque superbī,
prōcubuēre; tenent Danaī, quā dēficit īgnis.
  Forsitan et Priamī fuerint quae fāta requīrās.
Urbis utī captae cāsum convulsaque vīdit
līmina tēctōrum et medium in penetrālibus hostem,
arma diū senior dēsuēta trementibus aevō

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similī, I. 136. **aggeribus,** like *mōlēs*, 497, brings out the fury of the stream by picturing the strength of the barriers it destroys.

497. exiit: sc. *ex alveō*. **oppositās,** 'set to bar its way.' Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304–308 we had a ref. to a mountain current. Roman poets display great interest in rivers.

498. furēns gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see on *in lūcem*, 471, and *ad sōlem*, 475. **cumulō:** as in I. 105.

499. furentem, after *furēns*, 498, helps to emphasize the point of the simile in 495–498.

501. nurūs: render by 'daughters.' Priam had but fifty sons; hence *nurūs* must include also his fifty daughters. **per,** 'amid.'

503. illī: as in 274, 448. **thalamī,** 'bridal chambers,' occupied by Priam's sons and their brides. **spēs tanta nepōtum,** 'that gave such promise of,' etc. *nepōtum* may be (1) obj. gen., or (2) gen. of definition (§ 111) showing in what the *spēs* consisted.

504. barbaricō: i.e. won from foreigners. V. makes Aeneas speak as would a Roman or Gk. of his own time. See *barbarus* in Vocab. The doors that mark Trojan victories now themselves fall. **superbī** personifies *postēs*.

505. prōcubuēre: cf. *prōcumbunt*, 493.

506-558. 'Priam's fate. He sees his son Polites fall dead at his very feet, and in wrath hurls a spear at his slayer, Pyrrhus. The latter thereupon stabs Priam at the altar.'

506. forsitan = *fors sit an: fors sit* is properly cond., 'it would be problematical'; *an* = 'whether.' The subj. after *forsitan* is thus one in a dependent question. **et,** 'too,' 'also.' This whole passage, 506–558, expands the hint given in *vīdī . . . Priamum . . . foedantem*, 501, 502.

508. līmina, 'doors.' **medium in penetrālibus:** a variation (§ 203) from the normal *mediīs in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note then the juxtaposition of contrasts in *penetrālibus hostem*.

509. senior dēsuēta: juxtaposition of cause and effect. The comp. in *senior*

510 circumdat nēquīquam umerīs et inūtile ferrum
cingitur ac dēnsōs fertur moritūrus in hostīs.
Aedibus in mediīs nūdōque sub aetheris axe
ingēns āra fuit iūxtāque veterrima laurus
incumbēns ārae atque umbrā complexa Penātīs.
515 Hīc Hecuba et nātae nēquīquam altāria circum,
praecipitēs ātrā ceu tempestāte columbae,
condēnsae et dīvum amplexae simulācra sedēbant.
having
Ipsum autem sūmptīs Priamum iuvenālibus armīs
reason terrible husband
ut vīdit, 'Quae mēns tam dīra, miserrime coniūnx,
impelled girded
520 impulit hīs cingī tēlīs? aut quō ruis?' inquit.
aid
'Nōn tālī auxiliō nec dēfēnsōribus istīs
were present
tempus eget, nōn, sī ipse meus nunc adforet Hector.
at last withdraw
Hūc tandem concēde; haec āra tuēbitur omnīs,
you will die together so words received
aut moriēre simul.' Sīc ōre effāta recēpit

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is intensive, 'the old, old man'; see on *trīstior*, i. 228.

510, 511. ferrum cingitur: for constr. see §§ 154, 138. **moritūrus** = *peritūrus*, 408.

512. aetheris axe: freely, 'the heavens,' 'sky'; for the revolution of the heavens cf. *vertitur . . . caelum*, 250. In *nūdō . . . axe* V. seems to have in mind a Roman house, one room at least of which was open in the center to the sky.

514. incumbēns, 'drooping o'er'; lit. 'flinging (itself) on.' **umbrā . . . Penātīs**: by the altar, under the laurel, stand images of the Penates of Priam's house. **complexa** has the force of a pres.; see § 171.

515. nātae = *nurūs*, 501; see n. there. **nēquīquam** anticipates the conclusion of the story; the altar did not protect them.

516. praecipitēs, '(driven) headlong.'

517. condēnsae, 'huddled together.' **dīvum**: the Penates of 514. **amplexae**: cf. *complexa*, 514, with note.

518. iuvenālibus armīs, 'the arms of his youth'; cf. *arma diū . . . dēsuēta*, 509.

520. cingī tēlīs: contrast the constr. in *ferrum cingitur*, 510, 511.

521. dēfēnsōribus istīs refers to the *tēla* of 520. The only possible defenders now are prayers and the altar; see 523. As *hīc* = *meus* (e.g. in i. 98) so *iste* refers to the person addressed and = *tuus* or *vester*, often with an accessory notion of scorn or contempt. So here, 'those sorry defenders of yours.' We may account for the scorn here by recalling *iuvenālibus armīs*, 518, and *arma . . . dēsuēta*, 509. For the abl., which goes with *eget*, 522, cf. that with *carēre*, 44.

522. eget: for the indic. beside *sī . . . adforet* see on *impulerat*, 55. **nōn . . . Hector**: for the spirit cf. that of *sī . . . fuissent*, 291, 292.

523. tandem with the imp. expresses impatience; cf. its effect with a question, seen in *quō . . . tandem*, i. 331. Cf. also *iam dūdum sūmite poenās*, 103, with n.

524. moriēre simul (sc. *nōbīscum*) is in thought parallel to *haec . . . omnīs*; 'we shall all escape together or all die together.'

ad sēsē et sacrā longaevum in sēde locāvit.
Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
ūnus nātōrum Priamī, per tēla, per hostīs
porticibus longīs fugit et vacua ātria lūstrat
saucius. Illum ārdēns īnfēstō vulnere Pyrrhus
īnsequitur, iam iamque manū tenet et premit hastā.
Ut tandem ante oculōs ēvāsit et ōra parentum,
concidit ac multō vītam cum sanguine fūdit.
Hīc Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit nec vōcī īraeque pepercit.
'At tibi prō scelere,' exclāmat, 'prō tālibus ausīs
dī, sī qua est caelō pietās, quae tālia cūret,
persolvant grātēs dīgnās et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī et patriōs foedāstī fūnere vultūs.
At nōn ille, satum quō tē mentīris, Achillēs

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525. sēde: a seat or bench by the altar.

526. Pyrrhī dē caede: freely, 'from Pyrrhus's murderous onset'; cf. *vulnere . . . Ulixī*, 436, with note.

528. porticibus . . . fugit and **vacua . . . lūstrat** express the same thought; see § 222. V. seems to be thinking esp. of the *peristȳlium* of a Roman house. In this the opening to the sky (see on *aetheris axe*, 512) was very large, and the surrounding roof was supported by many columns. The spaces between the columns and the sides of the *peristȳlium* are the *porticūs*. V. uses *ātria* as freely as we use 'halls' of any room in a mansion. *porticibus* is abl. of the route; § 146.

529. saucius: the most important word in the sentence; see § 206. **īnfēstō vulnere,** 'with levelled weapon'; lit., 'with hostile (levelled) wound,' a daring variation (§ 203) of the common *īnfēstā hastā*, *īnfēstō tēlō*, or the like; the wound is substituted for the spear that makes the wound (§ 186).

530. iam iamque: i.e. again and again he nearly grasps. **premit,** 'presses him sore.' *premere* is often used of the jostling and the crowding of people in the streets, a sense akin to that shown here.

534. nōn . . . abstinuit: sc. *sē;* see § 139.

535. at: often thus used at the beginning of a curse. The thought is: '(I have contained myself thus far) but (now I can not), may,' etc.

536. pietās: practically, 'pity,' the regard which the gods ought to have for dutiful worshipers. That the gods were under obligations to mortals we have seen in the n. on *dōnīs . . . nūmine dīvae*, i. 447.

537, 538. persolvant . . . dēbita (sc. *tibi*): cf. *grātēs persolvere dīgnās*, i. 600, and *dī tibi . . . praemia dīgna ferant*, i. 603–605. **cernere** depends on *fēcistī*, which here = *coēgistī;* § 168. In prose we should have *ut cernerem fēcistī* or *effēcistī*.

540. satum (*esse*) **. . . mentīris,** 'whose son you falsely boast yourself.' *mentīris* = 'lyingly state,' and so is properly construed with the infin. Pyrrhus

tālis in hoste fuit Priamō, sed iūra fidemque
supplicis ērubuit corpusque exsangue sepulcrō
reddidit Hectoreum mēque in mea rēgna remīsit.'
Sīc fātus senior tēlumque inbelle sine ictū
545 coniēcit, raucō quod prōtinus aere repulsum
et summō clipeī nēquīquam umbōne pependit.
Cui Pyrrhus: 'Referēs ergō haec et nūntius ībis
Pēlīdae genitōrī; illī mea tristia facta
dēgeneremque Neoptolemum nārrāre mementō;
550 nunc morere.' Hōc dīcēns altāria ad ipsa trementem
trāxit et in multō lāpsantem sanguine nātī
implicuitque comam laevā dextrāque coruscum
extulit ac laterī capulō tenus abdidit ēnsem.
Haec fīnis Priamī fātōrum, hīc exitus illum
555 sorte tulit Trōiam incēnsam et prōlāpsa videntem

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conduct throws doubt on his statement that he is Achilles's son. With *satum quō* cf. *Māiā genitum*, i. 297, with note.

541. **tālis . . . Priamō**, 'dealt so with Priam, foe though Priam was.' *in* is used as in 390. **fidem:** the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542, 543. **ērubuit** = 'blushed at' the thought of violating, etc. For its trans. force see §§ 129, 130. **corpusque . . . reddidit** explains *iūra . . . ērubuit*. For the thought cf. *exanimum . . . Achillēs*, i. 484, with n. **sepulcrō reddidit:** i.e. gave up for burial. **Hectoreum** = *Hectoris;* § 191. **mē . . . remīsit:** i.e. he did not detain me as a prisoner as he might treacherously have done.

544. **tēlum . . . inbelle:** for the thought see on *dēfēnsōribus istīs*, 521. **sine ictū**, 'fruitlessly.'

545. **quod** = *id enim;* the rel. cl. explains *sine ictū*.

546. **summō . . . umbōne:** Priam's weapon does not go through to injure Pyrrhus. *sine ictū*, 544, *summō . . . umbōne*, and *nēquīquam* strengthen one another.

547. **referēs** and **ībis** = imperatives; see on *noster eris*, 149. Logically, *nūntius ībis* should precede *referēs*, but in such cases V. is wont to set first the verb containing the more important idea. *moriāmur . . . ruāmus*, 353, can be explained in this way.

548. **tristia**, 'cruel,' 'awful.' Pyrrhus for the moment mockingly views his own conduct with Priam's eyes.

549. **dēgenerem . . . Neoptolemum**, 'the degeneracy of Neoptolemus.'

550, 551. **ad . . . trāxit:** during the scene described in 533 ff. Priam had of course advanced from his seat (525).

552. **implicuit . . . laevā:** sc. *manū;* cf. n. on *dextrae . . . dextram*, i. 408. Homer represents the Greeks as long-haired; V. probably thought of the Trojans, too, as wearing long hair.

553. **extulit**, 'raised on high.' He had slain Polites with his spear; cf. 530. **laterī** = *in latus.*

554, 555. **fīnis:** here fem., an archaism; cf. § 87. **Priamī fātōrum:** cf. *Priamī . . . fāta*, 506. **exitus** (sc. *vītae*) often = 'death.' **illum . . . tulit:** lit., 'bore him away.'

Pergama, tot quondam populīs terrīsque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umerīs caput, et sine nōmine corpus.
At mē tum prīmum saevus circumstetit horror.
Obstipuī; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vīdī
vītam exhālantem; subiit dēserta Creūsa
et dīrepta domūs et parvī cāsus Iūlī.
Respiciō et quae sit mē circum cōpia lūstrō.
Dēseruēre omnēs dēfessī et corpora saltū
fainting
ad terram mīsēre aut īgnibus aegra dedēre.
Iamque adeō super ūnus eram, cum līmina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō; dant clāra incendia lūcem
errantī passimque oculōs per cūncta ferentī.

556-558. tot . . . Asiae, 'though once on a time proud ruler of,' etc. *populīs terrīsque* is dat. of interest with *rēgnātōrem;* § 120. V. seems to have in mind a Gk. use of the dat. with certain verbs of guiding, ruling, governing. **iacet . . . caput:** V. implies that Priam's body was decapitated and flung unburied on the shore. *truncus, caput,* and *corpus* are all alike pred. nom. to *iacet.* For the tense see on *volvit,* i. 101, *redit,* ii. 275. **ingēns:** cf. *ingēns Periphās,* 476.

559-566. 'At this sight I thought of my aged father, my wife, and my son. I am now alone on the palace roof.'

560. subiit: sc. *mē,* 'stole over me,' i.e. filled my thoughts.

561. aequaevum: sc. *eī.*

563. dīrepta: the house had not yet been plundered; *dīrepta* thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. cōpia: sc. *mīlitum* or *iuvenum.* **lūstrō,** 'I seek to learn'; conative pres.

565, 566. dēseruēre (sc. *mē*) is emphatic by position; 'gone they were, yea, every one.' **corpora . . . dedēre:** two sets are distinguished; (1) those who sought to escape by leaping to the ground, (2) those who consigned themselves to the flames. With ref. to (1) *dēfessī* = 'weary of the struggle,' with ref. to (2) it = 'in sheer exhaustion,' i.e. in one case it pictures a mental attitude, in the other a physical condition. **aegra,** 'fainting,' 'exhausted.' They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

567-623. 'Catching sight of Helen, I am about to slay her, when my mother appears, and bids me think of my family. She shows me the gods destroying Troy.'

567. iamque . . . eram: briefly put for 'matters were come to such a pass (*adeō*) that I,' etc. **super,** 'above,' i.e. on the roof of the palace. **līmina,** 'temple'; cf. the use of *carīnae* or *vēla* = *nāvēs.*

568. servantem, 'clinging closely to'; a strong expression like 'hugging.' **sēde,** 'corner,' 'recess.' Note the repetition of the one idea in *servantem, tacitam, sēcrētā, latentem.*

569, 570. Tyndarida: for form see § 96. **dant** (*mihi*) **. . . ferentī** explains how he was able to see Helen; it = *dant enim,* etc. **errantī:** i.e. on the roof.

Illa sibi īnfēstōs ēversa ob Pergama Teucrōs
et poenās Danaum et dēsertī coniugis īrās
praemetuēns, Trōiae et patriae commūnis Erīnys,
abdiderat sēsē atque ārīs invīsa sedēbat.
Exārsēre ignēs animō; subit īra cadentem
ulcīscī patriam et scelerātās sūmere poenās.
'Scīlicet haec Spartam incolumis patriāsque Mycēnās
aspiciet partōque ībit rēgīna triumphō
coniugiumque domumque, patrēs nātōsque vidēbit,
Īliadum turba et Phrygiīs comitāta ministrīs?
occiderit ferrō Priamus? Trōia ārserit ignī?
Dardanium totiēns sūdārit sanguine lītus?
Nōn ita, namque etsī nūllum memorābile nōmen
fēmineā in poenā est nec habet victōria laudem,
put out crime take as deserving
exstīnxisse nefas tamen et sūmpsisse merentis
guilty creature

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572. Danaum, 'at the hands of the Greeks'; subjective gen. **coniugis:** Menelaus, brother of Agamemnon; § 51.

573. praemetuēns expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding, 567, 568. **Erīnys:** here 'scourge,' 'curse.' With *Trōiae . . . Erīnys* cf. *saevum ambōbus Achillem,* i. 458.

574. invīsa, 'a hated thing.'

575. subit īra: sc. *mē;* cf. *subiit . . . imāgō,* 560. The phrase = *īrā ārdēns cupiō*; see also § 170.

576. scelerātās: an extreme case of transferred epithet (§ 194); the punishment is accursed only as exacted from an accursed sinner.

577. 577-587 constitute a soliloquy. **scīlicet** belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. **Mycēnās:** as in 25. Helen had come from Sparta.

579. coniugium, 'husband'; properly 'wedlock.' So at times *servitium* = *servus, mātrimōnium* = *uxor.* **patrēs** = *parentēs;* cf. *socerōs,* 457, 'parents-in-law.

580. turbā . . ministrīs: instr. abl.; see on *Achātē,* i. 312. The ref. is to the Trojan captives treated as slaves. **ministrīs** is used as in i. 705.

581, 582. The states expressed by **occiderit, ārserit,** and **sūdārit** are all conceived of as existing prior to those denoted by the three fut. verbs in 577-579.

583. nōn ita: sc. *erit.*

584. fēmineā = an obj. gen. *fēminae.* Sc. *fēminea* (nom.) with *victōria,* in the same sense.

585. exstīnxisse and **sūmpsisse** depend on *laudābor,* which is felt to = *dīcar* or *omnēs cum laude dīcent mē.* **nefās** here = 'a guilty creature,' much as *coniugium,* 579, = *coniūnx.* **merentis,** 'deserving,' rather than 'deserved'; transferred epithet. See on *scelerātās,* 576. In ancient feeling a warrior was perfectly justified in slaying a guilty or wicked woman like Helen.

laudābor poenās, animumque explēsse iuvābit
ultrīcis flammae et cinerēs satiāsse meōrum.'
Tālia iactābam et furiātā mente ferēbar,
cum mihi sē, nōn ante oculīs tam clāra, videndam
obtulit et pūrā per noctem in lūce refulsit
alma parēns, cōnfessa deam quālisque vidērī
caelicolīs et quanta solet, dextrāque prehēnsum
continuit roseōque haec insuper addidit ōre:
'Nāte, quis indomitās tantus dolor excitat īrās?
Quid furis? aut quōnam nostrī tibi cūra recessit?
Nōn prius aspiciēs, ubi fessum aetāte parentem
līqueris Anchīsēn, superet coniūnxne Creūsa
Ascaniusque puer? quōs omnēs undique Grāiae
circum errant aciēs et, nī mea cūra resistat,
iam flammae tulerint inimīcus et hauserit ēnsis.

586, 587. **animum . . . flammae**: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 118. **satiāsse**: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had slain them or wronged them is common in Greek and Roman writers.

588. **tālia iactābam**: cf. *tālia iactantī*, i. 102. **ferēbar**: sc. *in Tyndarida.*

589. **nōn . . . clāra**: i.e. with less disguise than on former occasions, e.g. that in i. 314-401. Cf. Aeneas's reproaches on this point, i. 407-409. **videndam**: the gerundive, as often, expresses purpose.

590. **pūrā . . . lūce**: the bright light inseparably connected with deities; see on *flagrantīs*, i. 710. Cf. too, *roseā . . . refulsit*, i. 402.

591, 592. **cōnfessa deam**, 'confessing the goddess,' i.e. revealing fully her divine nature. The phrase is explained by *quālis . . . solet*, 'in the guise and in the stature in which she is always seen,' etc. Cf. the description of Diana, i. 501, with notes. **caelicolīs**: dat. of the agent with *vidērī*, which is a true pass., as in i. 396. **prehēnsum**: sc. *mē.* Venus seizes Aeneas by his sword hand.

593. **roseō**: as in i. 402.

595. **quōnam**: for *-nam* see on *nam . . . morātur*, 373. **nostrī**: Venus identifies herself with Aeneas's household. *nostrī* is regularly obj. gen., *nostrum* partitive.

596, 597. **nōn** for *nōnne* occurs in indignant questions both in prose and poetry; cf. Cic. *Cat.* ii. § 19, *nōn vident id sē cupere*, etc. The question here = a command. **prius**: i.e. before you think of anything else. **ubi**: since Aeneas had left Anchises at home, *ubi* must = 'in what plight,' unless *ubi . . . līqueris* is briefly put for 'where he is whom you deserted.' **superet**, 'survives.' In this sense *supersum* is commoner. **coniūnxne**: the interrog. *-ne* is not necessarily, either in prose or poetry, attached to the first word of the clause.

599. **nī . . . resistat**: cf. *nī . . . faciat . . . verrant*, i. 58, 59, with note.

600. **tulerint . . . hauserit**: instan

Nōn tibi Tyndaridis faciēs invīsa Lacaenae
culpātusve Paris, dīvum inclēmentia, dīvum
hās ēvertit opēs sternitque ā culmine Trōiam.
Aspice (namque omnem, quae nunc obducta tuentī
mortālīs hebetat vīsūs tibi et ūmida circum
cālīgat, nūbem ēripiam; tū nē qua parentis
iussa timē neu praeceptīs pārēre recūsā):
hīc, ubi disiectās mōlēs āvulsaque saxīs
saxa vidēs mixtōque undantem pulvere fūmum,
Neptūnus mūrōs māgnōque ēmōta tridentī
fundāmenta quatit tōtamque ā sēdibus urbem
ēruit; hīc Iūnō Scaeās saevissima portās
prīma tenet sociumque furēns ā nāvibus agmen
ferrō accīncta vocat.
Iam summās arcēs Trītōnia (respice) Pallas
īnsēdit nimbō effulgēns et Gorgone saeva;

---

taneous pf.; for meaning of *tulerint* see on *illum . . . tulit*, 554, 555. **hauserit:** sc. *eōs*, 'drain their life-blood.'

601. tibi: as in i. 261.

602. dīvum . . . dīvum: for the rhetor. repetition cf. that of *lūmina* 405, 406. Note the effective adversative asyndeton here.

603. hās . . . opēs: Priam's palace. **ā culmine:** cf. *ruit altō ā culmine Trōia*, 290.

604-607. obducta tuentī . . . tibi, 'drawn like a pall over thy sight.' **ūmida . . . cālīgat:** freely, 'hangs dank and dark and thick about (you).' **tū nē . . . recūsā** is to be taken closely with *aspice;* it was not accounted safe to behold the gods in their divine form and brightness. For *nē* with the imp. see § 156. *tū* gives a tone of urgency to the command, as if Venus meant, 'Don't you, whatever others may do.'

609. mixtō . . . pulvere: instr. abl. with *undantem*, 'eddying.' The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

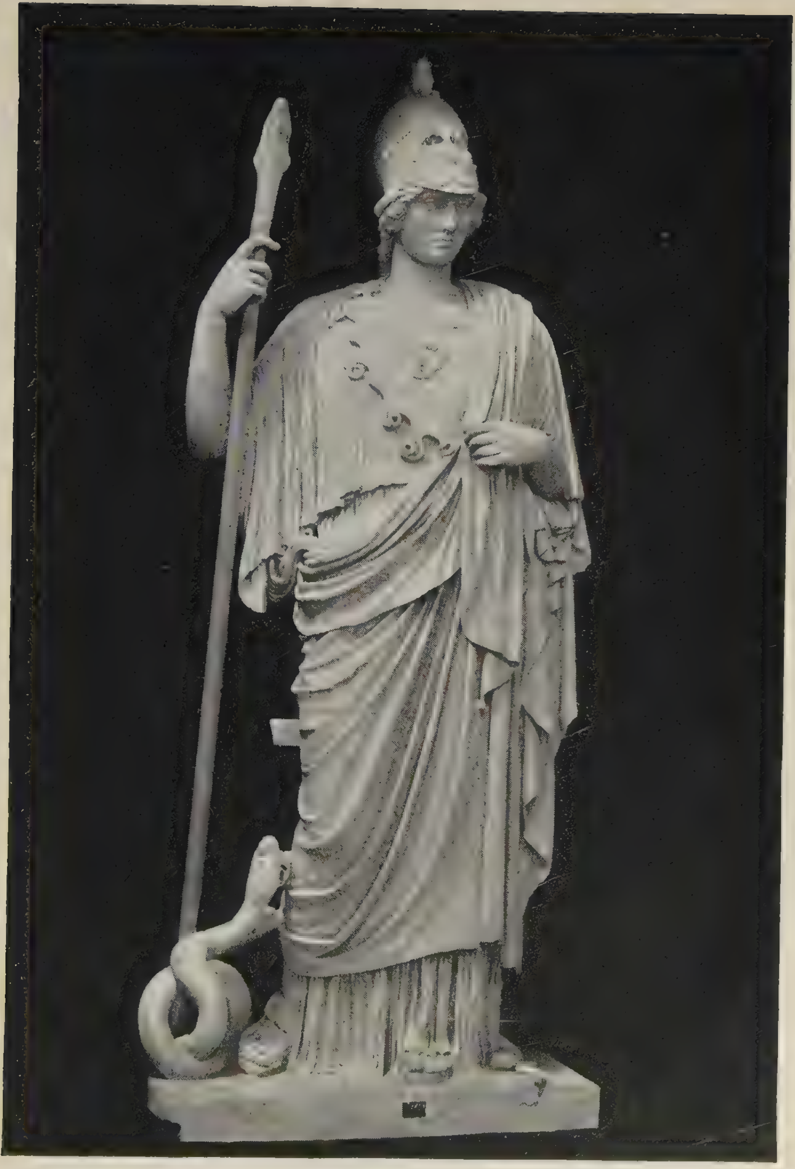
610. Neptūnus: Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. **ēmōta** = *quae ēmōvit;* it belongs also with *mūrōs.* The prefix here and in *ēruit,* 612, = out of the places in which they formerly lay. **tridentī:** cf. Neptune's use of his trident in i. 145.

612. Scaeās . . . portās: the best known and strongest gate of Troy. This fact gives force to *saevissima.* As Troy's most savage foe, Juno assails Troy's strongest defences. For the pl. of one gate cf. the use of *foribus,* i. 449.

613. prīma: as in i. 24. **furēns:** as in i. 491.

614. ferrō accīncta: see on *arma,* i. 16. **accīncta,** 'equipped'; cf. *accingunt,* i. 210, ii. 235.

616. īnsēdit: here in sinister sense; see on *īnsīdat,* i. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual



MINERVA

ipse pater Danaīs animōs vīrīsque secundās
sufficit, ipse deōs in Dardana suscitat arma.
Ēripe, nāte, fugam fīnemque inpōne labōrī.
Nūsquam aberō et tūtum patriō tē līmine sistam.'
Dīxerat et spissīs noctis sē condidit umbrīs.
Appārent dīrae faciēs inimīcaque Trōiae
nūmina māgna deum.
Tum vērō omne mihī vīsum cōnsīdere in īgnīs
Īlium et ex īmō vertī Neptūnia Trōia,
ac velutī summīs antīquam in montibus ornum
cum ferrō accīsam crēbrīsque bipennibus īnstant
ēruere agricolae certātim; illa ūsque minātur
et tremefacta comam concussō vertice nūtat,
vulneribus dōnec paulātim ēvicta suprēmum
congemuit trāxitque iugīs āvulsa ruīnam.

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functions emphasizes the completeness of Troy's overthrow; see on *Neptūnus*, 610. **nimbō . . . saeva**, 'bright with her storm-cloud and grim with her Gorgon.' V. has in mind the *aegis*, for which see § 279. This when shaken wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and lightning. Strictly, the *aegis* was a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. Here the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

619. ēripe . . . fugam: i.e. snatch flight out of the obstacles that threaten to make it impossible. **labōrī**: sc. *pūgnandī prō patriā.*

620. patriō = *patris tuī.*

621. spissīs . . . umbrīs: see on *nox ātra*, 360. The disappearance of the light of 590 would intensify the general darkness.

622, 623. appārent . . . deum: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604–620.

624–654. 'I go home, determined first to seek my father. He, however, refuses to depart, declaring that he will not survive the fall of his city.'

625. Neptūnia: see on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626. ac joins the whole simile *velutī . . . ruīnam*, 626–631, to *ex īmō*. Like *ex īmō* the simile is in effect an adv. of manner.

627, 628. ferrō . . . bipennibus: freely, 'assailing it with steel and blow on blow of their axes.' **īnstant ēruere**: cf. *īnstant . . . dūcere*, etc., i. 423–425. **minātur**: sc. 'to fall.'

629. comam: for case see § 135. Note that **nūtat** is intransitive.

630. suprēmum is an adj. used as noun, in the acc. of effect, 'has groaned its last,' as we say; see §§ 128–130.

631. trāxit . . . ruīnam: see on *ruīnam . . . trahit*, 465, 466. **iugīs** = *montibus*, 626. Strictly, the tree is severed from its stump and roots, but since these bound it to the *montēs* and the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antīqua* (626) like Troy itself: it

Dēscendō ac dūcente deō flammam inter et hostīs
expedior; dant tēla locum, flammaeque recēdunt.
Atque ubi iam patriae perventum ad līmina sēdis
antīquāsque domōs, genitor, quem tollere in altōs
optābam prīmum montīs prīmumque petēbam,
abnegat excīsā vītam prōdūcere Trōiā
exsiliumque patī. 'Vōs ō, quibus integer aevī
sanguis,' ait, 'solidaeque suō stant rōbore vīrēs,
vōs agitāte fugam.
Mē sī caelicolae voluissent dūcere vītam,
hās mihi servāssent sēdēs. Satis ūna superque
vīdimus excidia et captae superāvimus urbī.
[illegible] [illegible] [illegible] departed body
Sīc, ō sīc positum adfātī discēdite corpus.
Ipse manū mortem inveniam; miserēbitur hostis
[illegible]

---

settles slowly but surely to its fall even as Troy is sinking into flames.

632. **dēscendō**: i.e. from the roof of Priam's palace. **deō**: i.e. Venus; cf. her promise in 620.

633. **expedior**: freely, 'I thread my way'; a middle voice.

635. **antīquās**: an epithet of affection; 'the dear old.' **tollere**: briefly put for *tollere et portāre*, or *sublātum portāre*.

637. **prōdūcere**: for the infin. after *abnegat* see § 161.

638. **integer aevī**, 'untainted by age.' For the gen. *aevī* see §§ 113, 117. *integer* really implies a lack of fullness; cf. then § 116.

639. **suō . . . rōbore**, 'through its own power,' i.e. in and of itself, without the need of the helps (staff, etc.) required by old age. The words thus practically = *per sē*.

640. **vōs**: for the pron. with the imp. see on *tū nē . . . recūsā*, 606. **agitāte fugam**: cf. *ēripe . . . fugam*, 619, *mātūrāte fugam*, i. 137.

641. **dūcere vītam** = *vītam prōdūcere*, 637; see § 201.

642, 643. **satis . . . vīdimus**: briefly put for *satis superque est vīdisse* or *satis superque est quod vīdimus*. **ūna** goes in thought also with *captae . . . urbī*, 'one downfall—one capture of my city.' Anchises is alluding to the capture of Troy by Hercules in which Laomedon and all his sons save Priam had been killed. **excidia**: the phrase *ūna . . . excidia* well shows the poetic fondness for the pl.; see §§ 173–175. **superāvimus** has here the meaning and the constr. of *superfuimus;* cf. note on *superet*, 597.

644. **positum, adfātī,** and **corpus** all suggest the idea of one dead and laid out for burial. Anchises is lying on a couch or bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. *adfātī* suggests the cry *valē*, thrice made at the funeral pyre as a final farewell to the dead.

645. **ipse . . . inveniam**: i.e. 'I shall not tamely wait to be slain, but shall bring on my own death'; he will do what Priam had just done. *manū* = 'by my prowess.' **miserēbitur** is said

exuviāsque petet. Facilis iactūra sepulcrī.
Iam prīdem invīsus dīvīs et inūtilis annōs
dēmoror, ex quō mē dīvum pater atque hominum rēx
fulminis adflāvit ventīs et contigit īgnī.'
Tālia perstābat memorāns fīxusque manēbat.
Nōs contrā effūsī lacrimīs, coniūnxque Creūsa
Ascaniusque omnisque domus, nē vertere sēcum
cūncta pater fātōque urgentī incumbere vellet.
Abnegat inceptōque et sēdibus haeret in īsdem.
Rūrsus in arma feror mortemque miserrimus optō,
nam quod cōnsilium aut quae iam fortūna dabātur?
'Mēne efferre pedem, genitor, tē posse relīctō
spērāstī, tantumque nefās patriō excidit ōre?
Sī nihil ex tantā superīs placet urbe relinquī
et sedet hōc animō peritūraeque addere Trōiae

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with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity.

646. **facilis . . . sepulcrī**: the thought is, 'the enemy, to be sure, will not bury me, but that is a trifle,' a sentiment so utterly at variance with ancient feeling, which counted the loss of burial a grievous evil (cf. n. on *inhumātī*, i. 353), as to betray its own insincerity and to show the depth of feeling which Anchises is trying to hide.

647, 648. **invīsus dīvīs** is explained by *ex quō . . . īgnī*, 648. **inūtilis**: because crippled. **annōs dēmoror**: the thought is, 'the passing years have been eager to bear me away, but I have thwarted their will and kept them waiting by lingering here, in a half dead and alive existence.' **ex quō**: as in 163. **dīvum . . . rēx**: cf. i. 65.

649. **fulminis . . . īgnī**: see *Anchīsēs* in Vocabulary.

651. **nōs** = *ego*. **effūsī** (*sumus*) **lacrimīs** = *lacrimantēs ōrāmus*, and so can be construed with the purpose cl. *nē . . . vellet*, 652, 653. *lacrimīs* is dat. = *in lacrimās*.

653. **pater**, 'seeing that he was our father'; emphatic by position. See on *improba*, 80. **fātō . . . incumbere**: sc. *sē*, 'to fling himself on the fate o'erwhelming (us),' i.e. to make yet heavier our already heavy sorrows.

654. **inceptō**: sc. *in eōdem;* see § 210. The combination **inceptō . . . et sēdibus** is appropriate; his maintenance of the same physical position is the outward, visible sign of his unchanged purpose.

655-670. 'I resolve to enter the battle again.'

655. **feror**: note the tense, 'I am in the act of rushing.'

656. **quod . . . dabātur?** = *quia nūllum cōnsilium et iam nūlla fortūna dabātur; nam* is the conj., not the *nam* used with interrogatives (373, 595). **fortūna** = 'chance of safety,' 'deliverance.'

657. **efferre pedem**: sc. *ē domō*.

658. **tantum . . . nefās**: Aeneas has in mind esp. 638–640, 644–646.

660. **sedet**, 'is firmly established.' **animō**: dat. of interest with *sedet; animō (tuō)* practically = *tibi*.

delightful door
tēque tuōsque iuvat, patet istī iānua lētō,
iamque aderit multō Priamī dē sanguine Pyrrhus,
face
gnātum ante ōra patris, patrem quī obtruncat ad ārās.
gracious
Hōc erat, alma parēns, quod mē per tēla, per īgnīs
snatch inner
ēripis, ut mediīs hostem in penetrālibus utque
near
Ascanium patremque meum iuxtāque Creūsam and
alterum in alterius mactātōs sanguine cernam?
Arma, virī, ferte arma; vocat lūx ultima victōs.
again
Reddite mē Danaīs, sinite īnstaurāta revīsam
battle unavenged
proelia. Numquam omnēs hodiē moriēmur inultī.'
again left hand
Hinc ferrō accingor rūrsus clipeōque sinistram
īnsertābam aptāns mēque extrā tēcta ferēbam.
Ecce autem complexa pedēs in līmine coniūnx
haerēbat parvumque patrī tenēbat Iūlum:
'Sī peritūrus abīs, et nōs rape in omnia tēcum;

---

661. istī . . . lētō, 'the death you so crave'; see 644–646. For meaning of *istī* see on *dēfēnsōribus istīs*, 521.

663. gnātum . . . patris: cf. Priam's cry, *quī . . . vultūs*, 538, 539. **patris, patrem:** for the scansion see § 250. **obtruncat:** note the tense, 'makes a business of butchering.' Aeneas is referring directly to Anchises's words, *miserēbitur . . . petet*, 645, 646, drawing the picture of death by an enemy's hand in widely different colors.

664. hōc . . . quod, 'was it for this . . that'; lit., 'was this the thing for the sake of which?' *quod* is adv. acc., as in the idiom *nōn est quod*, 'there is no reason why.'

665. ēripis: note the tense. Aeneas believes that his mother is keeping him safe now as she did before, 632, 633. **mediīs . . . penetrālibus:** cf. *medium . . . hostem*, 508, with n. **utque** is improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps the purpose character of the whole clause clearly before the reader's mind.

668. arma . . . arma: Aeneas had laid aside his arms on returning home. **virī:** Aeneas is probably addressing his house-servants; he had come home alone (see 564–567). **lūx ultima** = *summa diēs*, 324.

669. sinite . . . revīsam: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do with *sinō*. In other words, the constr. was paratactic; § 218. So here *sinite . . . revīsam* could well = 'let be, let me take my way back.'

670. numquam, like 'never' in colloquial Eng., is often used by excited speakers as a vigorous *nōn*. The emphasis here is on **omnēs**; the thought is, 'I at least will sell my life dearly.'

671-704. 'My wife will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes his opposition.'

672. aptāns, 'duly': lit., 'fitting (my hand to the shield).' Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly.

675. et, 'also.'

sīn aliquam expertus sūmptīs spem pōnis in armīs,
hanc prīmum tūtāre domum. Cui parvus Iūlus,
cui pater et coniūnx quondam tua dicta relinquor?'
  Tālia vōciferāns gemitū tēctum omne replēbat,
cum subitum dictūque oritur mīrābile mōnstrum.
Namque manūs inter maestōrumque ōra parentum
ecce levis summō dē vertice vīsus Iūlī
fundere lūmen apex tāctūque innoxia mollīs
lambere flamma comās et circum tempora pāscī.
Nōs pavidī trepidāre metū crīnemque flagrantem
excutere et sānctōs restinguere fontibus īgnīs.
At pater Anchīsēs oculōs ad sīdera laetus
extulit et caelō palmās cum vōce tetendit:
'Iuppiter omnipotēns, precibus sī flecteris ūllīs,
aspice nōs hōc tantum et, sī pietāte merēmur,
dā deinde auxilium, pater, atque haec ōmina fīrmā.'

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676. expertus: sc. *arma* from *armīs.* **sūmptīs . . . in armīs,** 'in an appeal to arms'; the emphasis is on the prtcpl.

678. coniūnx . . . dicta: since Aeneas no longer takes thought of Creusa's safety he in effect no longer accounts her his wife. **relinquor:** the force of the tense is easily seen if we turn *cui parvus,* etc., into its equivalent in the active voice: *cui parvum Iūlum . . . relinquis?* The pass. is the more effective because it brings out sharply the helplessness of Creusa; Aeneas does what he will with her.

681. manūs . . . ōra: Creusa is on her knees holding out Iulus to Aeneas (673, 674); hence the light which plays about the head of Iulus (683, 684) is actually *manūs . . . ōra.*

682. vertice = *capite.*

683, 684. apex in itself is indefinite, but its position between *lūmen* and *tāctū . . . comās* shows that it = a cone or tip of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne. V. probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became king.

685, 686. trepidāre . . . restinguere: hist. infin. in conative sense. **crīnem . . . excutere:** a variation (§ 203) from *īgnem dē crīni(bus) excutere.* **sānctōs:** because sent by the gods and so full of meaning. **fontibus** = *aquīs,* with the added idea of abundance.

687. laetus: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. caelō = *ad caelum.* The dat. after *ad sīdera,* 687, is instructive; § 122. **palmās . . . tetendit:** cf. *pedem cum vōce repressit,* 378, *duplicīs . . . palmās,* i. 93, *tendēns . . . lūmina,* ii. 405.

690-691. hōc tantum, 'just this once'; lit., 'thus far only.' For case see § 134. *hōc* is explained by *et . . fīrmā.* **merēmur:** sc. *auxilium* from the next vs. **deinde,** 'then,' 'in that case,'

Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.
Illam summa super lābentem culmina tēctī
sīgnantemque viās clāram sē condere silvā
cernimus Īdaeā; tum longō līmite sulcus
dat lūcem, et lātē circum loca sulpure fūmant.
Hīc vērō victus genitor sē tollit ad aurās
adfāturque deōs et sānctum sīdus adōrat:
'Iam iam nūlla mora est; sequor et quā dūcitis adsum.
Dī patriī, servāte domum, servāte nepōtem;
vestrum hōc augurium, vestrōque in nūmine Trōia est.
Cēdo equidem nec, nāte, tibī comes īre recūsō.'
Dīxerat ille, et iam per moenia clārior īgnis
audītur, propiusque aestūs incendia volvunt.
'Ergō age, cāre pater, cervīcī inpōnere nostrae;

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repeats the idea of *sī . . . merēmur*. For Anchises's attitude toward Jupiter see on i. 334. For his prayer see § 309. **haec . . . fīrmā**: i.e. by a second sign.

692. vix . . . subitōque: parataxis; § 221.

693. intonuit laevum: freely, 'it thundered on the left.' *laevum* is a neut. adj. used as noun in acc. of effect; see §§ 128–130. To the Gk. and the Roman augur signs in the east were of good omen. The Roman faced south, the Gk. north; hence the one counted signs on his left, the other those on his right, auspicious.

694. facem: i.e. a torch-like train.

695, 696. lābentem . . . sīgnantemque: the prtcpls. are used like *volvēns*, i. 305; see n. there. **tēctī**: sc. *nostrī*. **viās**, 'its path.' In 701, 702, we see that this path indicates also the way the Trojans are to take to safety. The first omen had given token of their escape: see on *apex*, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Ida as their refuge.

697. longō . . . sulcus, 'a long-lined furrow.' The *sulcus* divided the heavens into two parts as a *līmes*, 'boundary line,' separates two fields. *longō līmite* is abl. of characteristic, and so = an adjective.

699. hīc vērō = the common *tum vērō*, found e.g. in 624. **ad aurās**: a stately way of saying 'up,' 'erect.'

700. sānctum sīdus: cf. *sānctōs . . . īgnīs*, 686.

702. domum, 'family,' 'race.' **nepōtem**: i.e. Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the race's future; cf. i. 556.

703. in: lit., 'in the midst of,' i.e. protected by. **Trōia**: i.e. all that remains of Troy's destinies.

705-751. 'Carrying my father and leading Ascanius I quit my home. As we near the city gates, my father cries that the Greeks are coming. In the flight that follows my wife is separated from me.'

706. aestūs: acc., 'fiery volumes. The flames are now so near that they are felt as well as heard.

707. inpōnere: imp. pass. in middle sense.

ipse subībō umerīs, nec mē labor iste gravābit.
Quō rēs cumque cadent, ūnum et commūne perīclum,
ūna salūs ambōbus erit. Mihi parvus Iūlus
sit comes, et longē servet vestīgia coniūnx.
Vōs, famulī, quae dīcam, animīs advertite vestrīs.
Est urbe ēgressīs tumulus templumque vetustum
dēsertae Cereris iūxtāque antīqua cupressus
rēligiōne patrum multōs servāta per annōs;
hanc ex dīversō sēdem veniēmus in ūnam.
Tū, genitor, cape sacra manū patriōsque Penātīs;
mē bellō ē tantō dīgressum et caede recentī
attrēctāre nefās, dōnec mē flūmine vīvō
abluerō.'
Haec fātus lātōs umerōs subiectaque colla
veste super fulvīque īnsternor pelle leōnis

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708. **subībō**: sc. *tē*. **labor iste**, 'the labor you thus cause me'; see on *dēfēnsōribus istīs*, 521, *istī . . . lētō*, 661.

709. **quō . . . cadent** = *fuerit quodcumque*, 77. **ūnum et commūne**: we say 'one common,' but the Latin regularly connects adjs. by *et* when, as here, they are coördinate in importance.

711. **servet vestīgia**: sc. *mea*. *servet* is used much as *servantem* is in 568.

712. **animīs . . . vestrīs** = the prose *animadvertite*. V. uses *advertō* practically as = 'note,' 'observe.'

713. **ēgressīs**: dat. of interest with *est;* see also on *profectīs*, i. 732. To native Trojans specific statements as to the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. **tumulus templumque**: the temple stood on the *tumulus*.

714. **dēsertae**, 'lonely,' a transferred epithet. V. has in mind the Roman custom of building temples to Ceres in unfrequented spots outside the city gates.

715. **rēligiōne**, 'religious awe,' 'reverence'; causal ablative.

716. **ex dīversō**: i.e. by different paths. This vs. = a command, 'go ye,' etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks. *longē servet*, 711, prepares us for the news of Creusa's disappearance which greets us in 738.

717. **sacra . . . Penātīs**: received by Aeneas from Hector, 293–297.

718. **dīgressum** = *cum* ('since') *dīgressus sim*.

719. **vīvō**: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting he would have been guilty of the very sin imputed to Ulixes and Diomede in 163–168.

721. **lātōs umerōs**: for Aeneas's use of such words concerning himself, see on *sum . . . nōtus*, i. 378, 379. The words suggest the security and comfort of Anchises's support. **subiecta** (sc. *patrī*): freely, 'bowed,' 'bended.' For case of *umerōs* and *colla* see § 138.

722. **veste** and **pelle** denote the same thing, a robe fashioned from a lion's skin; cf. *lupae . . . laetus*, i. 275.

succēdōque onerī; dextrae sē parvus Iūlus
implicuit sequiturque patrem nōn passibus aequīs;
pōne subit coniūnx. Ferimur per opāca locōrum,
et mē, quem dūdum nōn ūlla iniecta movēbant
tēla neque adversō glomerātī ex agmine Grāī,
nunc omnēs terrent aurae, sonus excitat omnis
suspēnsum et pariter comitīque onerīque timentem.
Iamque propinquābam portīs omnemque vidēbar
ēvāsisse viam, subitō cum crēber ad aurīs
vīsus adesse pedum sonitus genitorque per umbram
prōspiciēns 'Nāte,' exclāmat, 'fuge, nāte; propinquant;
ārdentīs clipeōs atque aera micantia cernō.'
Hīc mihi nesciō quod trepidō male nūmen amīcum
cōnfūsam ēripuit mentem. Namque āvia cursū
dum sequor et nōtā excēdō regiōne viārum,
heu! miserō coniūnx Fātō est ērepta Creūsa.

723, 724. dextrae sē . . . implicuit: cf. and yet contrast *implicuit . . . laevā*, 552. The phrase pictures the child's fright and his clinging trust in his father. **nōn . . . aequīs:** sc. to those of his father. Cf. *parvum . . . trahit*, 320, 321 with note.

725. opāca locōrum, 'the darkest quarters'; see § 197

726, 727. dūdum: commonly (except when joined with *iam*) used of time but little removed from that of writing or speaking. **ex:** we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla . . . Grāī* V. was thinking of the two ways of fighting, *ēminus* and *comminus*.

729. suspēnsum and **timentem** give the causes of *terrent* and *excitat*. **comitī:** Ascanius; cf. *mihi . . . comes*, 710, 711.

731. ēvāsisse = *lūstrāsse*, and so takes an acc.; see § 133.

732. adesse has here the meaning and the constr. of *venīre;* see on *tēlō*, i. 99. For **vīsus est** so soon after *vidēbar*, 730, see on *ruunt*, i. 85.

733. nāte . . . nāte: for scansion see § 264. **propinquant:** sc. *Grāī*, the only 'they' the Trojans had to fear.

734. ārdentīs: a strong expression for 'highly burnished.' **aera:** spears, shields, and swords; see § 187.

735. mihi: for case see on *silicī*, i. 174. **nesciō quod:** *nesciō quis* is practically a compound indefinite pron., lit., = 'I-don't-know-what.' For scansion se § 248. **male . . . amīcum** = *inimīcissimum;* see on *male . . . carīnīs*, 23.

736. cōnfūsam ēripuit = *cōnfūdit et ēripuit.*

737, 738. nōtā . . . viārum restates *āvia . . . sequor*, 'I leave the beaten paths.' *regiōne* has here its primary sense of 'line,' 'direction.' **ērepta:** sc. *mihi;* cf. *mihi . . . ēripuit*, 735, 736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See on *vīsus est*, 732.

whether wandered stop weary sat down
Substitit errāvitne viā seu lassa resēdit,
doubtful
incertum; nec post oculīs est reddita nostrīs, 740
looked back or turn my mind
nec prius āmissam respexī animumve reflexī,
quam tumulum antīquae Cereris sēdemque sacrātam
at last
vēnimus; hīc dēmum collēctīs omnibus ūna
disappointed
dēfuit et comitēs nātumque virumque fefellit.
accuse insane
Quem nōn incūsāvī āmēns hominumque deōrumque 745
aut quid in ēversā vīdī crūdēlius urbe?
Ascanium Anchīsēnque patrem Teucrōsque Penātīs
entrust
commendō sociīs et curvā valle recondō;
ipse urbem repetō et cingor fulgentibus armīs;
stat cāsūs renovāre omnīs omnemque revertī 750
per Trōiam et rūrsus caput obiectāre periclīs.
in the 1st place
Prīncipiō mūrōs obscūraque līmina portae,
advance I began footprint again
quā gressum extuleram, repetō et vestīgia retrō
observāta sequor per noctem et lūmine lūstrō;

739, 740. substitit errāvitne: in disjunctive questions, when the particle is omitted with the first member, *an*, not *-ne*, is used with the second. The use of *-ne* here is hard to parallel. For *seu* in a dependent question cf. *seu . . . sīve . . . vocātōs*, i. 218, 219. The phrase *substitit . . . resēdit* was felt by V. in part as a question dependent on *incertum* (*est*), as is shown by *seu*, in part as an independent question. To the latter view, as giving the more rhetor. flavor, he naturally inclined, and hence wrote the verbs in the indicative.

741. animum . . . reflexī: a substitute for the common *animum . . . advertī;* sc. *ad eam.*

742. tumulum antīquae Cereris: it is instructive to compare this phrase with *tumulus templumque vetustum dēsertae Cereris*, 713. *antīquae* is here plainly a transferred epithet.

744. fefellit, 'disappointed'; lit., 'tricked.'

745. deōrumque: for *-que* see § 256.

749. cingor . . . armīs: cf. *ferrō accingor*, 671. To our feeling *cingor* should precede *repetō;* but see on *referēs . . . ībis*, 547.

750, 751. stat: sc. *mihi*, 'I am resolved.' The subject of *stat* is *cāsūs . . . periclīs;* the lit. meaning thus is, 'to renew . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar phrase. **caput,** 'life,' a common meaning. **obiectāre:** a strong word; note its etymology. Cf. *oppōnere mortī*, 127.

752-794. 'I search for Creusa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation. After giving me a hint as to my destiny the apparition vanishes.'

752. prīncipiō . . . inde, 756, = *prīmum . . . deinde.* **obscūra:** cf. *opāca locōrum*, 725. There the darkness helped Aeneas, now it makes his search more difficult.

753. gressum extuleram: cf. *efferre pedem*, 657

755 horror ubīque animō, simul ipsa silentia terrent.
by chance
Inde domum, sī forte pedem, sī forte tulisset,
mē referō. Inruerant Danaī et tēctum omne tenēbant.
Īlicet īgnis edāx summa ad fastīgia ventō
volvitur; exsuperant flammae, furit aestus ad aurās.
760 Prōcēdō et Priamī sēdēs arcemque revīsō.
Et iam porticibus vacuīs Iūnōnis asȳlō
cūstōdēs lēctī Phoenīx et dīrus Ulixēs
wealth
praedam adservābant; hūc undique Trōïa gaza
shrines
incēnsīs ērepta adytīs, mēnsaeque deōrum
765 crātēresque aurō solidī, captīvaque vestis
congeritur; puerī et pavidae longō ōrdine mātrēs
stant circum.
throw
Ausus quīn etiam vōcēs iactāre per umbram
implēvī clāmōre viās maestusque Creūsam
770 nēquīquam ingemināns iterumque iterumque vocāvī.
raging
Quaerentī et tēctīs urbis sine fīne furentī
īnfēlīx simulācrum atque ipsius umbra Creūsae
vīsa mihi ante oculōs et nōtā māior imāgō.
well known

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755. animō: sc. *est*, which we may render ‘besets,’ ‘assails.’

756. sī forte . . . sī forte: the repetition pathetically pictures the waning of his hopes. For the subj. *sī . . . tulisset* see on *Anthea sī . . . videat*, i. 181. *tulisset* is plpf. because it precedes in time *mē referō*, which itself, being a histor. pres., is past in value.

757. mē referō: cf. Caesar’s common phrase, *sē cōnferre*.

758. īlicet: freely, ‘e’en while I gaze.’ **edāx:** often used of fire by the poets.

759. furit . . . aurās, ‘the fiery mass mounts furiously upwards.’ For *ad aurās* see 699.

761. asȳlō: local abl.; the word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from captivity, not as a military guardhouse.

766. congeritur: note the tense. Fresh booty is constantly coming in.

768. vōcēs iactāre: a strong phrase for ‘to send my voice.’ Cf. *tālia iactantī*, i. 102.

770. nēquīquam ingemināns, ‘in fruitless iteration.’

772. īnfēlīx: there is nothing in this passage to prove Creusa unhappy. Hence the word gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. **simulācrum:** a broad word, applicable to any counterfeit presentment of anything.

773. nōtā . . . imāgō: i.e. a form larger than she had possessed in life. The dead are regularly represented in this way by Gk. and Latin writers, probably because they were thought of as superhuman and immortal. For the stature of the gods cf. *quanta solet*, 592, and i. 501.

Obstipuī, steteruntque comae, et vōx faucibus haesit.
Tum sīc adfārī et cūrās hīs dēmere dictīs:
'Quid tantum īnsānō iuvat indulgēre dolōrī,
ō dulcis coniūnx? nōn haec sine nūmine dīvum
ēveniunt, nec tē comitem hinc portāre Creūsam
fās aut ille sinit superī rēgnātor Olympī.
Longa tibi exsilia, et vāstum maris aequor arandum,
et terram Hesperiam veniēs, ubi Lȳdius arva
inter opīma virum lēnī fluit agmine Thybris.
Illīc rēs laetae rēgnumque et rēgia coniūnx
parta tibī; lacrimās dīlēctae pelle Creūsae.
Nōn ego Myrmidonum sēdēs Dolopumve superbās
aspiciam aut Grāīs servītum mātribus ībō,
Dardanis et dīvae Veneris nurus,
sed mē māgna deum genetrīx hīs dētinet ōrīs.

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774. steterunt: for the short penult see § 246.

775. adfārī . . . dēmere: histor. infin.; as subject sc. *imāgō*, out of 773.

776-778. indulgēre: sc. *tē* as subject. **nōn . . . ēveniunt**: for the general thought cf. *haud crēdō . . . carpis*, i. 387, 388.

779. fās may be subject of *est* to be supplied, or one of the subjects of *sinit*. **ille . . . rēgnātor**: Jupiter. *ille* is often used of Jupiter. Originally, we may suppose, *ille Iuppiter* was said with a gesture toward the heavens, 'Jupiter yonder,' 'Jupiter who reigns enthroned on high.' From this use *ille* came in this phrase to = 'exalted,' 'majestic.' We may compare, too, the cases where *ille* = 'the famous,' 'the well-known.'

780. exsilia: for the rhetor. pl. see § 175. **arandum** fits only the nearer subject; see on *legunt*, i. 426. In translating sc. some general verb like 'face,' 'endure,' with *exsilia*.

781, 782. Lȳdius = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who, driven from home by long-continued famine, had finally settled in Italy. **arva . . . virum**: i.e. the rich fields whereon sturdy yeomen toil. **agmine**, 'movement,' 'current'; see on *agmine certō*, 212. With *lēnī . . . agmine* cf. Caes. *B. G.* i. 12 *Arar . . . īnfluit incrēdibilī lēnitāte*, etc.

784. parta (sc. *est*): from *pariō*, 'are already in being.' For the sing. see on *īnsequitur*, i. 87. For the pres. tense or its equivalent in a prophecy see on *manēre*, 194. **Creūsae**: objective gen. 785–788 contain the reason for the command *lacrimās . . . Creūsae*.

786. servītum, 'to be a slave to.' The use of the supine in *-um* to express purpose after verbs of motion should be familiar from Caesar.

787. Dardanis . . . nurus: in appos. with *ego*, 785. This vs. = a causal cl. with *nōn ego . . . ībō*.

788. māgna . . . genetrīx: Cybele; § 275. V. probably thought of Creusa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and later still Romulus.

Iamque valē et nātī servā commūnis amōrem.'
Haec ubi dicta dedit, lacrimantem et multa volentem
dīcere dēseruit tenuīsque recessit in aurās.
Ter conātus ibī collō dare bracchia circum;
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventīs volucrīque simillima somnō.
Sīc dēmum sociōs cōnsūmptā nocte revīsō.
Atque hīc ingentem comitum adfluxisse novōrum
inveniō admīrāns numerum, mātrēsque virōsque,
collēctam exsiliō pūbem, miserābile vulgus.
Undique convēnēre animīs opibusque parātī,
in quāscumque velim pelagō dēdūcere terrās.
Iamque iugīs summae surgēbat Lūcifer Īdae
dūcēbatque diem, Danaīque obsessa tenēbant
līmina portārum, nec spēs opis ūlla dabātur;
cessī et sublātō montīs genitōre petīvī.

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789. **nātī . . . commūnis**, 'your son and mine.' *nātī* is obj. gen. with *amōrem.*

792. **conātus**: sc. *sum.* **collō . . . circum**: see on *bis collō . . . circum . . . datī*, 218, 219.

794. **par levibus ventīs**: *par* is in itself vague, since it can be used of equality of any kind, but is made clear by *levibus;* the *imāgō* is equal to the winds (air) in lightness. **somnō**: here 'dream.' *volucrī* gives the point of resemblance between the *imāgō* and the vision; the whole vs. = a causal cl.

795-804. 'I return to my comrades and find a goodly company prepared to go whithersoever I may lead. I proceed to Ida.'

795. **sīc** sums up 749-794.

798. **exsiliō**: for case see § 123. **pūbem**: as in i. 399. Aeneas uses the word bitterly; the *pūbēs* here is a warrior host that has gathered—to run away!

799. **animīs . . . parātī**: sc. *mē sequī.* They have reconciled themselves to the thought of flight and have provided themselves with means to help them in such flight.

800. **in . . . terrās** is really cond., its force being, 'to this land should I wish to lead—or to that other land, should I prefer that.' **dēdūcere**, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. i. 5-7.

804. **cessī . . . petīvī**: before V. suffers his hero to state his final act on the night of Troy's fall, he makes him set forth (801-803) two sound reasons which make that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of that foe makes further conflict hopeless. **sublātō**: sc. *umerīs;* cf. 721-723. **montīs**: i.e. Ida. We must assume, though V. does not say so, that the whole company of 796-800 went with Aeneas; § 225.

LIBER III

Postquam rēs Asiae Priamīque ēvertere gentem
inmeritam vīsum superīs ceciditque superbum
Īlium et omnis humō fūmat Neptūnia Trōia,
dīversa exsilia et dēsertās quaerere terrās
auguriīs agimur dīvum classemque sub ipsā
Antandrō et Phrygiae mōlīmur montibus Īdae,
incertī, quō Fāta ferant, ubi sistere dētur,
contrahimusque virōs. Vix prīma incēperat aestās
et pater Anchīsēs dare Fātīs vēla iubēbat,
lītora cum patriae lacrimāns portūsque relinquō
et campōs, ubi Trōia fuit. Feror exsul in altum
cum sociīs nātōque, Penātibus et māgnīs dīs.

1-12. 'We build a fleet and sail from Trojan shores, not knowing whither destiny will lead us.'

1. Asiae: as in ii. 556, 557 Aeneas exaggerates, using Troy and Asia as equivalent terms.

2. inmeritam: only Paris had sinned.

3. humō: local abl.; the loc. *humī* is far commoner. **fūmat:** the pres. pictures the lasting effects of the single acts *ēvertere* and *cecidit*, 1, 2. The ruins would smoke for days. **Neptūnia Trōia:** as in ii. 625.

4. dīversa exsilia, 'places of exile widely sundered'; sc. *inter sē.* Aeneas speaks in the light of the knowledge gained by six years of wandering. **dēsertās:** they felt unable to dispossess any people.

5. auguriīs . . . dīvum: V. does not explain what these omens were. Cf. however, *mātre . . . viam,* i. 382, Hector's warning, ii. 293-295 and Creusa's words, ii. 780-784.

7. sistere.—*cōnsistere* or *cōnsīdere* In 4-7 Aeneas forgets the very definite hint given to him by Creusa in ii. 780-784; see § 49.

8, 9. vix. . . . et: §§ 200, 221. **prīma . . . aestās:** tradition had it that Troy was taken in the summer. Hence the ref. here is to the summer of the following year. The first of the seven years of exile (i. 755) was spent in preparations for departure from Ida. **dare Fātīs vēla:** a variation (§ 203) from the familiar *dare vēla ventīs,* suggesting the absolute dependence of Aeneas on the guidance of heaven.

10, 11. lītora . . . portūs . . . campōs: pathetic. To one loved sight after another he bids good-by. **fuit:** as in ii. 325.

12. sociīs . . . dīs falls into two portions, each of which itself has two parts. Between the main portions there is asynd. **māgnīs dīs:** the higher deities like Jupiter, Neptune, Vesta, etc. That Aeneas brought such gods with him appears from ii. 296.

faraway lands of mars
Terra procul vāstīs colitur Māvortia campīs
plow
(Thrāces arant) ācrī quondam rēgnāta Lycurgō,
hospitium antīcum Trōiae sociīque Penātēs,
town
dum fortūna fuit. Feror hūc et lītore curvō
pressed on
moenia prīma locō Fātīs ingressus iniquīs
Aeneadāsque meō nōmen dē nōmine fingō.
Sacra Diōnaeae mātrī dīvīsque ferēbam
auspicibus coeptōrum operum superōque nitentem
caelicolum rēgī mactābam in lītore taurum.
horny
Forte fuit iūxtā tumulus, quō cornea summō
virgulta et dēnsīs hastīlibus horrida myrtus.
approach
Accessī viridemque ab humō convellere silvam
cōnātus, rāmīs tegerem ut frondentibus ārās,
horrendum et dictū videō mīrābile mōnstrum,
nam, quae prīma solō ruptīs rādīcibus arbōs
vellitur, huic ātrō līcuntur sanguine guttae

13-68. 'In Thrace we begin to build a city. An ominous event, however, makes us desist and causes us to set sail with the first fair wind.'

13. procul, 'at a little distance.' **vāstīs . . . campīs:** abl. of char., 'wide-stepped.' **Māvortia:** i.e. loved by Mars; see § 283.

14. rēgnāta: for the pers. pass. from an intrans. verb see on *crēdita*, ii. 247.

15. hospitium . . . Penātēs, 'an ancient friend and god-bound ally of Troy.' *hospitium* and *Penātēs* are in appos. with *terra*, 13. *hospitium* here = *amīcus;* cf. the use of *coniugium*, ii. 579, and of *nefās*, ii. 585. **sociīque Penātēs:** an alliance between houses, families, or states involved an alliance between their gods, the Penates.

18. Aeneadās: in appos. with *nōmen*. With **nōmen . . . fingō** sc. *virīs meīs* out of 8; cf. *Rōmānōs . . . dīcet*, i. 277.

19. mātrī dīvīsque: *mātrī*, by singling out Venus, makes her most important.

20. auspicibus: in appos. with *mātrī dīvīsque*, 'as favorers'; freely, 'that they might bless,' etc. The *auspex*, who, in connection with some work, secured favorable omens (cf. n. on *nūmen*, ii. 178) was naturally looked upon as a supporter of that work.

21. caelicolum: gen. pl.; § 88.

22. quō . . . summō, 'on the top of which.'

23. dēnsīs . . . myrtus, 'myrtle bushes bristling with thick-crowding spears.' *myrtus* is a coll. sing., a fact shown by *virgulta*. The myrtle meant by V. is a shore-loving plant, with spear-like stem, eight to ten feet high, and so is quite different from the creeping plants now commonly but erroneously called myrtle.

24. silvam pictures well the dense growth of the myrtle. Aeneas naturally sought to gather some of the myrtle, for the plant was sacred to Venus.

27, 28. Join **quae . . . arbōs . . . huic** closely together: 'from that tree which.' *huic* is dat. of interest, the tree being personified. **ātrō . . . sanguine:** modal abl. with *līcuntur*, or abl. of char., 'black-blooded,' with *guttae*. **līcuntur:** from *līquor;* for the spelling see on *secuntur*, i. 185.

et terram tābō maculant. Mihi frīgidus horror
membra quatit, gelidusque coit formīdine sanguis.
Rūrsus et alterius lentum convellere vīmen
īnsequor et causās penitus temptāre latentīs;
āter et alterius sequitur dē cortice sanguis.
Multa movēns animō nymphās venerābar agrestīs
Grādīvumque patrem, Geticīs quī praesidet arvīs,
rīte secundārent vīsūs ōmenque levārent.
Tertia sed postquam māiōre hastīlia nīsū
adgredior genibusque adversae obluctor harēnae,
(ēloquar an sileam?) gemitus lacrimābilis īmō
audītur tumulō, et vōx reddita fertur ad aurīs:
'Quid miserum, Aenēā, lacerās? iam parce sepultō,
parce piās scelerāre manūs. Nōn mē tibi Trōia
externum tulit aut cruor hīc dē stīpite mānat.
Heu! fuge crūdēlīs terrās, fuge lītus avārum;
nam Polydōrus ego. Hīc cōnfīxum ferrea tēxit
tēlōrum seges et iaculīs incrēvit acūtīs.'

31, 32. convellere . . . temptāre: for mood see § 164. *temptāre* is used as in ii. 38.

33. et alterius corresponds metrically to *et alterius*, 31. See § 265. *āter*, too, repeats *ātrō*, 28.

34. nymphās . . . agrestīs: see § 291. Aeneas prays to the deities in whose special care this place is.

35, 36. Grādīvum . . . patrem: Mars; see § 283. **Geticīs**, 'Thracian,' though the Getae really lived far to the north of the Thracians. Roman writers, esp. the poets, show much carelessness and even ignorance in matters geographical. This vs. illustrates *Māvortia*, 13. **rīte . . . levārent**, '(imploring them) to give a favorable turn to what I had seen,' etc. Aeneas is giving his own prayer in O. O.; he said *secundāte . . . levāte*.

39. ēloquar an sileam? subj. of delib. question; see on *crēdant*, i. 218.

40. reddita: cf. *reddere vōcēs*, i. 409. *reddita* = 'returned by way of answer,' the groan being conceived of as a reply to Aeneas's repeated attempts to tear up the myrtle.

41. iam, 'at last,' i.e. after this third attempt. For its use with the imp. cf. *hūc tandem concēde*, ii. 523, with n. **sepultō**, 'one who has been buried'; see on *profectīs*, i. 732. *sepultō* does not denote burial proper, but merely the covering of the body with sand, 38 (cf. *tumulus*, 22), due to the action of wind and wave.

42. nōn: very emphatic; its force extends through the whole sentence. 'It is not true that Troy—or that,' etc.

44. crūdēlīs . . . avārum: transferred epithets; § 194. The adjs. are explained by 45, 46 and 49–52.

45. cōnfīxum . . . tēxit = (*mē*) *cōnfīxit et tēxit*. *tēxit*, like *seges*, 46, points to the number of the *tēla*.

46. iaculīs . . . acūtīs: modal abl., 'with,' etc.; we should say, 'into,' etc. With *iaculīs* cf. *hastīlia*, 37, *hastīlibus*, 23. *acūtīs* hints at Polydorus's suffering

Tum vērō ancipitī mentem formīdine pressus
obstipuī, steteruntque comae, et vōx faucibus haesit.
Hunc Polydōrum aurī quondam cum pondere māgnō
īnfēlīx Priamus fūrtim mandārat alendum
Thrēiciō rēgī, cum iam diffīderet armīs
Dardaniae cingīque urbem obsidiōne vidēret.
Ille, ut opēs frāctae Teucrum et fortūna recessit,
rēs Agamemnoniās victrīciaque arma secūtus
fās omne abrumpit, Polydōrum obtruncat et aurō
vī potitur. Quid nōn mortālia pectora cōgis,
aurī sacra famēs! Postquam pavor ossa relīquit,
dēlēctōs populī ad procerēs prīmumque parentem
mōnstra deum referō et, quae sit sententia, poscō.
Omnibus īdem animus, scelerātā excēdere terrā,
linquī pollūtum hospitium et dare classibus Austrōs.

---

during the process represented by *incrēvit.* The story that the myrtle shafts of the spears took root and grew into myrtle bushes would be far less strange to ancient ears than to ours; there was a story that Romulus's spear was fixed in the Aventine and grew there.

47. ancipitī, 'irresolute'; another transferred epithet. It was Aeneas that was *anceps.* **mentem:** acc. of spec. (§ 135) with *pressus*, which = *oppressus.*

48. steterunt . . . haesit = ii. 774.

50. alendum: cf. *videndam,* ii. 589, with n.

51. rēgī: Polymestor.

52. obsidiōne is inconsistent (§ 49) with the narrative in Book II; nothing is said there of a regular siege. Blockades belong to a period later than Homer.

55. fās omne: i.e. every sacred tie. Polymestor was bound by treaty with Priam and Troy, 15, by the confidence Priam had reposed in him (cf. *mandārat,* 50), and by the laws of hospitality, since Polydorus was an inmate of his house.

56. potitur: the verb here follows the third conjugation; cf. § 101. The details of 49–52, were, of course, known long before this by Aeneas. Those given in 53–56 were probably furnished to Aeneas by Polydorus, though V. is silent on the point. **quid . . . cōgis,** 'to what lengths do you not drive the souls of men?' For *quid* see § 134; it is really an acc. of extent of space.

57. sacra, 'accursed.' See Vocab. Aeneas's words would remind Dido of her own sufferings through the avarice of Pygmalion; see i. 346–364, esp. 363, 364.

58, 59. ad procerēs . . . referō: V. has in mind the custom whereby disturbing prodigies were referred to the Roman Senate. Cf. *referre ad senātum.*

60, 61. excēdere . . . dare: the infins. depend on *omnibus . . . animus,* which = *omnēs idem cupiunt.* **linquī:** the pass. after the act. *excēdere* is due to V.'s love of variety (see § 181), or perhaps to the demands of the meter. Eng. would prefer three act. infins. **hospitium:** here 'guestland.' **dare . . . Austrōs:** i.e. to suffer the winds to reach our fleet, a poetic substitute for the common *dare vēla ventīs. Austrōs* = *ventōs* (§ 190); the *Austrī* proper would not have helped the Trojans from Thrace to Delos, their next stopping place.

Ergō īnstaurāmus Polydōrō fūnus et ingēns
aggeritur tumulō tellūs; stant Mānibus ārae
caeruleīs maestae vittīs ātrāque cupressō
et circum Īliades crīnem dē mōre solūtae;
īnferimus tepidō spūmantia cymbia lacte
sanguinis et sacrī paterās animamque sepulcrō
condimus et magnā suprēmum vōce ciēmus.
  Inde, ubi prīma fidēs pelagō plācātaque ventī
dant maria et lēnis crepitāns vocat Auster in altum,
dēdūcunt sociī nāvīs et lītora complent.
Provehimur portū, terraeque urbēsque recēdunt.
Sacra marī colitur mediō grātissima tellūs
Nēreïdum mātrī et Neptūnō Aegaeō,
quam pius Arcitenēns ōrās et lītora circum

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62. īnstaurāmus, 'we solemnize'; properly, 'perform anew.' Polydorus had not been duly buried; a murderer seldom gives his victim a full *fūnus*. See on *sepultō*, 41. V.'s phrase is therefore wrong, and is due to a confusion of thought; the present rites constitute the beginning of the true *fūnus*, but are also a renewal of the process of covering the body from sight. **ingēns** = an adv., 'to a great height.'

63. tumulō: cf. 22, 40. **stant**: i.e. 'are set up'; see on *tēlō*, i. 99.

64. caeruleīs: here simply 'dark.' **ātrā**: cypress was burned on the funeral pyre and planted before the tomb. See also on *ātrō . . . venēnō*, ii. 221.

65. crīnem . . . solūtae: for constr. see § 136. For the act cf. *crīnibus . . . passīs*, i. 480.

66. īnferimus suggests the noun *īnferiae*, the technical term for offerings to the dead. New milk, blood, wine, oil, honey, and water were thus offered. The spirits were supposed to partake in some way of these things. **tepidō**: i.e. fresh, newly-drawn.

67. sanguinis . . . sacrī: i.e. the blood of victims devoted to the gods.

68. condimus, 'we put to rest'; see on *inhumātī*, i. 353. The Romans thought that the spirit, when thus quieted, became a spirit of good instead of evil. **suprēmum**: adv., 'for the last time'; cf. *hōc tantum*, ii. 690, with n. **ciēmus**, 'invoke.' For the thought see on ii. 644.

69-71. pelagō: abl. with *fidēs* (*est nōbīs*); cf. abl. with *diffīdere*, 51, and with *cōnfīdere*, i. 452. **plācāta . . . maria**: i.e. by blowing gently. Cf. *mulcēre . . ventō*, i. 66, with n. **lēnis crepitāns . . . Auster**, 'the wind's gentle rustle.' *lēnis* = an adv.; § 195. **Auster**: see on *dare . . . Austrōs*, 61. **dēdūcunt** (sc. *in mare*) is the opposite of *subdūcere*, i. 551.

73-120. 'We sail to Delos and consult Apollo. He bids us seek the land where first our nation dwelt. My father explains that we must sail for Crete.'

73. colitur . . . tellūs: cf. 13.

74. Nēreïdum mātrī: Doris, wife of Nereus. For the double hiatus in this vs. see §§ 257, 258. **Neptūnō Aegaeō**: see § 285.

75. Arcitenēns: Apollo; § 281.

errantem Myconō ē celsā Gyarōque revinxit
immōtamque colī dedit et contemnere ventōs.
Hūc feror, haec fessōs tūtō placidissima portū
accipit. Ēgressī venerāmur Apollinis urbem.
Rēx Anius, rēx īdem hominum Phoebīque sacerdōs,
vittīs et sacrā redimītus tempora laurō
occurrit. Veterem Anchīsēn agnōscit amīcum;
iungimus hospitiō dextrās et tēcta subīmus.
Templa deī saxō venerābar strūcta vetustō:
'Dā propriam, Thymbraee, domum, dā moenia fessīs
et genus et mānsūram urbem; servā altera Trōiae
Pergama, rēliquiās Danaum atque immītis Achillī.
Quem sequimur? quōve īre iubēs, ubi pōnere sēdēs?
Dā, pater, augurium atque animīs inlābere nostrīs.'
Vix ea fātus eram: tremere omnia vīsa repente,

all things seem to tremble

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76. ē . . . revinxit: for constr. see §140, n. **celsā:** Myconos is anything but lofty. See on *Geticīs*, 35. Latin poets were apt to call all islands high, thinking, no doubt, of the way in which the sides of some islands rise boldly from the sea.

77. colī = *esse*, with the further notion that henceforth the island was habitable; cf. *colitur*, 13, 73. **dedit** has the meaning and the constr. of *passus est;* §161. 75–77 mean simply that Delos was a floating island, until Apollo made it immovable. *pius*, 'grateful,' 75, is important, giving the ground for Apollo's act. Delos had sheltered Latona (i. 502) when she gave birth to Apollo and Diana.

79. ēgressī: as in i. 172.

80. rēx īdem . . . sacerdōs, 'at once king . . . and priest.' The old Roman kings had this double character but under the republic the two functions were distinct. Augustus united them again in his own person. V. is probably alluding to that fact.

81. redimītus tempora: for constr. cf. §136. **laurō:** sacred to Apollo and hence at times called Delian.

84. templa: i.e. the god and all that belonged to him. Between 83 and 84 some time has plainly elapsed, the two scenes being quite distinct.

85. dā . . . dā: i.e. by telling us how to procure them. With the prayer for a city cf. i. 437. **propriam:** see the n. on this word in i. 73.

86. genus: i.e. a line of descendants. The prayer was fulfilled in the *genus Latīnum*, i. 6. **altera,** 'second,' as often. Of this second city Aeneas has learned from Hector, ii. 294, 295. Here by faith he speaks of it as already existing.

87. Pergama: as in ii. 177, ii. 291, ii. 375, etc. **rēliquiās . . . Achillī:** cf. i. 30. Here the phrase emphasizes the Trojan need of divine protection.

88, 89. quem sequimur: we might have had the subj., as in *ēloquar an sileam*, 39. In all periods of Latin, however, we occasionally find the indic. in such questions. **animīs inlābere:** i.e. inspire our minds with knowledge of the future, that we may know what to do.

APOLLO

līminaque laurusque deī, tōtusque movērī
mōns circum et mūgīre adytīs cortīna reclūsīs.
Summissī petimus terram, et vōx fertur ad aurīs:
'Dardanidae dūrī, quae vōs ā stirpe parentum
prīma tulit tellūs, eadem vōs ūbere laetō
accipiet reducēs. Antīquam exquīrite mātrem.
Hīc domus Aenēae cūnctīs dominābitur ōrīs
et nātī nātōrum et quī nāscentur ab illīs.'
Haec Phoebus, mixtōque ingēns exorta tumultū
laetitia, et cūnctī, quae sint ea moenia, quaerunt,
quō Phoebus vocet errantīs iubeatque revertī.
Tum genitor veterum volvēns monumenta virōrum
'Audīte, ō procerēs,' ait, 'et spēs discite vestrās.
Crēta Iovis māgnī mediō iacet īnsula pontō,
mōns Īdaeus ubi et gentis cūnābula nostrae.
Centum urbēs habitant māgnās, ūberrima rēgna,
māximus unde pater, sī rīte audīta recordor,
Teucrus Rhoetēās prīmum est advectus ad ōrās

91, 92. līmina denotes the temple, **laurus** a grove outside. For the quantity of the *-que* appended to *līmina* see § 241. **mōns**: Cynthus by name. **mūgīre . . . reclūsīs**: V. has in mind Apollo's temple at Delphi. There a tripod was set over a fissure in the rocks whence issued with a roar (*mūgīre*) mephitic vapors which were believed to aid in the inspiration of the prophetess. On this tripod rested the *cortīna*, i.e. something shaped like a caldron, which formed the actual seat of the priestess. Render *cortīna* by 'tripod,' or 'the seat of the priestess.'

93. summissī, 'reverently'; lit., 'bended (low).'

95. ūbere laetō = (1) 'with joyous breast (heart),' (2) 'with fruitful sustenance.' (1) was probably more in V.'s thoughts (note *tulit* just preceding, and *mātrem*, 96), but it of course involves (2), the mother's breast being the children's sustenance.

96. antīquam . . . mātrem: on this oracle see § 313.

100. ea moenia: i.e. the walls of whose erection Apollo's reply had in effect given them assurance.

101. errantīs, 'the wanderers'; see on *venientum*, i. 434.

102. veterum: as in i. 23. **volvēns**: as in i. 305. **monumenta**, 'traditions.' The word may be used of anything that helps to perpetuate the past.

104. Iovis māgnī: with *īnsula*. Jupiter was said to have been born in Crete.

105. mōns Īdaeus: emphatic; hence its position. It is because there is a Mt. Ida in Crete as well as one near Troy that Anchises believes Crete to be the *antīqua māter* meant by Apollo.

106. habitant, 'men dwell in.' **ūberrima** recalls *ūbere laetō*, 95.

107. māximus, 'eldest' (i. 521), in the sense of 'earliest.' **pater**, 'sire,' 'ancestor.'

optāvitque locum rēgnō. Nōndum Īlium et arcēs
Pergameae steterant; habitābant vallibus īmīs.
Hinc māter cultrīx Cybelae Corybantiaque aera
Īdaeumque nemūs, hinc fīda silentia sacrīs
et iunctī currum dominae subiēre leōnēs.
Ergō agite et, dīvum dūcunt quā iussa, sequāmur;
plācēmus ventōs et Gnōsia rēgna petāmus.
Nec longō distant cursū; modo Iuppiter adsit,
tertia lūx classem Crētaeīs sistet in ōrīs.'
Sīc fātus meritōs ārīs mactāvit honōrēs,
taurum Neptūnō, taurum tibi, pulcher Apollō,
nigram Hiemī pecudem, Zephyrīs fēlīcibus albam.
  Fāma volat pulsum rēgnīs cessisse paternīs
Īdomenēa ducem dēsertaque lītora Crētae,
hoste vacāre domōs sēdēsque adstāre relīctās.

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109. optāvit . . . rēgnō: cf. Caes. *B. G.* ii. 18 *locum nostrī castrīs dēlēgerant;* see § 123.

110. steterant: for meaning see on *stant*, 63. **habitābant:** cf. *habitant*, 106.

111. hinc: i.e. from Crete. **māter:** of goddesses, as *pater* of gods, 35, 89. We should say, 'the rites in honor of the mother.' **Cybelae:** obj. gen. with *cultrīx;* the ref. is to the goddess Cybele. See §§ 274, 275. **aera:** cymbals of bronze; § 187.

112. Īdaeum . . . nemūs: i.e. all that this grove stands for. Cf. *silvā . . . Īdaeā*, ii. 696, 697. Cybele's grove on the Trojan Ida is thought of as set apart by Teucer to be a counterpart of that in Crete. For scansion of *nemūs* see § 243. **sacrīs:** dat. of interest with *vēnit* or *erat* to be supplied.

113. dominae, 'their queen.' **subiēre:** we should say, 'hence, too, came the custom whereby yoked lions take their places beneath,' etc. In ancient times draught animals were yoked as oxen are to-day, and so were almost literally beneath the vehicle to which they were harnessed.

115. plācēmus ventōs: i.e. that they may allow us to sail. Cf. ii. 108–118, esp. *plācāstis ventōs*, 116, with notes.

116, 117. nec . . . cursū: the distance was about 150 miles. **modo . . . sistet:** lit., 'only let Jupiter stand by us, the third day,' etc., i.e. if only Jupiter stands by us, etc.

118. honōrēs: as in i. 49, i. 632.

120. nigram . . . albam: black victims were regularly offered to destructive powers, white to auspicious forces. In the one case the object was to avert the baneful influence of the powers, in the other to win their favor. **Hiemī:** the storm-god. **Zephyrīs:** properly the west winds, which were usually gentle and helpful, but here 'zephyrs' in the modern sense. The west wind would not help one much in a voyage from Delos to Crete.

121-146. 'We go to Crete and begin a city. Soon a pestilence assails us, and Anchises bids us go back to Delos to consult the oracle again.'

122. dēserta: sc. *esse.*

123. sēdēs . . . relīctās, 'the seats its people had abandoned stood ready to our hand.'

Linquimus Ortygiae portūs pelagōque volāmus
bacchātamque iugīs Naxon viridemque Donȳsam,
Ōlearon niveamque Paron sparsāsque per aequor
Cycladas et crēbrīs legimus freta concita terrīs.
Nauticus exoritur variō certāmine clāmor;
hortantur sociī, ‘Crētam proavōsque petāmus.’
Prōsequitur surgēns ā puppī ventus euntīs
et tandem antīquīs Cūrētum adlābimur ōrīs.
Ergō avidus mūrōs optātae mōlior urbis
Pergameamque vocō et laetam cognōmine gentem
hortor amāre focōs arcemque attollere tēctīs.
Iamque ferē siccō subductae lītore puppēs,
cōnubiīs arvīsque novīs operāta iuventūs,
iūra domōsque dabam, subitō cum tābida membrīs
corruptō caelī tractū miserandaque vēnit

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124. Ortygiae: here the old name of Delos.

125. bacchātam . . . Naxon, ‘Naxos, on whose heights the Bacchantes held their revels’; lit., ‘Naxos, reveled over on its heights.’ For the dep. prtcpl. in pass. sense see on *Achātē,* i. 312. The use here is somewhat strained since *bacchor* is not a trans. verb; but see on *crēdita,* ii. 247. **viridem:** on account of its foliage.

126. niveam: the island is rich in marble; cf. i. 593.

127. Cycladas, ‘the rest of the Cyclades’; the islands of 125, 126 belong to that group. **legimus,** ‘we skim,’ a sense derived from the root meaning ‘pick,’ ‘cull’ (flowers, etc.), through the idea of the quick, light touch for which such action calls. **concita** (from *concieō*), ‘roughened’; the channels between the islands make race ways for the waves.

128. nauticus = *nautārum.* **variō certāmine:** coll. sing. in causal abl. The ships break into little groups, the members of which strive to outdo one another.

129. sociī suggests mutual dependence and makes *hortantur* = *hortantur inter sē.* **Crētam . . . petāmus** gives the means of *hortantur,* ‘they exhort one another with the cry,’ etc.

130. prōsequitur: a fine word, often used of complimentary escorts, e.g. in Cic. *Cat.* ii. § 1. **euntīs:** sc. *nōs.*

133. Pergameam: others give the name as *Pergamum.* With **vocō** sc. *urbem* or *eam.* **cognōmine** here = *nōmine;* so often in verse and later prose. The name reminds them of old Troy and its once glorious history.

134. tēctīs: dat. of interest, ‘for their dwellings’ sakes,’ i.e. to guard their dwellings.

135-137. iam . . . cum (137): common correlatives in V.; cf. ii. 567, 730, 731. Here the thought is, ‘Just about (*ferē*) the time that the acts of 135–137 were completed, suddenly a pestilence set in.’ **operāta** (*est*) has the sense and the constr. of *operam dedit.* **iūra . . . dabam:** cf. the account of Dido, i. 507. **tābida:** with *luēs,* 139. For position see § 207. Note juxtaposition in *tābida membrīs;* human bodies and wasting

trees
arboribusque satīsque luēs et lētifer annus.
leave
Linquēbant dulcīs animās aut aegra trahēbant
corpora; tum sterilīs exūrere Sīrius agrōs;
grain
ārēbant herbae, et vīctum seges aegra negābat.
remeasured
Rūrsus ad ōrāclum Ortygiae Phoebumque remēnsō
hortātur pater īre marī veniamque precārī,
quam fessīs fīnem rēbus ferat, unde labōrum
to turn the course
temptāre auxilium iubeat, quō vertere cursūs.
Nox erat, et terrīs animālia somnus habēbat;
effigiēs sacrae dīvum Phrygiīque Penātēs,
quōs mēcum ā Trōiā mediīsque ex īgnibus urbis
had borne saw
extuleram, vīsī ante oculōs adstāre iacentis
in somnīs multō manifēstī lūmine, quā sē
window pouring
plēna per īnsertās fundēbat lūna fenestrās,
thus
tum sīc adfārī et cūrās hīs dēmere dictīs:
borne back
'Quod tibi dēlātō Ortygiam dictūrus Apollō est,
hīc canit et tua nōs ēn ultrō ad līmina mittit.

---

pestilence have nothing in common. **membrīs**: freely, 'upon our limbs'; strictly, a dat. of interest (disadvantage), 'to our bodies' hurt.'

139. annus, 'season.'

140-142. aegra . . . corpora: cf. ii. 565, 566. **sterilīs**: proleptic; § 193. **exūrere . . . ārēbant**: for the hist. infin. beside the indic. see § 157.

143, 144. rūrsus . . . ōrāclum: for the first visit see 84 ff. **remēnsō . . . marī**: cf. *pelagō . . . remēnsō*, ii. 181, with n. **veniam**: properly 'favor,' 'indulgence'; the nature of the favor must be inferred from the context. Here it is an answer to the questions of 145, 146. *veniam . . . precārī* = 'to beg him graciously to make plain.'

145, 146. fessīs . . . rēbus, 'our wearied fortunes'; a case of transferred epithet. It is the Trojans that are weary. **fīnem**: fem. as in ii. 554. **labōrum . . . auxilium**: freely, 'the help our troubles need.' *labōrum* is obj. gen.; see § 119, n. **temptāre**, 'search for,' a meaning that comes out of the idea of 'probing' seen in 32.

147-191. 'The Penates appear to me by night and bid me make for Italy. We depart.'

148. -que: for use see § 198.

149, 150. quōs . . . extuleram: cf. ii. 293-297, ii. 717. **iacentis** agrees with a gen. (*meī* = *meōs*) to be supplied with *oculōs*, 'mine eyes as I lay.'

151. manifēstī: a strong word (see Vocab.), treated here as = *plānē mōnstrātī*. See on *tēlō*, i. 99.

152. īnsertās: sc. *in parietēs;* freely, 'in the walls.' Roman houses had few windows, sometimes none at all. Light came from the open courts round which the rooms were built. To Roman readers, therefore, *īnsertās* would carry an emphasis, 'through the windows—for such there were.'

153 = ii. 775, though its constr. is different.

154. dēlātō = *cum dēlātus eris.*

155. hīc: adv., emphatically con-

Nōs tē Dardaniā incēnsā tuaque arma secūtī,
nōs tumidum sub tē permēnsī classibus aequor
īdem ventūrōs tollēmus in astra nepōtēs
imperiumque urbī dabimus; tū moenia māgnīs
māgna parā longumque fugae nē linque labōrem.
Mūtandae sēdēs; nōn haec tibi lītora suāsit
Dēlius aut Crētae iussit cōnsīdere Apollō.
Est locus (Hesperiam Grāī cognōmine dīcunt),
terra antīqua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs
Ītaliam dīxisse ducis dē nōmine gentem.
Hae nōbīs propriae sēdēs, hinc Dardanus ortus
Īāsiusque pater, genus ā quō prīncipe nostrum.
Surge age et haec laetus longaevō dicta parentī
haud dubitanda refer; Corythum terrāsque requīrat
Ausoniās. Dictaea negat tibi Iuppiter arva.'
Tālibus attonitus vīsīs et vōce deōrum

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trasted with *dēlātō Ortygiam.* **et . . . mittit** in thought=*per nostra ōra.* **tua nōs:** see on *tū mihi*, i. 78. Cf. *nōs tē*, 156.

156, 157. secūtī and **permēnsī**=rel. clauses, *quī secūtī sumus*, etc. **sub tē**=*tē duce.*

158. īdem, 'likewise.' For this semi-adverbial use of *īdem* cf. Cic. *Cat.* i. § 7, *dīxī ego īdem in senātū.* **tollēmus in astra:** i.e. we shall give them super-human glory; cf. *Caesar . . . astrīs*, i. 286, 287. In *ferēs ad sīdera*, i. 259, the ref. is to the actual deification of Aeneas.

159, 160. imperium, 'might, majesty, and dominion'; a very broad word. With *imperium . . . dabimus* cf. Jupiter's words, *imperium . . . dedī*, i. 279. **urbī,** 'your (promised) city,' repeats *ea moenia*, 100. **tū** balances *nōs*, 157. **moenia . . . māgna,** 'a mighty city for the mighty.' *māgnīs* refers to the *nepōtēs* and the *urbs* of 158, 159. **longum:** cf. Creusa's warning, *longa . . . arandum*, ii. 780.

161. nōn goes with both verbs in 161, 162. Cf. *nōn . . . mānat*, 42, 43, with note.

162. Dēlius . . . Apollō: for the distribution see on *gravem*, i. 728. We get in effect separate subjects to *suāsit* and *iussit.* **Crētae:** for case see § 148.

163-166 = i. 530-533. See Johnston's *Metrical Licenses of Vergil*, § 16, note 2.

167. nōbīs: the Penates count themselves and Troy one. **propriae:** cf. *propriam*, 85.

168. pater: as in the phrase *pater Aenēās.* **genus . . . nostrum** (*est*) describes Iasius as the founder of the Trojan race. Everywhere else V. gives that honor to Dardanus. For the inconsistency see § 49; bear in mind, too, V.'s love of variety (§181). **prīncipe:** to be construed like *auspicibus*, 20.

169. laetus: because at last you know your allotted home.

170. refer: cf. *referō*, 59.

171. Ausoniās = *Ītalicās.* Strictly, the Ausones were but a single tribe on the coast of Latium. See § 188. By the same figure **Dictaea** = *Crētica.*

(nec sopor illud erat, sed cōram agnōscere vultūs
vēlātāsque comās praesentiaque ōra vidēbar;
tum gelidus tōtō mānābat corpore sūdor)
corripiō ē strātīs corpus tendōque supīnās
ad caelum cum vōce manūs et mūnera lībō
intemerāta focīs. Perfectō laetus honōre
Anchīsēn faciō certum remque ōrdine pandō.
Agnōvit prōlem ambiguam geminōsque parentēs
sēque novō veterum dēceptum errōre locōrum.
Tum memorat: 'Nāte, Īliacīs exercite fātīs,
sōla mihī tālīs cāsūs Cassandra canēbat;
nunc repetō haec generī portendere dēbita nostrō
et saepe Hesperiam, saepe Ītala rēgna vocāre.
Sed quis ad Hesperiae ventūrōs lītora Teucrōs
crēderet? aut quem tum vātēs Cassandra movēret?

173-175. nec . . . sūdor gives the reason for *attonitus*, 172; *nec* thus = *neque enim*, i. 198, ii. 376. **sopor**, 'a (mere) dream'; so *somnus* at times = *somnium*. **illud**: an exception to the rule laid down in the n. on *hōc*, i. 17. **cōram**: i.e. 'fully.' **vultūs**: sc. *dīvum Penātiumque* (cf. 148). **vēlātās**: sc. *vittīs;* see on *vittās . . . potentem*, ii. 296, and on *infula*, ii. 430. **praesentia**, by repeating the idea of *cōram*, emphasizes the substantial character of the vision. The word is esp. used of manifestations of the divine presence; cf. Cic. *Cat.* iii. § 18 *ita praesentēs*, etc. **tum**, 'besides'; the marked effect of the vision is proof of its reality.

176, 177. tendō . . . cum vōce manūs: cf. *caelō . . . tetendit*, ii. 688, also *pedem . . . repressit*, ii. 378, with n. **supīnās**: freely, 'reverent.' For the exact idea see on *palmās*, i. 93. **mūnera**: sc. *vīnī*.

178. intemerāta: a strong word for 'choice.' **focīs**: dat., = *in focōs;* cf. *in mēnsam . . . lībāvit*, i. 736. The hearth was the altar of the Penates.

179. certum: Caesar would have written *certiōrem*.

180. prōlem ambiguam and **geminōs . . . parentēs** correspond. For the Cretan-Trojan line see 103-113, for the Italian-Trojan see 163-171.

181. novō, 'strange'; virtually 'absurd.' It was absurd to mistake the relation borne to the Trojan race by lands known as long as Crete and Italy had been known. The juxtaposition *novō veterum* is bad, since the words are not opposed to each other as simply 'new' and 'old.' For the gen. **locōrum** see § 119, especially the note.

184. repetō: sc. *memoriā*, 'I recall.' **haec** sums up the speech of the Penates, 156-171. **portendere**: sc. *eam* as subject. **dēbita**: in pred. appos. with *haec*, 'as a debt owed,' i.e. by the Fates.

185. vocāre, 'named,' 'had on her tongue.'

186, 187. quis . . . crēderet, 'who would have believed,' looks to a neg. answer. For the thought cf. ii. 246, 247. For the form of the question cf. *quis . . . temperet*, ii. 6-8, *quis . . . possit*, ii. 361, 362. The questions cited above from Book II refer to the fut., those in 186, 187 to the past; hence the difference in tense.

Cēdāmus Phoebō et monitī meliōra sequāmur.'
Sīc ait, et cūnctī dictō pārēmus ovantēs.
Hanc quoque dēserimus sēdem paucīsque relictīs
vēla damus vāstumque cavā trabe currimus aequor.
 Postquam altum tenuēre ratēs nec iam amplius ūllae
appārent terrae, caelum undique et undique pontus,
tum mihi caeruleus suprā caput adstitit imber
noctem hiememque ferēns, et inhorruit unda tenebrīs.
Continuō ventī volvunt mare, māgnaque surgunt
aequora; dispersī iactāmur gurgite vāstō.
Involvēre diem nimbī, et nox ūmida caelum
abstulit; ingeminant abruptīs nūbibus ignēs.
Excutimur cursū et caecīs errāmus in undīs.
Ipse diem noctemque negat discernere caelō
nec meminisse viae mediā Palinūrus in undā.
Trīs adeō incertōs caecā cālīgine sōlēs
errāmus pelagō, totidem sine sīdere noctēs;

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188. Phoebō = *Apollinī;* he had spoken through the Penates (154, 155). **monitī** (sc. *ab eō*) is causal.

190. quoque: i.e. as well as Thrace, 69-72. **paucīs . . . relictīs:** i.e. to people the newly-founded city.

191. cavā suggests the idea of 'frail.' **trabe,** 'ships'; § 187. Note the coll. sing. **aequor:** for constr. see § 132, and note.

192-277. 'On the fourth day we come to the Strophades Islands. There we have an encounter with the Harpies. We depart and sail along the coast of Greece till we land at Actium.'

193. caelum, 'only the sky'; sc. *appāret.* Note the advers. asyndeton.

194. caeruleus: as in 64. **imber** here = *nimbus;* see § 186.

195. inhorruit . . . tenebrīs, 'the waves shivered at the darkness'; *tenebrīs* is causal abl. The whole expression is an elaborate way of saying, 'the seas grew rough and dark.'

196. ventī . . . mare: cf. *vāstōs . . . fluctūs,* i. 86.

197. gurgite vāstō: as in i. 118.

198. nox ūmida practically = 'rain and darkness.'

199. ignēs: as in *crēbrīs micat ignibus aether,* i. 90. *ingeminant,* 'flash incessantly,' corresponds to *crēbrīs* in that passage. It will be interesting and instructive to compare in detail V.'s accounts of the two storms.

200. caecīs: here 'unknown.'

201. ipse: with *Palinūrus.* He was chief pilot of Aeneas's fleet.

202. nec = *et nōn;* sc. *ait* or *dīcit* out of *negat.* In prose we should have *sē* expressed as subject of *discernere* and *meminisse.*

203. adeō emphasizes *trīs,* giving a force like 'three long and weary days.' **incertōs . . . cālīgine,** 'obscured by sightless gloom.' The days were *incertī* because one could hardly tell whether it was night or day; cf. 198, 201.

quārtō terra diē prīmum sē attollere tandem
vīsa, aperīre procul montīs ac volvere fūmum.
Vēla cadunt, rēmīs īnsurgimus; haud mora, nautae
adnīxī torquent spūmās et caerula verrunt.
Servātum ex undīs Strophadum mē lītora prīmum
accipiunt. Strophades Grāiō stant nōmine dictae
īnsulae Īoniō in māgnō, quās dīra Celaenō
Harpyiaeque colunt aliae, Phīnēïa postquam
clausa domus mēnsāsque metū līquēre priōrēs.
Tristius haud illīs mōnstrum, nec saevior ūlla
pestis et īra deum Stygiīs sēsē extulit undīs.
Virgineī volucrum vultūs, foedissima ventris
prōluviēs, uncaeque manūs, et pallida semper
ōra famē.
Hūc ubi dēlātī portūs intrāvimus, ecce
laeta boum passim campīs armenta vidēmus
caprigenumque pecus nūllō cūstōde per herbās.

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205. sē attollere: sc. *ā marī.*

206. vīsa (sc. *est*): true pass. as in i. 396, ii. 461, ii. 591. **volvere fūmum,** 'to send up wreaths of smoke'; the land was inhabited.

207, 208. rēmīs īnsurgimus, 'we bend to the oars'; lit., 'we rise on,' etc., i.e. we rise from our seats with each stroke and throw the whole weight of our bodies on the oars. **haud . . . torquent** is paratactic (§§ 218, 220) for *sine morā nautae . . . torquent.* **caerula:** adj. used as noun, 'the azure deep'; § 196, 2. **verrunt,** 'lash to foam,' 'churn'; properly 'sweep,' 'drive before (one),' as oars seem to drive water.

210. stant = *sunt,* with the added idea of permanence. Render, 'Strophades is the name, got from Greece, of isles that lie forever.'

211. īnsulae Īoniō: for scansion see § 260. With *Īoniō* sc. *marī.* **dīra,** 'ominous.' The Romans derived this word from *deus* and *īra.*

212. aliae: there were three Harpies. **Phīnēïa** = a gen. *Phīnei,* § 191. **postquam** = *ex quō,* 'ever since.'

213. clausa: sc. *est eīs,* 'was shut against them.' The Harpies were driven away from Phineus's house by Zetes and Calaïs, sons of Boreas, who pursued them as far as the Strophades. **mēnsās:** i.e. of Phineus. **metū:** i.e. of Zetes and Calaïs.

214. mōnstrum: sc. *est.*

215. īra deum: a magnificent phrase, 'incarnate anger of the gods'; cf. § 185. **Stygiīs . . . undīs:** emphatic, 'even from,' etc.

216. virgineī . . . vultūs: i.e. the Harpies are birds with the faces of maidens.

217, 218. pallida . . . famē is powerful; they are ever gorging themselves, yet are ever hungry.

219. dēlātī: cf. *dēlātō,* 154.

220. laeta, 'glad,' as making glad the hearts of those who saw them; cf. *sata laeta,* ii. 306.

Inruimus ferrō et dīvōs ipsumque vocāmus
in partem praedamque Iovem; tum lītore curvō
exstruimusque torōs dapibusque epulāmur opīmīs.
At subitae horrificō lāpsū dē montibus adsunt
Harpyiae et māgnīs quatiunt clangōribus ālās
dīripiuntque dapēs contāctūque omnia foedant
immundō; tum vōx taetrum dīra inter odōrem.
Rūrsum in sēcessū longō sub rūpe cavātā
arboribus clausā circum atque horrentibus umbrīs
īnstruimus mēnsās ārīsque repōnimus īgnem;
rūrsum ex dīversō caelī caecīsque latebrīs
turba sonāns praedam pedibus circumvolat uncīs,
polluit ōre dapēs. Sociīs tunc arma capessant
ēdīcō et dīrā bellum cum gente gerendum.
Haud secus ac iussī faciunt tēctōsque per herbam
dispōnunt ēnsēs et scūta latentia condunt.
Ergō ubi dēlāpsae sonitum per curva dedēre
lītora, dat sīgnum speculā Mīsēnus ab altā

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222. ipsumque: *-que* is used as in 148.

223. in . . . praedam, 'to share our plunder,' gives indirectly (§ 225) the result of *inruimus ferrō*. The Romans set aside for the gods a portion of the spoils of war or of lucky finds, like that of the cattle here.

224. torōs: doubtless of turf. **epulāmur** has the force and the constr. of *vescimur*, for which cf. i. 546.

225. subitae = an adv., *subitō*.

228. tum . . . odōrem: freely, 'then came hideous cries,' etc. Sc. *est* with *vōx*.

229, 230. in sēcessū longō: cf. and yet contrast i. 159. **sub . . . umbrīs:** cf. i. 310, 311, with notes.

231. repōnimus: the prefix = 'anew.' They make a second sacrifice; the first was implied in *dīvōs . . . Iovem*, 222, 223.

232. rūrsum . . . caelī answers, foot for foot, to *rūrsum . . . longō*, 229. **dīversō** is here a noun, 'a different quarter.'

233. turba sonāns, 'the noisy crew.' Like *vulgus*, *turba* is often an uncomplimentary term for a gathering. **pedibus . . . uncīs:** contrast *uncae . . . manūs*, 217; see §181.

234, 235. arma capessant and **bellum . . . gerendum** (*esse*) are both in O. O. after *ēdīcō*. Aeneas said, *Arma capessite: bellum . . . gerendum* (*est*).

236, 237. haud secus = *haud aliter*, i. 399. **ac,** 'than'; this meaning is found chiefly in poetry, after neg. phrases containing a comp. **tēctōs . . . dispōnunt,** 'they place here and there (*dis-*) in hiding.' **latentia:** proleptic (§ 193), giving the result of *condunt*.

238. sonitum . . . dedēre: cf. *māgnīs . . . ālās*, 226, *vōx . . . dīra*, 228, and *sonāns*, 233. 238-244 give the result of the third attempt to feast.

239. speculā: Misenus, the trumpeter, is posted like a sentinel or scout.

trumpet hollow attack
240 aere cavō; invādunt sociī et nova proelia temptant,
foul
obscēnās pelagī ferrō foedāre volucrēs,
feathers wound on their backs
sed neque vim plūmīs ūllam nec vulnera tergō
release beneath stars
accipiunt celerīque fugā sub sīdera lāpsae
sēmēsam praedam et vestīgia foeda relinquunt.
heights
245 Ūna in praecelsā cōnsēdit rūpe Celaenō,
īnfēlīx vātēs, rumpitque hanc pectore vōcem:
'Bellum etiam prō caede boum strātīsque iuvencīs,
Lāomedontiadae, bellumne īnferre parātis
innocent
et patriō Harpyiās īnsontis pellere rēgnō?
receive
250 Accipite ergō animīs atque haec mea fīgite dicta,
quae Phoebō pater omnipotēns, mihi Phoebus Apollō
reveal
praedīxit, vōbīs Furiārum ego māxima pandō.
Ītaliam cursū petitis ventīsque vocātīs
ībitis Ītaliam, portūsque intrāre licēbit:
255 sed nōn ante datam cingētis moenibus urbem,
slaughter
quam vōs dīra famēs nostraeque iniūria caedis
hunger injury

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240. nova, 'strange'; cf. *novō*, 181. It is explained by 241.

241. pelagī . . . volucrēs: the Harpies were described as daughters of Electra, whose father was Oceanus. **foedāre** depends on the idea of effort involved in *nova . . . temptant;* see § 164.

242, 243. vim . . . accipiunt: the blows glance from their feathers and their backs. **celerīque:** *-que* is used as *et* is in ii. 94.

244. vestīgia foeda: i.e. the viands their feet had defiled; cf. *praedam . . . uncīs*, 233.

246. rumpit . . . vōcem: as in ii. 129.

247, 248. bellum . . . bellumne: note the emphasis, both of position and of repetition. For position of *-ne* see on *coniūnxne*, ii. 597. **etiam** belongs with the whole question, having much the same force as *tandem* has with a question (cf. i. 331). **prō,** 'in payment for.' **boum:** sc. *nostrōrum.* Celaeno means that the Harpies had done the Trojans a favor in letting them slay their cattle. For this the Trojans are making poor requital. **strātīs . . . iuvencīs:** for meaning see on *sternit*, i. 190. For constr. see on *mōtōs . . . fluctūs*, i. 135. **Lāomedontiadae:** a taunting title; Laomedon was a notorious trickster.

249. patriō, 'hereditary'; an exaggeration; the Harpies had but recently come to the Strophades.

250. animīs: with both verbs.

251, 252. quae . . . praedīxit: see § 310. **Furiārum:** here 'avenging powers' in general. The Harpies had been created to punish Phineus. The word adds to the horror of Celaeno's prediction.

253. Ītaliam . . . petitis: this knowledge of their present purpose leads the Trojans to believe more readily her prediction. **ventīs . . . vocātīs** = *cum ventōs vocāritis;* sc. 'to your aid.' The Trojans had done this recently; cf. 120 with 115. See also ii. 116–119.

255. datam: i.e. by the Fates.

256. nostrae . . . caedis: cf. *sprētae . . fōrmae*, i. 27, with n. *caedis* = 'at-

ambēsās subigat mālīs absūmere mēnsās.'
Dīxit et in silvam pinnīs ablāta refūgit.
At sociīs subitā gelidus formīdine sanguis
dēriguit; cecidēre animī, nec iam amplius armīs,
sed vōtīs precibusque iubent exposcere pācem,
sīve deae seu sint dīrae obscēnaeque volucrēs,
et pater Anchīsēs passīs dē lītore palmīs
nūmina māgna vocat meritōsque indīcit honōrēs:
'Dī, prohibēte minās, dī, tālem āvertite cāsum
et placidī servāte piōs!' Tum lītore fūnem
dēripere excussōsque iubet laxāre rudentīs.
Tendunt vēla Notī; fugimus spūmantibus undīs,
quā cursum ventusque gubernātorque vocābat.
Iam mediō appāret fluctū nemorōsa Zacynthos
Dūlichiumque Samēque et Nēritos ardua saxīs;
effugimus scopulōs Ithacae, Lāërtia rēgna,
et terram altrīcem saevī exsecrāmur Ulixī;
mox et Leucātae nimbōsa cacūmina montis

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tempted slaughter'; the Trojans had not been able to harm them. See 242. The vs. = 'hunger due to the injury,' etc.

257. mālīs: note the *ā*. Dire as this prediction is, it contains encouragement in the implied assurance of a coming city, 255.

259, 260. gelidus . . . dēriguit: cf. *gelidus . . . sanguis*, 30. **nec** = *et nōn*, the *nōn* being correlative to *sed*, 261.

261. pācem contains a special ref. to *bellum* in 235, 247, 248.

262. sint: subj. in O. O.; *iubent*, 261, implies speech. **volucrēs**: i.e. 'merely birds.'

263. palmīs: cf. *supīnās . . . manūs*, 176, 177.

264. nūmina māgna: i.e. gods able to overrule the Harpies. **meritōs . . . honōrēs**: cf. 118.

266. fūnem: i.e. the ropes that bound the ships to the shore; coll. sing.

267. dēripere implies the utmost haste; see on *rapuit . . . in*, i. 176. **excussōs . . . laxāre rudentīs**, 'to uncoil and ease off the sheets,' i.e. to crowd on all sail. When a vessel was in port, the *rudentēs* were coiled up on deck. The hoisting of the sails would involve the uncoiling of the ropes. *excutere* lit. = 'to shake out straight,' as one shakes out a garment or a blanket; it betokens haste.

270. nemorōsa: the *ă* shows an exception, modeled, perhaps, after Gk. usage, to the rule that a vowel is long before a double consonant. Note, however, that the double consonant is in a different word and cf. n. on *mihi*, i. 77.

271. ardua saxīs: cf. *Myconō . . . celsā*, 76, with note.

272. scopulōs Ithacae mockingly calls attention to the wretched character of the *Lāërtia rēgna*.

273. altrīcem . . . Ulixī: for expression and constr. cf. *cultrīx Cybelae*, 111.

fear
275 et formīdātus nautīs aperītur Apollō.
seek little [illegible]
Hunc petimus fessī et parvae succēdimus urbī;
anchor prow
ancora dē prōrā iacitur, stant lītore puppēs.
Ergō īnspērātā tandem tellūre potītī
lūstrāmurque Iovī vōtīsque incendimus ārās
crowds games
280 Actiaque Īliacīs celebrāmus lītora lūdīs.
employ sliding wrestling
Exercent patriās ~~oleō~~ lābente palaestrās
bare It was a [illegible] to leave so
nūdātī sociī; iuvat ēvāsisse tot urbēs
flight held
Argolicās mediōsque fugam tenuisse per hostīs.
In the meantime sun
Intereā māgnum sōl circumvolvitur annum,
icy N.W. roughen
285 et glaciālis hiems Aquilōnibus asperat undās;
borne
aere cavō clipeum, māgnī gestāmen Abantis,
postibus adversīs fīgō et rem carmine sīgnō:
'AENEAS HAEC DE DANAIS VICTORIBUS ARMA.'
Aeneas these arms from V. Greeks.

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275. aperītur: middle, 'looms up to view.' For the sing. see on *īnsequitur*, i. 87. **Apollō** is briefly put for 'the height whereon Apollo's temple stands'; cf. *Ūcalegōn = Ūcalegontis domus*, ii. 312. V. has in mind the promontory of Actium.

277. puppēs: ships were anchored so that their prows pointed seaward, or were drawn up on shore stern first; cf. *subductae . . . puppēs*, 135.

278-293. 'At Actium we sacrifice and hold games. After spending the winter there we move on to Chaonia.'

278. īnspērātā: they had been sailing among islands full of their foes; cf. *iuvat . . . hostīs*, 282, 283.

279. lūstrāmur: they had been defiled by contact with the Harpies. **Iovī,** 'out of deference to Jupiter'; dat. of interest. The Harpies, being gifted with prophetic powers, were his ministers (cf. 250–252; § 310); the wrong done them (256) was a wrong to him, for which atonement must be made. **vōtīs:** i.e. 'the sacrifices we had vowed to offer.' **incendimus:** part of every victim was burned on the altar.

280. celebrāmus, 'throng,' i.e. honor. V. is finding a Trojan precedent for the games established at Actium by Augustus after his victory there; § 68.

281. exercent, 'ply,' i.e. practice with might and main. **patriās:** an important word; the games are represented as of great antiquity. **oleō lābente:** instr. abl., 'with the help of,' etc. The oil made the wrestler's own limbs more supple and his opponent's hold less secure. **lābente** is a transferred epithet; it was the wrestler's hands that slipped.

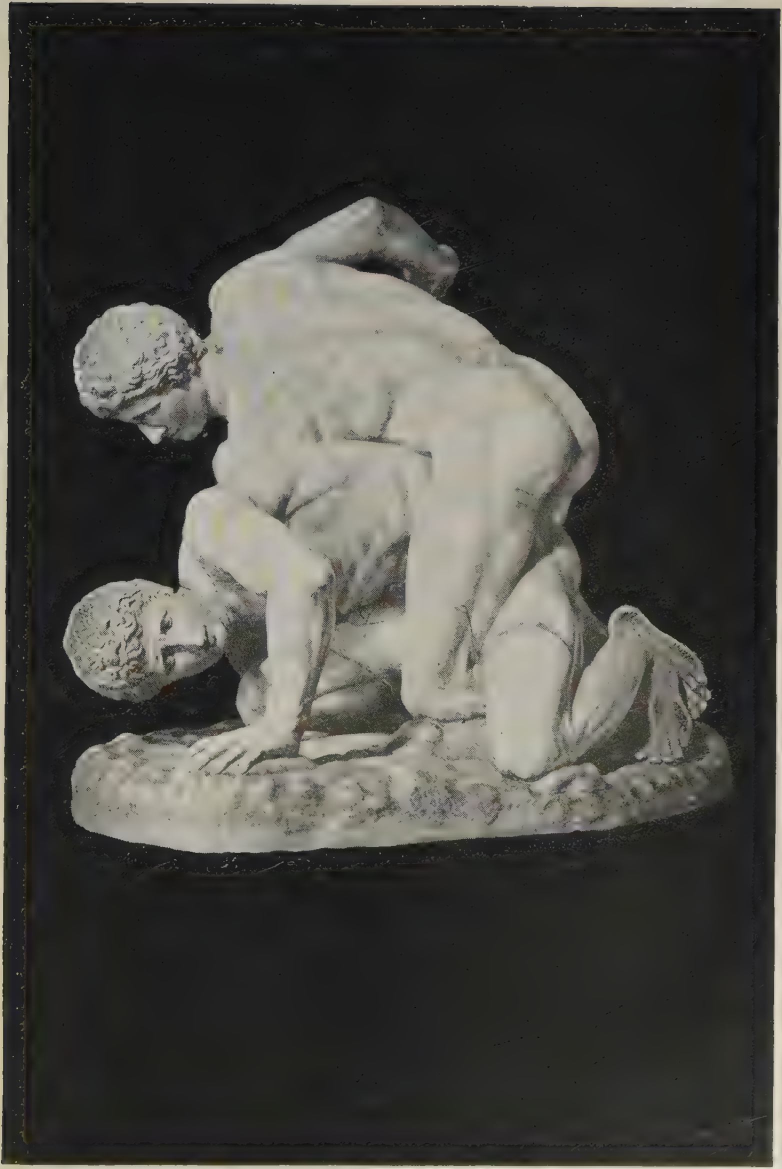
282. urbēs: on the islands of 270–273.

284. māgnum . . . annum: cf. *māgnōs . . . orbīs*, i. 269, with n. *annum* is governed by the prefix of *circumvolvitur*. V. simply means that the year draws to a close. They spend the winter at Actium; cf. 285.

286. māgnī . . . Abantis, 'once borne by,' etc. Abas is some Gk. warrior, identified sufficiently by the epithet *māgnī*.

287. postibus adversīs, 'on the portal's front.' *adversīs* lit. = 'fronting (those who approach)'; cf. *fronte sub adversā*, i. 166, with n. The *postēs* are doubtless those of Apollo's temple, 275. **rem . . . sīgnō,** 'I give meaning to my act by this verse.' *sīgnō* gets this sense from the idea of making a document valid by signing and sealing it.

288. arma: sc. *dat*, or *dēdicat*. The verb is often omitted in inscriptions.



THE WRESTLERS

Linquere tum portūs iubeō et cōnsīdere trānstrīs;
eagerly sweep
certātim sociī feriunt mare et aequora verrunt.
onward conceal
Prōtinus āeriās Phaeācum abscondimus arcēs
lītoraque Ēpīrī legimus portūque subīmus
towering
Chāoniō et celsam Būthrōtī accēdimus urbem.
strange
Hīc incrēdibilis rērum fāma occupat aurīs,
Prīamidēn Helenum Grāiās rēgnāre per urbēs
control
coniugiō Aeacidae Pyrrhī scēptrīsque potītum
husband
et patriō Andromachēn iterum cessisse marītō.
amazed strange
Obstipuī, mīrōque incēnsum pectus amōre
greet
compellāre virum et cāsūs cognōscere tantōs.
proceed
Prōgredior portū classīs et lītora linquēns,
sollemnīs cum forte dapēs et trīstia dōna
ante urbem in lūcō falsī Simoentis ad undam
shade
lībābat cinerī Andromachē Mānīsque vocābat
void
Hectoreum ad tumulum, viridī quem caespite inānem
et geminās, causam lacrimīs, sacrāverat ārās.

---

289. linquere: as subject sc. *eōs* = *sociōs meōs*.

290. feriunt: sc. *rēmīs*. **aequora verrunt:** cf. *caerula verrunt*, 208, with n.

291. abscondimus: i.e. by passing far beyond; freely, 'we leave far astern.'

292, 293. legimus: as in 127. *portū . . . Chāoniō* and *celsam Būthrōtī . . . urbem* denote the same place. For form of *portū* see § 91. With *celsam* cf. *altae*, i. 7.

294-355. 'I find that Helenus, son of Priam, is king of Epirus and husband of Andromache. Presently I see Andromache and later Helenus himself.'

295-297. Prīamidēn . . . marītō is in appos. with *fāma;* hence the infin. **coniugiō** = *coniuge*, as in ii. 579. **patriō**, 'of her own race.' She had been wife of Hector; cf. ii. 455–457, with notes. **cessisse**, 'had passed into the possession of'

298, 299. amōre compellāre: for constr. see § 170.

301. cum forte, 'at the very moment when, as it happened.'

302. falsī, 'mimic'; this Simois reproduced that at Troy (i. 100).

303. lībābat: for offerings to the dead see on *īnferimus*, 66. **cinerī . . . Mānīs** by themselves merely = 'his ashes,' 'his spirit,' but the position of *Andromachē* makes clear the ref. to Hector. **Mānīs . . . vocābat:** the tomb here contains no body; hence Hector's spirit must be summoned hither, from its resting-place in the tomb near Troy, to partake of the *dapēs* and the *dōna*, 301.

304. inānem really belongs with *tumulum;* for its position see on *ignōtum*, ii. 59.

305. geminās . . . ārās: cf. *stant Mānibus ārae*, 63. **causam lacrimīs** gives the purpose of *sacrāverat; lacrimīs* is dat. of interest; she helps her tears by giving them a chance to flow. *geminās . . . ārās* is really no part of the rel. cl., which was begun to describe *tumulum* only. We ought to have *viridī*

Ut mē cōnspexit venientem et Trōïa circum
arma amēns vīdit, māgnīs exterrita mōnstrīs
dēriguit vīsū in mediō, calor ossa relīquit:
lābitur et longō vix tandem tempore fātur;
310 ‘Vērane tē faciēs, vērus mihi nūntius adfers,
nāte deā? vīvisne? aut sī lūx alma recessit,
Hector ubi est?’ Dīxit lacrimāsque effūdit et omnem
implēvit clāmōre locum. Vix pauca furentī
subiciō et rārīs turbātus vōcibus hīscō:
315 ‘Vīvō equidem vītamque extrēma per omnia dūcō;
nē dubitā; nam vēra vidēs.
Heu! quis tē cāsus dēiectam coniuge tantō
excipit, aut quae dīgna satis fortūna revīsit?
Hectoris Andromachē Pyrrhīn cōnūbia servās?’
320 Dēiēcit vultum et dēmissā vōce locūta est:
‘Ō fēlīx ūna ante aliās Priamēïa virgō,

. . . *inānem exstrūxerat et ad geminās ārās quās sacrāverat*, or the like.

307. mōnstrīs: the unexpected coming of Trojans.

309. lābitur, ‘totters,’ ‘falls.’ **longō . . . tempore**: abl. of measure of difference with *vix tandem*, which is to be regarded as a strengthened *post*. The phrase results from a combination of *vix tandem* and *longō post tempore*.

310. faciēs . . . nūntius: in the pred. after *tē . . . adfers*, which = *venīs* or a strengthened *es*. Andromache’s first thought is that she has merely seen a vision.

311. recessit: sc. *ā te*.

312. Hector ubi est: the question implies a belief that the spirits have knowledge of one another’s doings and is a compliment to Aeneas, since it implies that Andromache thought of Hector and Aeneas as inseparable in life and so naturally pictured them as inseparable in death.

313. furentī (sc. *eī*), ‘while her excitement lasts.’

314. subiciō, ‘I fling in.’ **rārīs**, ‘faltering.’ His words stand far apart; see on *appārent rārī*, i. 118.

315. extrēma, ‘hazards.’ The vs. = ‘I am alive, though,’ etc.

317. dēiectam . . . tantō: a powerful phrase. Andromache’s union with Hector is spoken of as a height whence she was forcibly dislodged.

318. excipit, ‘greets,’ with a suggestion of hostility, as often. **dīgna satis**: sc. *tē*. *quae . . . revīsit* (sc. *tē*) = ‘or is some brighter lot coming back to you?’

319. Pyrrhīn = *Pyrrhīne*. The interrog. *-ne* is often thus shortened, esp. before a vowel. For its position see on *coniūnxne*, ii. 597. This pathetic question carries us back to 317. Aeneas is excited (314); his first query is based on his conceptions of Andromache’s fate before he heard the *fāma* of 294–297. The second is based on that rumor. Then his mind reverts to the thought which prompted his first inquiry. This is natural; the mind dwells most on the thoughts it has longest entertained.

321. fēlīx . . . ante aliās = *fēlīcis-*

hostīlem ad tumulum Trōiae sub moenibus altīs
iussa morī, quae sortītūs nōn pertulit ūllōs
nec victōris erī tetigit captīva cubīle!
Nōs patriā incēnsā dīversa per aequora vectae
stirpis Achillēae fastūs iuvenemque superbum
servitiō ēnīxae tulimus; quī deinde secūtus
Lēdaeam Hermionēn Lacedaemoniōsque hymenaeōs
mē famulō famulamque Helenō trānsmīsit habendam.
Ast illum ēreptae māgnō īnflammātus amōre
coniugis et scelerum furiīs agitātus Orestēs
excipit incautum patriāsque obtruncat ad ārās.
Morte Neoptolemī rēgnōrum reddita cessit
pars Helenō, quī Chāoniōs cognōmine campōs

---

sima; the addition of *ūna* makes the phrase resemble *iūstissimus ūnus*, ii. 426. **virgō** = *virgō fīlia;* the ref. is to Polyxena, slain by the Greeks on the tomb of Achilles.

322. **hostīlem** = a gen., *hostis.*

323. **iussa** = a causal cl. For the thought of *fēlix . . . morī* cf. Aeneas's cry, i. 94-96. **sortītūs:** i.e. of the spoil and the captives.

325. **nōs** = *ego;* note the advers. asyndeton.

326. **stirpis Achillēae:** Pyrrhus. **fastūs . . . superbum:** parallelism. To a mature woman like Andromache the youth of Pyrrhus made his whims harder to bear.

327. **servitiō ēnīxae,** 'having born child, too, in slavery.' *ēnītor* is seldom thus used without an object like *puerum. servitiō* is temp. abl. without a prep., though it has no modifier. In classical prose this use is confined to certain words like *nocte, diē, hieme,* which themselves express time.

328. **Lacedaemoniōs:** i.e. with the Spartan maid Hermione. **hymenaeōs:** as in i. 651.

329. **mē . . . habendam:** we should expect *mē famulō Helenō famulam trānsmīsit habendam.* Andromache describes the one act of Pyrrhus in terms more properly suited to an account of two acts. *mē* and *famulam* twice describe Andromache, as *famulō* and *Helenō* twice identify Helenus. For the separation of these words cf. n. on *Dēlius . . . Apollō,* 162. **trānsmīsit:** a scornful substitute for *in mātrimōnium dedit.*

330, 331. **illum:** Pyrrhus. **ēreptae . . . coniugis:** Menelaus, not knowing that Hermione had been secretly betrothed to Orestes, gave her to Pyrrhus. *coniugis,* like *gener,* ii. 344, expresses the desired, not the actual, relation. **scelerum:** see *Orestēs* in Vocab. **furiīs:** the ancients hardly distinguished the frenzy born of remorse from the Furies proper. Roman readers would think of a famous Gk. tragedy in which the pursuit of Orestes by the Furies was portrayed. Orestes murdered Pyrrhus because he had suffered from him a personal injury and because he was not himself.

332. **excipit incautum:** cf. *incautum superat,* i. 350.

333. **cessit:** as in 297. The cultured Roman reader, remembering that Pyrrhus, warned by Helenus, had returned from Troy by land and so had escaped the dangers which beset the other chiefs,

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gave [illegible] Jan. 17. 1919.

Châoniamque omnem Trōiānō ā Châone dīxit
Pergamaque Īliacamque iugīs hanc addidit arcem.
Sed tibi quī cursum ventī, quae Fāta dedēre?
aut quisnam ignārum nostrīs deus appulit ōrīs?
Quid puer Ascanius? superatne et vescitur aurā?
quem tibi iam Trōiā . . . .
Ecqua tamen puerō est āmissae cūra parentis?
Ecquid in antīquam virtūtem animōsque virīlīs
et pater Aenēās et avunculus excitat Hector?'
Tālia fundēbat lacrimāns longōsque ciēbat
incassum flētūs, cum sēsē ā moenibus hērōs
Prīamidēs multīs Helenus comitantibus adfert,
agnōscitque suōs laetusque ad līmina dūcit
et multum lacrimās verba inter singula fundit.
Prōcēdō et parvam Trōiam simulātaque māgnīs
Pergama et ārentem Xanthī cognōmine rīvum

---

would suppose that Pyrrhus left his realm to Helenus in gratitude.

335. **Chāoniam . . . dīxit**: briefly put for 'called the whole region Chaonia.'

336. **Pergama . . . arcem**: reproductions of those at old Troy; cf. *falsī Simoentis*, 302.

338. **quisnam**: cf. *quōnam*, ii. 595, *nam quae*, ii. 373, with n. **ignārum** gets its meaning from its position beside *nostrīs . . . ōrīs;* it = 'without knowing that you were so soon to see friends.'

339. **quid . . . Ascanius**, 'what of the lad,' etc.; an idiomatic expression in which originally some verb like *agit* or *facit* was employed. **superat**: as in ii. 597, ii. 643. **vescitur aurā**: as in i. 546.

340. **quem . . . Trōiā**: perhaps V. purposely left the vs. incomplete, preferring merely to suggest his meaning. *Trōiā* is, perhaps, part of an abl. abs., 'when Troy was already . . . . '

341. **āmissae** = *quamquam eam āmīsit.* How Andromache knows that Creusa is dead V. does not indicate.

342. **ecquid**, 'at all'; in same constr. as *multum*, i. 5. **virtūtem**: sc. *Trōiānōrum.*

343. **pater . . . Hector**: i.e. the fact that he has Aeneas for a father, etc. **avunculus**: Creusa was sister of Hector, the first husband of Andromache.

345. **incassum**: because tears could not alter the past.

347. **suōs**, 'his countrymen.'

348. **multum**, 'copiously.' **verba . . . singula**: an extravagant and incorrect phrase. The vs. means that the meeting affected Helenus as it had Andromache (312, 344) and Aeneas (314). The tears are in part due to joy, in part to sorrowful recollections inspired by the meeting. With fine taste V. suppresses the words of Helenus. Two speeches might weary the reader; besides, Andromache had said all that could be said.

349. **simulāta**, 'made like unto,' a rare sense; for the dat. with it see §§ 124, 125. With **māgnīs** sc. *Pergamīs.*

350. **ārentem**: i.e. half dry, tiny; it corresponds to *parvam*, 349. Homer

agnōscō Scaeaeque amplector līmina portae.
Nec nōn et Teucrī sociā simul urbe fruuntur.
18 Illōs porticibus rēx accipiēbat in amplīs;
aulāī mediō lībābant pōcula Bacchī
placing
inpositīs aurō dapibus paterāsque tenēbant.
Iamque diēs alterque diēs prōcessit, et aurae
vēla vocant, tumidōque īnflātur carbasus Austrō.
Prophet
Hīs vatem adgredior dictīs ac tālia quaesō:
Trojan
'Troiugena, interpres dīvum, quī nūmina Phoebī,
quī tripodas, Clariī laurūs, quī sīdera sentīs
et volucrum linguās et praepetis ōmina pinnae,
fāre age (namque omnem cursum mihi prōspera dīxit
rēligiō, et cūnctī suāsērunt nūmine dīvī
Ītaliam petere et terrās temptāre repostās;
sōla novum dictūque nefās Harpyia Celaenō

---

describes the Trojan Xanthus as 'whirling.' **Xanthī cognōmine** involves an abl. of char.; see on *praestantī corpore*, i. 71. 'Xanthus-named' would give the force of the constr.

351. Scaeae . . . portae: cf. ii. 612, with n. With **amplector līmina** cf. *amplexae . . . tenent*, ii. 490. This embrace is one of recognition, that of farewell.

352. Teucrī: they had gone forth with Aeneas (300); see § 225. **sociā . . . urbe,** 'the city's friendship'; the emphasis is on the adjective.

354. aulāī mediō = the prose *in mediā aulā*. *mediō* is adj. = noun, in local abl. For *aulāī* see § 88. V. perhaps uses *aulāī* here as he does *ātria* in ii. 528. He may, however, have in mind the Gk. house, in which, in Homeric times, there was a court (*aula*) before the house, surrounded by colonnades.

355. aurō, 'platters of gold.' **dapibus:** i.e. offerings of meat to the gods (cf. 301). Of the feast referred to in 353–355 only the libations are described. For this sacrifice see on *templīs*, i. 632.

356-462. 'Helenus declares that I can reach Italy safely only by going round Sicily. He bids me visit the Sibyl at Cumae, to learn my future in Italy.'

356, 357. diēs . . . diēs properly denotes but two days, but must here = 'day after day.' **aurae . . . vocant:** cf. *lēnis . . . vocat Auster*, 70.

358. quaesō: here trans. like *quaerō*. It is generally used parenthetically.

360. tripodas: see on *mūgīre . . . reclūsīs*, 92. **laurūs:** cf. 81, 91, with notes. **sīdera:** astrology was popular in V.'s time, but unknown in the Trojan days. **sentīs,** 'dost understand.'

361. volucrum . . . pinnae: the ref. is to the two kinds of augury, from the notes and from the flight of birds. In i. 393–400 both kinds are exemplified, though greater stress is laid on the latter. **praepetis:** a technical term of augury, applied to birds whose flight gave omens.

363. rēligiō, 'revelation,' agencies of religion rather than religion itself, e.g. the oracle, 94–98, the visit of the Penates, 147 ff., the vision of Hector, ii. 268 ff., and the *auguria dīvum*, 5.

364. repostās: i.e. out of the beaten tracks.

365. nefās: here an adj., = *nefandum*.

prōdigium canit et trīstīs dēnūntiat īrās
obscēnamque famem): quae prīma perīcula vītō
quidve sequēns tantōs possim superāre labōrēs?'
Hīc Helenus caesīs prīmum dē mōre iuvencīs
exōrat pācem dīvum vittāsque resolvit
sacrātī capitis mēque ad tua līmina, Phoebe,
ipse manū multō suspēnsum nūmine dūcit,
atque haec deinde canit dīvīnō ex ōre sacerdōs:
'Nāte deā, nam tē māiōribus īre per altum
auspiciīs manifēsta fidēs (sīc fāta deum rēx
sortītur volvitque vicēs, is vertitur ōrdō),
pauca tibi ē multīs, quō tūtior hospita lūstrēs
aequora et Ausoniō possīs cōnsīdere portū,
expediam dictīs; prohibent nam cētera Parcae
scīre Helenum, fārīque vetat Sāturnia Iūnō.
Prīncipiō Ītaliam, quam tū iam rēre propinquam
vīcīnōsque, ignāre, parās invādere portūs,

---

366. prōdigium = *mōnstrum;* § 308. For the ref. see 253–257.

367. obscēnam . . . famem: cf. Celaeno's phrase, *dīra famēs*, 256. **vītō:** for mood see on *quem sequimur*, 88.

368. sequēns contains the prot. to *possim;* it = *sī sequar.* **labōrēs:** i.e. of a journey to Italy and *terrae repostae*, 364.

370. resolvit: Helenus wore the *vittae* as priest; see on *īnfula*, ii. 430. He removes them that he may be free to yield himself to the influence of Apollo. The physical condition of those about to receive inspiration is regularly described as abnormal.

372. multō . . . nūmine, 'uplifted by the all-pervading power of the god.'

374, 375. nam, 'since.' **māiōribus . . . auspiciīs,** 'under no common auspices'; for case see § 147. **manifēsta fidēs:** as in ii. 309.

376. vicēs: the changes and chances of this mortal life. **is . . . ōrdō:** sc. *ā rēge deum.* The emphasis is on *is*, as on *ea*, ii. 17. *ōrdō* = *ōrdō rērum.* Destiny is here a revolving wheel, which in time brings to each man his lot. For the power accorded here to Jupiter see § 304.

377–379. pauca . . . expediam: see § 311. **quō . . . lūstrēs:** a purpose cl. When is *quō* used instead of *ut* in such a cl.? **Ausoniō:** the harbor is that of Cumae.

380. fārīque: we should have expected *aut fārī;* Helenus is not privileged even to tell all he knows.

381. prīncipiō: as in ii. 752. **tū** implies a contrast; '*you* think it is near, *I* know better.'

382. vīcīnōsque . . . portūs: we should have expected *cūiusque vīcīnōs*, etc.; see on *cui . . . locus*, ii. 71. *vīcīnōs* is pred. to *invādere portūs*, 'in the thought that they are near.' In V.'s time ships reached Italy from Gk. waters by crossing from Dyrrachium, just north of Epirus, to Brundisium.

longa procul longīs via dīvidit invia terrīs.
Ante et Trīnacriā lentandus rēmus in undā
et salis Ausoniī lūstrandum nāvibus aequor
īnfernīque lacūs Aeaeaeque īnsula Circae,
quam tūtā possīs urbem compōnere terrā.
Sīgna tibī dīcam, tū condita mente tenētō. 18
Cum tibi sollicitō sēcrētī ad flūminis undam
lītoreīs ingēns inventa sub īlicibus sūs
trīgintā capitum fētūs ēnīxa iacēbit
alba, solō recubāns, albī circum ūbera nātī,
is locus urbis erit, requiēs ea certa labōrum.
Nec tū mēnsārum morsūs horrēsce futūrōs;
Fāta viam invenient, aderitque vocātus Apollō.
Hās autem terrās Italīque hanc lītoris ōram,
proxima quae nostrī perfunditur aequoris aestū,
effuge; cūncta malīs habitantur moenia Grāīs.

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383. longīs . . . terrīs: instr. abl., 'by long stretches of land,' is explained by 384–387. **via . . . invia:** such a combination of contradictory words is called oxymoron. **dīvidit:** sc. *ā tē.*

384. ante belongs with *quam . . . possīs*, 387. See on *prius . . . quam . . . fundat*, i. 192, 193. **lentandus:** i.e. must be vigorously plied.

385. salis Ausoniī: the *Mare Īnferum*, between Sicily and Latium.

386. lacūs . . . īnsula: sc. proper forms of *lūstrandum (est)*, in the sense of 'must be skirted.' The *lacūs* are a group of lakes in Campania, the chief of which was called *Avernus* or *Averna.* Near this was the fabled entrance to the lower world. **Aeaeae . . . Circae:** the promontory of Circeii, on the coast of Latium, once an island, so tradition said.

388. sīgna: i.e. that you have reached your destined home.

389. tibi: with *inventa*, 390.

390, 391. lītoreīs: i.e. that grow on the banks. *lītus*, whence *lītoreus* comes, properly = 'seashore' but sometimes = *rīpa*, 'river bank.' **inventa . . . iacēbit:** we should say, 'shall be found lying.' **trīgintā capitum:** gen. of definition (§ 111) with *fētūs*, 'a litter.' Cf. Eng. 'head' as applied to cattle. **ēnīxa:** cf. and yet contrast *ēnīxae*, 327, with note.

392. nātī: sc. *inventī iacēbunt.*

394. nec . . . horrēsce: *nec*, instead of *nē* or *neu*, occurs with the imp. in poetry and later prose. **mēnsārum morsūs:** predicted in 255–257. For case of *morsūs* see § 130.

395. vocātus: cf. *ventīs . . . vocātīs*, 253, with note.

396. hās . . . hanc, 'yonder'; said with a gesture. **ōram**, 'stretch.'

397. proxima: for position see on *ignōtum*, ii. 59. **nostrī . . . aequoris:** the Adriatic.

398. Grāīs: for case see § 121. Southern Italy was called Magna Graecia from the number of Greeks resident there. Gk. is still largely spoken there

Hīc et Nārycīī posuērunt moenia Locrī
et Sallentīnōs obsēdit mīlite campōs
Lyctius Īdomeneus, hīc illa ducis Meliboeī
parva Philoctētae subnīxa Petēlia mūrō.
Quīn, ubi trānsmissae steterint trāns aequora classēs
et positīs ārīs iam vōta in lītore solvēs,
purpureō vēlāre comās adopertus amictū,
nē qua inter sānctōs īgnīs in honōre deōrum
hostīlis faciēs occurrat et ōmina turbet.
Hunc sociī mōrem sacrōrum, hunc ipse tenētō;
hāc castī maneant in rēligiōne nepōtēs.
Ast, ubi dīgressum Siculae tē admōverit ōrae
ventus et angustī rārēscent claustra Pelōrī,
laeva tibī tellūs et longō laeva petantur
aequora circuitū; dextrum fuge lītus et undās.
Haec loca vī quondam et vāstā convulsa ruīnā

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399. **hīc**: see on *hās . . . hanc*, 396.

401, 402. **Īdomeneus**: for his expulsion from Crete see 121–123. **illa . . . parva** together = 'that small, but famous'; cf. n. on *illō*, ii. 274. **subnīxa**, 'supported by,' 'secured by.' To Aeneas *subnīxa . . . mūrō* would contain a menace. V. is probably alluding, however, by way of compliment, to the fact that Petelia bravely withstood Hannibal. The places mentioned are not given in geographical order; the Locri, first named, were furthest south.

403. **quīn**: as in i. 279. **steterint**, 'shall have come to anchor'; cf. *stant . . . puppēs*, 277, with note.

405. **vēlāre**: imp. pass., in middle sense, with acc.; § 138. To cover one's head while praying was a Roman custom; the Greeks prayed with head uncovered. V. is supplying in the command of Helenus an ancient and dignified origin for the Roman practice; see § 68.

406. **īgnīs**: i.e. on the altar; cf. *vōtīs . . . ārās*, 279, with n. **in . . . deōrum**, 'while thou art worshiping,' etc.

407. **hostīlis faciēs**, 'untoward sight'; lit., 'sight hostile (to the sacrifice).' **occurrat**: sc. *tibi*. **ōmina**: these were taken before the sacrifice and prayer and might be nullified by subsequent mishaps.

408. **tenētō**: the so-called fut. forms of the imp. are more formal and archaic than the pres., and so are better suited to a solemn passage like this.

409. **castī** = an adv. **rēligiōne**, 'holy observance.'

411. **angustī . . . Pelōrī**: i.e. the strait between Pelorus and Italy: its *claustra*, 'shutters,' are the headlands on either side. **rārēscent**: i.e. shall open as you approach. Cf. *rārus*, as used in i. 118.

412. **laeva . . . laeva**: the course to the left will take them, *longō . . . circuitū*, round Sicily. The course to the right would be the most natural one; hence the repetition of the command to take a different course, and the full statement of reasons for that command, 414–432. Note the alliteration in 412.

414. **ruīnā**: we should say 'upheaval.'

(tantum aevī longinqua valet mūtāre vetustās)
dissiluisse ferunt, cum prōtinus utraque tellūs
ūna foret; vēnit mediō vī pontus et undīs
Hesperium Siculō latus abscidit arvaque et urbēs
lītore dīductās angustō interluit aestū.
Dextrum Scylla latus, laevum inplācāta Charybdis
obsidet atque īmō barathrī ter gurgite vāstōs
sorbet in abruptum fluctūs rūrsusque sub aurās
ērigit alternōs et sīdera verberat undā.
At Scyllam caecīs cohibet spēlunca latebrīs
ōra exsertantem et nāvīs in saxa trahentem.
Prīma hominis faciēs et pulchrō pectore virgō
pūbe tenus, postrēma immānī corpore pistrīx
delphīnum caudās uterō commissa lupōrum.
Praestat Trīnacriī mētās lūstrāre Pachȳnī

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415. tantum . . . vetustās: freely, 'such vast changes can be wrought by,' etc.

416. prōtinus, 'continuously'; with *ūna*. **utraque tellūs**: Italy and Sicily.

417. mediō: dat., = *in medium*, i.e. into the gap thus made. **vī**, 'furiously.'

418. Siculō: sc. *laterī;* for case see on *silicī*, i. 174.

419. lītore dīductās: freely, 'standing each on its own coast.' *lītore* is abl. of spec.; the pl. would be more natural, but V. is thinking of the cities standing each on its own shore-line. **angustō . . . aestū** recalls *angustī . . . Pelōrī*, 411.

420. dextrum: i.e. as one rounds Italy from the Adriatic. For the sake of variety V. dwells most on the activity of Charybdis, most on the appearance of Scylla.

421. īmō . . . gurgite: local abl.; freely, 'seated deep down in her pit, amid the swirling waters.' **ter**: Homer says thrice daily. V.'s conception here is not clear.

422. in abruptum, 'sheer downwards.' *abruptum* properly = a (broken off, i.e.) precipitous cliff, then the abyss which such a cliff overhangs. For the prtcpl. = a noun see § 196, 1.

423. alternōs, 'in turn,' makes a pleonasm with *rūrsus*, 422.

425. ōra . . . trahentem: in prose we should probably have *unde ōra exsertat*, etc.

426. prīma: freely, 'in front'; it is to be construed with *faciēs* as *summō* is in *in summō monte*. **hominis**, 'human being,' without regard to sex, as in i. 328. **faciēs** is not only subject to *est* to be supplied, but also one of its two predicates. **pulchrō pectore**: abl. of characteristic.

427. pūbe, 'the waist.' **postrēma**: sc. *faciēs*.

428. delphīnum . . . lupōrum, 'uniting dolphins' tails to,' etc. The *uterus* is formed, or, as we should put it, encircled by wolves. *caudās* is object of *commissa*, which is to be taken as a middle.

429. praestat: as in i. 135. **mētās . . . Pachȳnī**, 'to double round Pachynus.' For case of *Pachynī* see § 111. V. compares the ships of Aeneas as they round Pachynus to racing chariots as

cessantem longōs et circumflectere cursūs,
quam semel īnfōrmem vāstō vīdisse sub antrō
Scyllam et caeruleīs canibus resonantia saxa.
Praetereā, sī qua est Helenō prūdentia vātī,
sī qua fidēs, animum sī vērīs implet Apollō,
ūnum illud tibi, nāte deā, prōque omnibus ūnum
praedīcam et repetēns iterumque iterumque monēbō:
Iūnōnis māgnae prīmum prece nūmen adōrā,
Iūnōnī cane vōta libēns dominamque potentem
supplicibus superā dōnīs; sīc dēnique victor
Trīnacriā fīnīs Italōs mittēre relīctā.
Hūc ubi dēlātus Cūmaeam accesseris urbem
dīvīnōsque lacūs et Averna sonantia silvīs,
īnsānam vātem aspiciēs, quae rūpe sub īmā
fāta canit foliīsque notās et nōmina mandat.
Quaecumque in foliīs dēscrīpsit carmina virgō,

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they round the turning-posts (*mētae*) in the circus.

430. cessantem: freely, 'making haste slowly.' **circumflectere** here = 'to trace by rounding' (sc. *mētās Pachȳnī*); freely, 'trace.' *cursūs* is acc. of effect; § 128.

432. caeruleīs, 'sea-hued.' **canibus** = *lupōrum*, 428; for the variety cf. § 181. Note how much light 424–432 throw on *vōs . . . scopulōs*, i. 200, 201.

433. Helenō = *mihi;* see on *Iūnōnis*, i. 48. **prūdentia:** here in its lit. sense, 'foresight.' **vātī** is in pred. appos. with *Helenō*, 'as a prophet.' *prūdentia* by itself may denote merely the foresight of common sense or experience. The threefold repetition of the one thought in *sī qua est . . . Apollō* is noteworthy. There is, of course, no element of doubt here. The meaning is, 'So surely as I am a prophet, so surely must you do one thing above all others' (435).

435. illud, 'the following'; a common meaning. **omnibus:** as in i. 15.

437, 438. Iūnōnis . . . Iūnōnī: note the triple emphasis of position, repetition, and metrical treatment (§ 265) **libēns:** an important word; the Trojans might well have been loath to honor her at all. V. is suggesting an explanation of the high honor always paid to Juno at Rome; see § 68.

439. superā: a strong word; *saeva Iūnō* (i. 4) will not readily befriend the race she hates (i. 28). **victor** keeps up the figure. **dēnique:** as in ii. 70, ii. 295.

440. mittēre: sc. *ā Iūnōne dīvīsque.*

442. dīvīnōs . . . lacūs = *īnfernī . . . lacūs*, 386. The lakes are *dīvīnī*, as belonging to the powers of the underworld. **et:** see § 198. **Averna** is pl. to *Avernus*, as *Pergama* is to *Pergamus*. We use the singular.

443. īnsānam: cf. *furēns* used of Cassandra, ii. 345. The ref. is to the Sibyl; § 56. **rūpe . . . īmā:** a strained expression for 'within a cave at the foot of a rocky cliff.'

444. notās et nōmina: i.e. the signs and symbols by means of which her prophecies are expressed.

dīgerit in numerum atque antrō sēclūsa relinquit;
illa manent immōta locīs neque ab ōrdine cēdunt;
vērum eadem, versō tenuis cum cardine ventus
impulit et tenerās turbāvit iānua frondēs,
numquam deinde cavō volitantia prēndere saxō
nec revocāre sitūs aut iungere carmina cūrat;
incōnsultī abeunt sēdemque ōdēre Sibyllae.
Hīc tibi nē qua morae fuerint dispendia tantī,
quamvīs increpitent sociī et vī cursus in altum
vēla vocet possīsque sinūs implēre secundōs,
quīn adeās vātem precibusque ōrācula poscās
ipsa canat vōcemque volēns atque ōra resolvat.
Illa tibi Ītaliae populōs ventūraque bella
et quō quemque modō fugiāsque ferāsque labōrem,
expediet cursūsque dabit venerāta secundōs.
Haec sunt quae nostrā liceat tē vōce monērī.
Vāde age et ingentem factīs fer ad aethera Trōiam.'
 Quae postquam vātēs sīc ōre effātus amīcō est,

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446. numerum, 'order,' 'sequence.' **antrō** = *rūpe sub īmā*, 443.

448. eadem (*folia*): object of *prēndere*, 450. **versō tenuis . . . cardine ventus,** 'the gentle breeze due to the opening of the door' when some one comes to consult the Sibyl. *cardine* = *foribus;* § 188.

449. iānua: i.e. the swinging of the door.

450. cavō . . . saxō: the third expression for the Sibyl's cave; see 443, 446.

452. incōnsultī, 'uncounseled,' a very rare sense. They are obliged to select leaves at random and so get little help. V. is perhaps thinking of the mode of consulting the Sibylline books; see § 82.

453-456. nē . . . tantī . . . quīn . . . poscās, 'let not any loss delay may impose be rated so high by you that as a result you will not visit.' **fuerint:** the pf. in a subj. of command or exhortation gives a tone of urgency. **tantī:** A. 252, a; B. 203, 3; G. 380, 1; H. 448, 1. **cursus . . . vocet:** cf. *aurae vēla vocant*, 356, 357. **secundōs:** proleptic, 'so that they will help you on your way.' **quīn . . . poscās:** see A. 558; B. 284, 3; G. 554, and N. 3; H. 594, II., and 2.

457. ipsa: i.e. with voice, not with leaves, 444. **canat . . . resolvat:** in O. O. after *poscūs*. They represent the imp. of O. R. **volēns,** 'graciously'; esp. used of the favor of the gods. Cf. *libēns*, 439, of the worshiper.

460. venerāta: in pass. sense. For the thought cf. *vocātus*, 395.

461. quae . . . liceat: for the thought cf. *prohibent . . . Iūnō*, 379, 380. **nostrā . . . vōce:** other tongues—e.g. that of the Sibyl—will tell Aeneas more.

462. vāde age, 'go, speed thee.' See on *agite*, i. 627. **ingentem:** proleptic, 'in glory.' The command is also a prophecy.

463-505. 'Helenus and Andromache bid us farewell.'

dōna dehinc aurō graviā sectōque elephantō
imperat ad nāvīs ferrī stīpatque carīnīs
ingēns argentum Dōdōnaeōsque lebētas,
lōrīcam cōnsertam hāmīs aurōque trilīcem
et cōnum īnsīgnis galeae cristāsque comantīs,
arma Neoptolemī. Sunt et sua dōna parentī.
Addit equōs additque ducēs;
rēmigium supplet, sociōs simul īnstruit armīs.
   Intereā classem vēlīs aptāre iubēbat
Anchīsēs, fieret ventō mora nē qua ferentī.
Quem Phoebī interpres multō compellat honōre:
'Coniugiō, Anchīsē, Veneris dīgnāte superbō,
cūra deum, bis Pergameīs ērepte ruīnīs,
ecce tibi Ausoniae tellūs; hanc arripe vēlīs.
Et tamen hanc pelagō praeterlābāre necesse est;

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464. graviā: i.e. richly adorned with. For the final *ā* see §§ 241, 245. **sectō . . . elephantō:** i.e. with plates of ivory; cf. *sectā . . . abiete*, ii. 16. See on *eborī*, i. 592.

466. Dōdōnaeōs . . . lebētas: wondrous stories were told of certain caldrons which hung from the oak trees at Dodona; hence *Dōdōnaeus* in effect = 'magnificent.' For the form *lebētas* see § 90.

467. lōrīcam . . . trilīcem, 'a breastplate of links of gold, delicately interwoven.' *hāmīs* and *aurō* denote the same thing, the gold links of a breastplate of chain-mail. **trilīcem:** a weaver's term, describing the way in which the more elaborate patterns were woven.

468. cōnum . . . comantīs = *galeam cōnō īnsīgnī cristīsque comantibus;* the text gives greater prominence to the *cōnus* and the *cristae.*

469. sua: used as in i. 461. **parentī** = *patrī meō.*

470. ducēs: i.e. pilots.

471. rēmigium, 'oarsmen'; cf. *coniugium* = *coniūnx*, 296. Aeneas had lost some of his people by pestilence, 140, some he had left in Crete, 190; hence his numbers needed replenishing.

472, 473. classem . . . Anchīsēs: cf. 9. **ventō . . . ferentī** (sc. *nāvēs*), 'a speeding (i.e. favorable) wind.

475. Veneris: obj. gen. with *coniugiō;* cf. *Pyrrhīn cōnūbia*, 319. **dīgnāte:** in pass. sense.

476. bis . . . ruīnīs proves the truth of the statement *cūra deum:* for the thought cf. the words of Anchises himself, *satis . . . urbī*, ii. 642, 643, with note.

477. ecce . . . tellūs, 'lo, yonder lies before you'; said with a gesture, like *hās . . . terrās*, etc., 396-401. **hanc . . . vēlīs** might be construed as a modification of the command in 396-398; hence Helenus corrects himself in *tamen . . . est*, 478.

478. praeterlābāre: the subj. without *ut* is often used with *necesse est;* it is really an independent command, thus: 'glide by: you must.' Cf. n. on *sinite . . . revīsam*, ii. 669. 477, 478 = 'Make for the east shore of Italy, but only to coast along it.'

Ausoniae pars illa procul, quam pandit Apollō.
Vāde,' ait, 'ō fēlīx nātī pietāte. Quid ultrā
prōvehor et fandō surgentīs dēmoror Austrōs?'
Nec minus Andromachē dīgressū maesta suprēmō
fert pīctūrātās aurī subtēmine vestēs
et Phrygiam Ascaniō chlamydem nec cēdit honōre
textilibusque onerat dōnīs ac tālia fātur:
'Accipe et haec, manuum tibi quae monumenta meārum
sint, puer, et longum Andromachae testentur amōrem,
coniugis Hectoreae. Cape dōna extrēma tuōrum,
ō mihi sōla meī super Astyanactis imāgō.
Sīc oculōs, sīc ille manūs, sīc ōra ferēbat
et nunc aequālī tēcum pūbēsceret aevō.'
Hōs ego dīgrediēns lacrimīs adfābar obortīs:
'Vīvite fēlīcēs, quibus est fortūna perācta
iam sua; nōs alia ex aliīs in fāta vocāmur.
Vōbīs parta quiēs, nūllum maris aequor arandum,
arva neque Ausoniae semper cēdentia retrō
quaerenda. Effigiem Xanthī Trōiamque vidētis,
quam vestrae fēcēre manūs meliōribus, optō,
auspiciīs et quae fuerit minus obvia Grāīs.

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479. procul (*est*): cf. 381–383.

481. prōvehor: used here of talk, like our 'proceed,' 'go on.' **dēmoror Austrōs:** for the idea that the winds are waiting impatiently for the sailing of the ships cf. *lēnis . . . altum*, 70, and *quamvīs . . . vī . . . vocet*, 454, 455.

482, 483. nec . . . fert . . . vestēs is briefly put for *nec minus* (*quam Helenus*) *Andromachē dōna dat, fert enim . . . vestēs.* **subtēmine:** here 'threads.'

484. et: as in 442. **cēdit honōre** (sc. *Helenō*): i.e. she vies with Helenus in doing us honor.

485. textilibus: freely, 'fruits of the loom.'

486. et, 'also,' i.e. beside those of 464-470, in which, of course, he had an interest.

489. ō . . . imāgō: freely, 'o sole surviving image,' etc.; lit., 'o (lad), surviving as the sole image,' etc. *super* = an adj.; see on *longē*, i. 13. **Astyanactis:** after the capture of Troy the Greeks hurled him to death from its walls.

491. pūbēsceret: sc. *sī vīveret.*

493. fēlīcēs: pred. nom., 'live as blessed mortals.'

494. sua: as in 469. As possessors of a city (cf. 295, 302, 333–336, 350–352), Helenus and Andromache have, to Aeneas's mind, all that heart can crave. Cf. his own longing as voiced in i. 437.

495. nūllum . . . arandum: contrast ii. 780.

498. meliōribus: sc. than those under which old Troy was built; cf. *māiōribus . . . auspiciīs*. 374, 375.

499. fuerit: as in ii. 77.

Sī quandō Thybrim vīcīnaque Thybridis arva
intrārō gentīque meae data moenia cernam,
cognātās urbēs ōlim populōsque propinquōs
Ēpīrō, Hesperiā, quibus īdem Dardanus auctor
atque īdem cāsūs, ūnam faciēmus utramque
Trōiam animīs; maneat nostrōs ea cūra nepōtēs.'
  Prōvehimur pelagō vīcīna Ceraunia iūxtā,
unde iter Ītaliam cursusque brevissimus undīs.
Sōl ruit intereā, et montēs umbrantur opācī.
Sternimur optātae gremiō tellūris ad undam
sortītī rēmōs passimque in lītore siccō
corpora cūrāmus; fessōs sopor inrigat artūs.
Necdum orbem medium Nox Hōrīs ācta subībat:
haud sēgnis strātō surgit Palinūrus et omnīs
explōrat ventōs atque auribus āera captat;
sīdera cūncta notat tacitō lābentia caelō,
Arctūrum pluviāsque Hyadas geminōsque Triōnēs,

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500. vīcīna: here a noun. *vīcīnus*, when an adj., takes the dative.

502. cognātās has been finely rendered 'sisters.' **urbēs:** i.e. the city you already have and that which I am to build. **propinquōs:** freely, 'one kin.'

504, 505. cāsūs: i.e. 'story of disasters,' 'sad history.' **utramque Trōiam** repeats *urbēs*, 502. Augustus founded a city called Nicopolis in Epirus, in memory of his victory at Actium. To this V. is probably alluding. **ea cūra** = *ēius reī cūra;* cf. *ea sīgna*, ii. 171, with note.

506-569. 'We set sail, and next day, at dawn, get our first view of Italy. Passing Tarentum and Aetna, we land at evening in the country of the Cyclops.'

506. iūxtā: here a preposition.

507. unde . . . undīs: see on *vīcīnōsque . . . portūs*, 382. **brevissimus:** an important matter to the ancient mariner, who had no compass and so was loath to lose sight of land.

508. ruit: sc. *in Ōceanum;* contrast *ruit Ōceanō nox*, ii. 250. **opācī:** proleptic, giving the result of *umbrantur*, 'are wrapped in darksome shadows.'

509. optātae: the time so pleasantly spent with Helenus would make this first day's work seem all the harder.

510. sortītī: because the upper oars were harder to wield than the lower; cf. *operum . . . trahēbat*, i. 507, 508, with notes. The allotment was made by night that all might be ready for an early start.

511. corpora cūrāmus: a phrase which covers all means—rest, food, recreation—of keeping in trim for duty. **fessōs . . . artūs:** cf. *Venus . . . inrigat*, i. 691, 692, with note.

512. Hōrīs ācta, 'driven onward by the Hours'; the passing of the hours makes the night advance and finally depart.

514. auribus . . . captat: i.e. listens with the hope of hearing a favorable breeze. *captat* is conative.

516 = i. 744.

armātumque aurō circumspicit Ōrīōna.
Postquam cūncta videt caelō cōnstāre serēnō,
dat clārum ē puppī sīgnum; nōs castra movēmus
temptāmusque viam et vēlōrum pandimus ālās.
Iamque rubēscēbat stellīs Aurōra fugātīs,
cum procul obscūrōs collīs humilemque vidēmus
Ītaliam. Ītaliam prīmus conclāmat Achātēs,
Ītaliam laetō sociī clāmōre salūtant.
Tum pater Anchīsēs māgnum crātēra corōnā
induit implēvitque merō dīvōsque vocāvit
stāns celsā in puppī:
'Dī maris et terrae tempestātumque potentēs,
ferte viam ventō facilem et spīrāte secundī!'
Crēbrēscunt optātae aurae, portusque patēscit
iam propior, templumque appāret in arce Minervae.
Vēla legunt sociī et prōrās ad lītora torquent.
Portus ab Eurōō fluctū curvātus in arcum;
obiectae salsā spūmant aspargine cautēs;
ipse latet; geminō dēmittunt bracchia mūrō
turrītī scopulī, refugitque ab lītore templum.

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517. aurō, 'his belt of gold.' V. has in mind the bright stars that form the so-called belt and sword of the constellation Orion. Note parataxis in 512–517; in 513 we should expect *cum haud sēgnis*, etc.

518. cūncta . . . cōnstāre: i.e. that everywhere there is prospect of calm and settled weather. *cōnstāre* lit. = 'stand together,' instead of being scattered, as the stars seem to be in threatening weather.

519. dat . . . sīgnum: no doubt by a trumpet, as in 239.

522. obscūrōs, 'dimly outlined.'

525, 526. māgnum . . . induit: cf. *crātērās . . . corōnant*, i. 724, with notes.

527. celsā in puppī: cf. i. 183. Here were carried the images of the special gods under whose protection the ship sailed.

529. ferte = *offerte;* sc. *nōbīs.* **ventō:** instr. abl. with *facilem*, 'made easy by the wind's help.'

530. patēscit: cf. *rārēscent*, 411.

531. arce Minervae: known in V.'s time as Castrum Minervae; in the very heel of Italy near it was the *portus Veneris.*

533. ab is used because *fluctū* is fully personified.

534. obiectae: sc. *Eurōō fluctuī;* freely, 'jutting.'

535. ipse: the *portus.* That **latet** = 'lies snugly,' rather than 'is hidden,' is shown by *portus . . . propior*, 530, 531. **geminō . . . mūrō:** modal abl. **dēmittunt:** sc. *in mare.*

536. turrītī, 'tower-like,' not 'tower-crowned.' **scopulī:** as in i. 163. The *bracchia* run down from these high rocks. The *cautēs*, 534, are the ends of

Quattuor hīc, prīmum ōmen, equōs in grāmine vīdī
tondentīs campum lātē, candōre nivālī.
Et pater Anchīsēs: 'Bellum, ō terra hospita, portās;
bellō armantur equī, bellum haec armenta minantur.
Sed tamen īdem ōlim currū succēdere suētī
quadrupedēs et frēna iugō concordia ferre;
spēs et pācis,' ait. Tum nūmina sāncta precāmur
Palladis armisonae, quae prīma accēpit ovantīs,
et capita ante ārās Phrygiō vēlāmur amictū
praeceptīsque Helenī, dederat quae māxima, rīte
Iūnōnī Argīvae iussōs adolēmus honōrēs.
Haud mora, continuō perfectīs ōrdine vōtīs
cornua vēlātārum obvertimus antemnārum
Grāiugenumque domōs suspectaque linquimus arva.
Hinc sinus Herculeī, sī vēra est fāma, Tarentī

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the *bracchia*. Cf. in general i. 159–163. **refugit**, 'stands back'; lit., 'recedes.' At first the temple seems to stand at the edge of the water; presently one sees that it stands far back. In such a case a temple would, to the eye, actually seem to recede.

540. **bellō**: for case see § 123.

541. **ōlim** here = *nōnnumquam, saepe.* **suētī** (sc. *sunt*): a prtcpl. of *suēscō;* see on *crētus*, ii. 74.

542. **frēna . . . ferre**: freely, 'to bear the rein and the yoke in harmony.' *iugō* is local abl. = *in iugō* or *sub iugō;* cf. n. on *subiēre*, 113. *concordia* is a transferred epithet. The whole phrase suggests (1) submission, (2) fellowship and concord, and (3) the arts of peace, horses being used in plowing, etc.

543. **spēs . . . pācis** gives the inference to be drawn from 541, 542. Cf. the omen in i. 442–445. **et**, 'also.'

544. **armisonae**: Pallas is called *dīva armipotēns*, ii. 425. **quae** = *ea enim.* **accēpit** (sc. *nōs*): i.e. by suffering us to land unharmed near her temple. V. probably meant to suggest that in this sacrifice, thus naturally made, began the worship by the Romans of a deity as opposed to Troy as Minerva had been; cf. n. on *Iūnōnis . . . Iūnōnī*, 437.

545. **capita . . . vēlāmur**: cf. 405–409.

546. **māxima** belongs in thought with *praeceptīs*.

547. **iussōs**: cf. 435–440. **adolēmus**, 'we render generously.' The exact meaning cannot be determined, because the history of the verb *adoleō* is obscure.

548, 549. **haud mora . . . obvertimus**: cf. 207, 208, with notes. **vēlātārum**: a picturesque expression for 'sail-clad.' **obvertimus** (sc. *ventō*): i.e. we trim our yards (i.e. sails) to meet the breezes as we set sail again.

550. **Grāiugenum . . . arva**: Aeneas is thinking of what Helenus said, 398–402.

551. **hinc**, 'next,' not 'hence.' The bay of Tarentum can not be seen from Castrum Minervae. **sī . . . fāma** belongs closely with *Herculeī*. The exact connection of Hercules with Tarentum is not known.

cernitur; attollit sē dīva Lacīnia contra
Caulōnisque arcēs et nāvifragum Scylacēum.
Tum procul ē fluctū Trīnacria cernitur Aetna,
et gemitum ingentem pelagī pulsātaque saxa
audīmus longē frāctāsque ad lītora vōcēs,
exsultantque vada, atque aestū miscentur harēnae.
Et pater Anchīsēs: 'Nīmīrum haec illa Charybdis;
hōs Helenus scopulōs, haec saxa horrenda canēbat.
Ēripite, ō sociī, pariterque īnsurgite rēmīs.'
Haud minus ac iussī faciunt prīmusque rudentem
contorsit laevās prōram Palinūrus ad undās;
laevam cūncta cohors rēmīs ventīsque petīvit.
Tollimur in caelum curvātō gurgite et īdem
subductā ad Mānīs īmōs dēsēdimus undā;
ter scopulī clāmōrem inter cava saxa dedēre,
ter spūmam ēlīsam et rōrantia vīdimus astra.
Intereā fessōs ventus cum sōle relīquit,
ignārīque viae Cyclōpum adlābimur ōrīs.

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552. attollit sē: cf. *sē attollere*, 205. **dīva Lacīnia:** used like *Apollō*, 275; see n. there. **contrā:** i.e. on the further or western side of the gulf.

553. Caulōnis . . . Scylacēum: as in 399–402, the geographical order is disregarded; Caulon is further south than Scylaceum. Still, since it stood on a height, it would be sooner seen. **nāvifragum:** by reason of the gales frequent there. Such compound words are very unusual in Latin, though common in Greek.

555. pulsāta . . . saxa (sc. *pelagō*), 'the pounding of the sea on the rocks.'

556. frāctās . . . vōcēs: a fine expression for 'the intermittent booming of the breakers.'

557. aestū . . . harēnae: cf. *furit aestus harēnīs*, i. 107, with note.

558. illa: i.e. that of which Helenus spoke, 420–423.

560. ēripite: sc. *vōs ē perīculīs*, or the like. **īnsurgite rēmīs:** cf. *rēmīs īnsurgimus*, 207, with note.

561. haud . . . faciunt: cf. 236. **rudentem** expresses the swash of the waves against the ship as the steering oars are suddenly turned.

562, 563. laevās . . . laevam (sc. *manum*): cf. the command of Helenus, 412, 413. **cohors,** 'company.' **rēmīs ventīsque:** i.e. with all possible means of making headway.

564. īdem: as in 158.

565. subductā, 'removed,' 'withdrawn.'

566. inter . . . saxa, 'amid their rocky hollows.' The emphasis is on *cava*, and the contrast between this vs. and the next shows that the *saxa* must be at the bottom of the sea.

567. The repeated **ter** throws light on 421–423. V. means merely that when Charybdis is in operation, three convulsions follow one another; how often

Portus ab accessū ventōrum immōtus et ingēns
ipse; sed horrificīs iūxtā tonat Aetna ruīnīs
interdumque ātram prōrumpit ad aethera nūbem
turbine fūmantem piceō et candente favillā
attollitque globōs flammārum et sīdera lambit,
interdum scopulōs āvulsaque vīscera montis
ērigit ērūctāns liquefactaque saxa sub aurās
cum gemitū glomerat fundōque exaestuat īmō.
Fāma est Enceladī sēmiūstum fulmine corpus
urgērī mōle hāc ingentemque īnsuper Aetnam
inpositam ruptīs flammam exspīrāre camīnīs
et fessum quotiēns mūtet latus intremere omnem
murmure Trīnacriam et caelum subtexere fūmō.
Noctem illam tēctī silvīs immānia mōnstra
perferimus nec quae sonitum det causa vidēmus,
nam neque erant astrōrum īgnēs nec lūcidus aethrā
sīdereā polus, obscūrō sed nūbila caelō,
et lūnam in nimbō nox intempesta tenēbat.

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this happens daily he does not say. **rōrantia**, 'wave-washed,' is in the pred., not a direct epithet of *astra*.

570-587. 'We are disturbed by the sights and sounds due to Aetna, though we can not see the mountain itself.'

570. immōtus, 'sheltered'; the word really means much more than this since it gives the result of such shelter.

571. ipse: i.e. apart from its nearness to Aetna. **ruīnīs:** we should say, 'eruptions'; causal ablative.

572, 573. ātram . . . favillā, 'causes a cloud black with whirling eddies of pitchy smoke and hot ashes to burst forth.' With **prōrumpit . . . nūbem** cf. *rumpit vōcem*, ii. 129, iii. 246.

574. lambit: as in ii. 684. The mountain is said to do what is done by the tongues of flames it sends forth. This usage is closely akin to that called transferred epithet (§ 194).

576. ērigit . . . sub aurās: cf. 422, 423.

577. glomerat: here not merely 'gathers,' as in i. 500, ii. 315, ii. 727, but 'gathers and hurls,' a fact shown by *sub aurās*, 576.

579. -que: see § 199. The fires that issue from Aetna come from the giant's still burning body.

580. ruptīs = *abruptīs*, 199. **camīnīs:** a picturesque expression for 'craters.'

581, 582. fessum . . . latus: i.e. 'when, in his weariness, he shifts from side to side.' He is weary from carrying the weight of Aetna. **intremere . . . murmure:** i.e. there is an earthquake. **subtexere**, 'curtains.'

583. mōnstra: the mysterious noises of Aetna. The knowledge indicated by 570–582 was not gained till later,

586. nūbila = the commoner *nūbēs*.

587. in . . . tenēbat: the moon is like a prisoner, fast in bonds or in jail.

Postera iamque diēs prīmō surgēbat Eōō,
ūmentemque Aurōra polō dīmōverat umbram,
cum subitō ē silvīs maciē cōnfecta suprēmā
ignōtī nova fōrma virī miserandaque cultū
prōcēdit supplexque manūs ad lītora tendit.
Respicimus. Dīra inluviēs, inmissaque barba,
cōnsertum tegumen spīnīs; at cētera Grāius
et quondam patriīs ad Trōiam missus in armīs.
Isque ubi Dardaniōs habitūs et Trōïa vīdit
arma procul, paulum aspectū conterritus haesit
continuitque gradum; mox sēsē ad lītora praeceps
cum flētū precibusque tulit: 'Per sīdera testor,
per superōs atque hōc caelī spīrābile lūmen,
tollite mē, Teucrī, quāscumque abdūcite terrās;
hōc sat erit. Sciō mē Danaīs ē classibus ūnum
et bellō Īliacōs fateor petiisse Penātīs:
prō quō, sī sceleris tanta est iniūria nostrī,
spargite mē in fluctūs vāstōque immergite pontō;

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nox intempesta, 'profound night.' The phrase is common, esp. in the earlier writers, but its exact meaning is not clear.

588-654. 'Next day a man appears on the shore, and asks to be taken with us or to be put to death. He tells us that for three months he has suffered terribly, in the country of the Cyclopes.'

589. ūmentem . . . umbram: cf. *nox ūmida*, ii. 8.

591. nova, 'strange,' 'startling.' **cultū,** 'dress.'

593. respicimus: when the stranger appeared, the Trojans were facing seaward, making ready to depart. **inmissa,** 'long,' 'tangled.' *inmittere* (or *prōmittere*) *barbam* = to allow the beard to grow. In V.'s time long hair and beard were tokens of grief or of unwillingness or inability to care properly for one's person. Cf. *barbam . . . gerēns*, ii. 277, 278.

594. cētera: for case see § 134.

595. patriīs = *Grāīs*. V. gives no hint as to how at this point the Trojans could know the fact expressed by *quondam . . . armīs*. Perhaps they had seen and noted him at Troy.

599. testor (sc. *vōs*) = *vōs obsecrō, vōs implōrō*, a meaning which readily springs from that seen in ii. 155. For this appeal cf. ii. 154, 155.

600. hōc: used like *hās* and *hanc*, 396. **hōc . . . lūmen,** 'yon light of heaven that we breathe,' indicates a belief in the identity of light and air, a view found elsewhere.

601. tollite: sc. *vōbīscum nāvibus*. **quāscumque . . . terrās:** as in ii. 800.

602. sciō: for scansion see § 249.

603. Penātīs: this word (see §§ 295-298) puts his offence in the worst possible light.

604. quō: the antec. is the thought of *sciō . . . Penātīs*.

605. spargite = *in partīs dīvidite eāsque spargite*, 'fling me piecemeal.'

sī pereō, hominum manibus periisse iuvābit.'
Dīxerat et genua amplexus genibusque volūtāns
haerēbat. Quī sit fārī, quō sanguine crētus,
hortāmur, quae deinde agitet fortūna, fatērī.
Ipse pater dextram Anchīsēs haud multa morātus
dat iuvenī atque animum praesentī pīgnore fīrmat.
Ille haec dēpositā tandem formīdine fātur:
'Sum patriā ex Ithacā, comes īnfēlīcis Ulixī,
nōmine Achaemenidēs, Trōiam genitōre Adamastō
paupere (mānsissetque utinam fortūna!) profectus.
Hīc mē, dum trepidī crūdēlia līmina linquunt,
inmemorēs sociī vāstō Cyclōpis in antrō
dēseruēre. Domus saniē dapibusque cruentīs,
intus opāca, ingēns. Ipse arduus altaque pulsat
sīdera (dī tālem terrīs āvertite pestem!)
nec vīsū facilis nec dictū adfābilis ūllī;
vīsceribus miserōrum et sanguine vescitur ātrō.
Vīdī egomet, duo dē numerō cum corpora nostrō
prēnsa manū māgnā mediō resupīnus in antrō
frangeret ad saxum saniēque aspersa natārent

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606. **pereō, hominum:** for the hiatus see § 257. **hominum manibus:** i.e. instead of by the hands of the Cyclops, who had killed and eaten some of his companions.

607-609. Sc. *nostra* with **genua**, *suīs* with **genibus**, *nōbīs* with **haerēbat**; he grovels first to one, then to others of the Trojans. **quī . . . fatērī:** cf. ii. 74, 75, noting the differences in the constr. For *quī* we should expect *quis*, since the interrog. *quī* is properly an adj., *quis* a noun, but V., following the practice of old Latin, at times ignores this distinction. **deinde** belongs with *fatērī;* for its displacement cf. i. 195.

611. **praesentī,** 'strong,' 'comforting,' a meaning which comes from the use of *praesēns* in connection with deities; see on *praesentia*, 174.

612. **ille . . . fātur** = ii. 76.

613. **īnfēlīcis:** V. is translating one of Homer's epithets for Ulixes. Note that a Greek is speaking.

614, 615. **genitōre . . . paupere:** causal abl. abs.; cf. Sinon's statement, *pauper . . . mīsit*, ii. 87. **mānsisset . . . fortūna:** i.e. would that I had never exchanged this lot for the apparently more promising career of a soldier.

616. **līmina:** sc. *Cyclōpis* from 617.

618. **saniē . . . cruentīs:** abl. of char. with the usual adjective force.

619, 620. **alta . . . sīdera** gives the result of *arduus* (*est*).

621. **facilis:** here 'agreeable.' **ūllī:** dat. with both *facilis* and *adfābilis;* § 125.

624. **resupīnus** emphasizes the power of the Cyclops. He could do all this without rising from the ground.

līmina: vīdī ātrō cum membra fluentia tābō
manderet et tepidī tremerent sub dentibus artūs;
haud inpūne quidem, nec tālia passus Ulixēs
oblītusve suī est Ithacus discrīmine tantō.
Nam simul explētus dapibus vīnōque sepultus
cervīcem īnflexam posuit iacuitque per antrum
inmēnsus saniem ērūctāns et frūsta cruentō
per somnum commixta merō, nōs māgna precātī
nūmina sortītīque vicēs ūnā undique circum
fundimur et tēlō lūmen terebrāmus acūtō
ingēns, quod torvā sōlum sub fronte latēbat
Argolicī clipeī aut Phoebēae lampadis īnstar,
et tandem laetī sociōrum ulcīscimur umbrās.
Sed fugite, ō miserī, fugite atque ab lītore fūnem
rumpite,
nam, quālis quantusque cavō Polyphēmus in antrō
lānigerās claudit pecudēs atque ūbera pressat,
centum aliī curva haec habitant ad lītora vulgō
īnfandī Cyclōpes et altīs montibus errant.
Tertia iam lūnae sē cornua lūmine complent,

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627. tepidī: i.e. not yet dead. *tepidus* can be used either of things that are becoming warm or, as here, of things that have parted with much of their heat. **tremerent:** cf. *trementia*, i. 212, with note.

628, 629. haud inpūne: sc. *haec fēcit*. **nec . . . tantō** explains *haud inpūne* and so = *namque nōn tālia*, etc. **Ulixēs . . . Ithacus:** for position see on *Dēlius . . . Apollō*, 162.

630. simul = *simul atque*, as often, both in prose and verse. **vīnō . . . sepultus:** cf. ii. 265.

631. īnflexam, 'drooping'; lit., 'bent on (his breast).'

632. frūsta: sc. *carnis*, 'flesh.'

634. vicēs: i.e. our several parts.

636. latēbat: the eye was deep-set; the forehead and eyebrows seemed to overhang it and hide it from view.

637. Argolicī . . . īnstar: cf. *īnstar montis ecum*, ii. 15, with n. *Phoebēae lampadis* is, of course, the sun. The Argive shield was round and large, protecting the whole body. Both objects, the sun and the shield, glitter and glare. The eye of the Cyclops is round, large, and glaring.

639, 640. fūnem rumpite: cf. *fūnem dēripere*, 266, 267, with note.

641, 642. quālis . . . pressat: *quālis* refers to character (621), *quantus* to size (619, 620); cf. ii. 591, 592. For the constr. see on *quālis*, i. 316. **Polyphēmus:** V. has been talking about the Cyclops since 616, yet here first gives his name. Cf. the postponement of Aeneas's name in Book I, 1–92; see on i. 1. Roman readers knew the Homeric story which V. is here following.

643. aliī: sc. *tāles et tantī*. **vulgō:** here in its physical sense, = *passim*.

645. tertia = an adv., 'for the third

cum vītam in silvīs inter dēserta ferārum
lustra domōsque trahō vāstōsque ab rūpe Cyclōpas
prōspiciō sonitumque pedum vōcemque tremēscō;
vīctum īnfēlīcem, bācās lapidōsaque corna,
650 dant rāmī, et vulsīs pāscunt rādīcibus herbae.
Omnia conlūstrāns hanc prīmum ad lītora classem
prōspexī venientem. Huic mē, quaecumque fuisset,
addīxī; satis est gentem effūgisse nefandam.
Vōs animam hanc potius quōcumque absūmite lētō.'
655 Vix ea fātus erat, summō cum monte vidēmus
ipsum inter pecudēs vāstā sē mōle moventem
pāstōrem Polyphēmum et lītora nōta petentem,
mōnstrum horrendum, īnfōrme, ingēns, cui lūmen adēmptum.
Trunca manū pīnus regit et vestīgia fīrmat;
660 lānigerae comitantur ovēs; ea sōla voluptās
sōlāmenque malī.
Postquam altōs tetigit fluctūs et ad aequora vēnit,
lūminis effossī fluidum lavit inde cruōrem

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time. **cornua:** the ends of the crescent moon; cf. the use of this word in 549.

646. **cum** = *ex quō*, ii. 163; in this sense it regularly takes the indicative.

647, 648. **trahō . . . tremēscō:** these presents get the value of perfects from 645, which in sense is an acc. of duration of time and = *trīs adeō mēnsēs*. **rūpe:** coll. sing. **tremēscō:** here trans.; see § 130.

649. **lapidōsa:** i.e. with large stones or pits, and so with little meat.

650. **dant:** sc. *mihi;* so sc. *mē* with *pāscunt*. **pāscunt:** properly of the feeding of animals. It fits in here with *vīctum īnfēlīcem*, 649. **rādīcibus:** instr. ablative.

652. **quaecumque fuisset:** O. O. He said to himself *huic mē quaecumque fuerit* (indic., as in ii. 77) *addīcō*.

653. **addīxī:** a strong verb, used esp. of decisions by which the praetor handed over property to the full possession of the man adjudged by him to be the lawful owner.

654. **animam hanc:** as in i. 98. **potius:** i.e. instead of leaving me to perish as my comrades did. **quōcumque** here = *quōlibet* or *quōvīs*.

655-691. 'Suddenly Polyphemus appears and we depart in haste. We begin our voyage round Sicily.'

658. **cui . . . adēmptum:** a strong way of saying *caecum*. *lūmen* may = *oculus*, as in i. 226, etc., or the light of day.

659. **trunca** is construed as if it were *truncāta*, 'lopped'; it gives the result rather than the process. **manū:** with *trunca*. He broke off the tree with his hands and now uses it as a cane.

660. **ea** refers to the *ovēs;* why is it singular?

662. **altōs . . . vēnit:** parallelism. *aequora* = the open (deep) seas.

663. **inde:** i.e. from the waves;

dentibus īnfrendēns gemitū graditurque per aequor
iam medium, necdum fluctus latera ardua tīnxit.
Nōs procul inde fugam trepidī celerāre receptō
supplice sīc meritō tacitīque incīdere fūnem
verrimus et prōnī certantibus aequora rēmīs.
Sēnsit et ad sonitum vōcis vestīgia torsit,
vērum ubi nūlla datur dextrā adfectāre potestās
nec potis Īoniōs fluctūs aequāre sequendō,
clāmōrem inmēnsum tollit, quō pontus et omnēs
contremuēre undae penitusque exterrita tellūs
Ītaliae curvīsque inmūgiit Aetna cavernīs.
At genus ē silvīs Cyclōpum et montibus altīs
excītum ruit ad portūs et lītora complent.
Cernimus adstantīs nēquīquam lūmine torvō
Aetnaeōs frātrēs caelō capita alta ferentīs,
concilium horrendum, quālēs cum vertice celsō
āeriae quercūs aut cōniferae cyparissī
cōnstiterunt, silva alta Iovis lūcusve Diānae.
Praecipitēs metus ācer agit quōcumque rudentīs
excutere et ventīs intendere vēla secundīs.

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briefly put for 'with water from the waves.'

667. **sīc meritō:** sc. *dē nōbīs*, 'who had deserved so well of us,' i.e. had put us under such obligations to him, by warning us concerning the Cyclops. **incīdere fūnem:** cf. *fūnem rumpite*, 639, 640, with note.

668. **verrimus:** cf. 208, 290. Note the indic. beside the hist. infin. in 666, 667. **et:** postponed as in i. 262. **prōnī:** the attitude is that described by *rēmīs īnsurgimus*, 207. **certantibus**, 'rival.'

669. **sēnsit:** sc. *Polyphēmus*.

670. **adfectāre** (sc. *nōs*): with *potestās;* § 170. This verb commonly = 'aim at,' 'seek to achieve' some cherished purpose. V. stretches the sense here into 'clutch,' 'grasp'

671. **potis:** sc. *est*

674. **curvīs . . . cavernīs:** i.e. through every nook and corner of its caverns. *curvīs* in thought corresponds to *penitus*, 673.

676. **ruit . . . complent:** for the change of number cf. *ruit . . . certant*, ii. 64, with note.

679. **quālēs:** briefly put, of course, for *tālēs quidem quālēs*, but virtually, as often in comparisons, a conj., 'even as,' 'as.' **vertice:** here 'mountain-top.'

681. **cōnstitĕrunt:** for scansion see § 246. We have here the so-called gnomic pf., used not of a single past act, but of frequently recurring actions or states; the Eng. rendering uses the pres. It is common in similes. **silva . . . Diānae:** the oaks are sacred to Jupiter, the cypresses to Diana = Hecate (§ 282), a goddess of death and the underworld; cf. n. on *ātrā*, 64.

682, 683. **agit:** sc. *nōs*. **quōcumque**

Contrā iussa monent Helenī Scyllam atque Charybdim
inter, utramque viam lētī discrīmine parvō,
nī teneant cursūs; certum est dare lintea retrō.
Ecce autem Boreās angustā ab sēde Pelōrī
missus adest; vīvō praetervehor ōstia saxō
Pantagiae Megarōsque sinūs Thapsumque iacentem.
Tālia mōnstrābat relegēns errāta retrōrsus
lītora Achaemenidēs, comes īnfēlīcis Ulixī.
Sīcaniō praetenta sinū iacet īnsula contrā
Plēmyrium undōsum; nōmen dīxēre priōrēs
Ortygiam. Alphēum fāma est hūc, Ēlidis amnem,

. . . **secundīs**: it is implied in 683–686 that the wind at this time was from the south; such a wind would drive them down on Scylla and Charybdis. *quōcumque=quōlibet*, 'no matter whither,' i.e. even down upon Scylla and Charybdis. **rudentīs excutere**: cf. *excussōs . . . rudentīs*, 267, with note.

684. contrā, etc., gives the sober second thought of the Trojans. **iussa . . . Helenī**: cf. 410–413.

685. inter: for position see §210. **utramque . . . parvō**: lit., 'ways, both of them of but a narrow division from death,' i.e. ways . . . but narrowly divided from death. The whole phrase =a causal cl. with *monent*, 'since both ways,' etc. **lētī . . . parvō** is an abl. of char., with adj. force, 'highly dangerous.' *lētī* is an extension of the obj. gen. with *discrīmine* (§119), and practically = *ā lētō*.

686. nī . . . cursūs, 'that men shall not seek to hold their course'; *nī = nē*, an archaism. The subject of *teneant* seems to be 'men' in general; cf. *habitant*, 106, *habitābant*, 110. **certum est**: sc. *nōbīs*, 'therefore we resolve.' **dare . . . retrō**: a stereotyped expression for 'to retrace (our) course,' whether by actual sailing or by rowing alone.

687. ecce autem calls attention sharply to the opportune veering of the wind to the north, which enables them to carry out the decision just made, 686. **angustā . . . Pelōrī**: cf. 411.

688. vīvō . . . saxō: cf. *vīvōque sedīlia saxō*, i. 167. There is a natural breakwater at the mouth of the Pantagias.

689. iacentem = *humilem*, 522. None of the places mentioned here was founded till long after Aeneas's time; the mention of them involves an anachronism.

690. relegēns: cf. *legimus*, 127, 292. **errāta**, 'by which he had wandered aforetime.' For this pass. prtcpl. from an intrans. verb see on *crēdita*, ii. 247.

691. comes . . . Ulixī: Aeneas is quoting Achaemenides, 613.

692–715. 'We pass by many towns of Sicily till we reach Drepanum; there my father dies. Thence I sail, only to be driven by a storm to your shores.'

692. sinū: dat. The harbor is that of Syracuse.

693. undōsum translates the Gk. name *Plēmyrium*, which = 'the billowy headland'; see on *novae*, i. 298, *pluviās*, i. 744. Plemyrium is on the south side of the harbor. For the part played by the island cf. *īnsula portum efficit*, etc., i. 159, 160.

occultās ēgisse viās subter mare, quī nunc
ōre, Arethūsa, tuō Siculīs cōnfunditur undīs.
Iussī nūmina māgna locī venerāmur, et inde
exsuperō praepingue solum stāgnantis Helōrī.
Hinc altās cautēs prōiectaque saxa Pachȳnī
rādimus, et Fātīs numquam concessa movērī
appāret Camarīna procul campīque Gelōī
immānisque Gelā fluviī cognōmine dicta.
Arduus inde Acragās ostentat māxima longē
moenia, māgnanimum quondam generātor equōrum,
tēque datīs linquō ventīs, palmōsa Selīnus,
et vada dūra legō saxīs Lilybēïa caecīs.
Hinc Drepanī mē portus et inlaetābilis ōra
accipit. Hīc pelagī tot tempestātibus āctus
heu genitōrem, omnis cūrae cāsūsque levāmen,

695, 696. ēgisse: i.e. made for itself by force. **quī . . . undīs:** the O. O. stops at *mare*. **ōre . . . tuō:** abl. of the route, 'by way of thy mouth.' Cf. *ōra novem* used of the *fōns Timāvī*, i. 245. The *fōns Arethūsae* lay very close to the sea. **Arethūsa:** apostrophized as a nymph, i.e. a goddess.

697. iussī: perhaps by Anchises, as in 189, 267, 472, 558. **nūmina . . . venerāmur:** cf. *nymphās . . . arvīs*, 34, 35, with n. V. may intend a compliment to the great part played by Syracuse in Roman history.

698. exsuperō: cf. *fontem superāre Timāvī*, i. 244. **solum,** 'bottom-lands.'

699. Pachȳnī: cf. 429.

700. rādimus: this verb is often used of passing so close to a goal or turning-post as almost to touch it. **concessa,** 'permitted,' another pass. prtcpl. from a verb not fully transitive.

701. Camarīna, in defiance of an oracle, removed a marsh which made the city unhealthy; presently through the space thus opened the enemies of Camarina advanced and captured the city. **campī . . . Gelōī:** i.e. the plains about Gela as distinct from the city itself, 702.

702. immānis, 'cruel,' 'dangerous.' Ovid (§ 32) calls the stream 'unapproachable' by reason of its eddies. **Gelā:** the *ā* V. derived from the Gk. form of this name. **fluviī:** in V.'s time nouns in *-ius*, *-ium* usually made the gen. in *-ī*, not *-iī*.

703. arduus: contrast *iacentem*, 689, *humilem*, 522.

704. māgnanimum: gen. pl.; see § 89. **quondam,** 'once on a time.' V. forgets himself here, and writes from the standpoint of his own time. The fame of the Agrigentine horses belonged to the fifth century B.C., 600 years after Aeneas's times.

705. palmōsa: the dwarf (not the date) palm is said to be still common about the site of Selinus.

707. inlaetābilis: the shore is a desolate salt marsh. Aeneas is thinking much more, however, of the sorrow he endured there, 708-714.

708. āctus = *postquam āctus sum.*

āmittō Anchīsēn; hīc mē, pater optime, fessum
dēseris, heu tantīs nēquīquam ērepte perīclīs!
Nec vātēs Helenus, cum multa horrenda monēret,
hōs mihi praedīxit lūctūs, nōn dīra Celaenō.
Hīc labor extrēmus, longārum haec mēta viārum;
hinc mē dīgressum vestrīs deus appulit ōrīs.
    Sīc pater Aenēās intentīs omnibus ūnus
fāta renārrābat dīvum cursūsque docēbat.
Conticuit tandem factōque hīc fīne quiēvit.

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710. fessum: i.e. though I am in need of every possible help and solace.

711. tantīs . . . perīclīs: cf. *bis . . . ruīnīs*, 476, said to Anchises, with n. The present passage includes both the sufferings in Troy itself and those experienced since the fall of the city. **nēquīquam:** because after all he did not reach the promised land.

713. nōn: we ought to have *neque* or *nec* after *nec*, 712.

714. hīc . . . haec: to what do these words refer? Explain their genders.

715. vestrīs: Aeneas is addressing the whole company; the vs. constitutes a leave-taking after his long narrative.

716-718. The poet speaks now in his own person: 'So Aeneas ended his narrative and all was still.'

716. intentīs omnibus: abl. abs. *intentīs* recalls *intentī*, ii. 1. All through his narrative Aeneas kept the attention of his audience. Note juxtaposition of contrasts in **omnibus ūnus**; he alone spoke, all the others listened.

718. conticuit . . . quiēvit: an effective parallelism, emphasizing the lasting hush that followed Aeneas's exciting story. V. says nothing of the breaking up of the banquet and the separation of the guests; see § 225.

Dido's love and pathetic [illegible]

LIBER IV

At rēgīna gravī iam dūdum saucia cūrā
vulnus alit vēnīs et caecō carpitur īgnī.
Multa virī virtūs animō multusque recursat
gentis honōs; haerent īnfīxī pectore vultūs
verbaque, nec placidam membrīs dat cūra quiētem.
Postera Phoebēā lūstrābat lampade terrās
ūmentemque Aurōra polō dīmōverat umbram,
cum sīc ūnanimam adloquitur male sāna sorōrem:
'Anna soror, quae mē suspēnsam īnsomnia terrent!
Quis novus hīc nostrīs successit sēdibus hospes,
quem sēsē ōre ferēns, quam fortī pectore et armīs!
Crēdō equidem, nec vāna fidēs, genus esse deōrum.
Dēgenerēs animōs timor arguit. Heu, quibus ille
iactātus fātīs! quae bella exhausta canēbat!
Sī mihi nōn animō fīxum immōtumque sedēret,
nē cui mē vinclō vellem sociāre iugālī,
postquam prīmus amor dēceptam morte fefellit,
sī nōn pertaesum thalamī taedaeque fuisset,

1-30. Dido addresses her sister Anna: 'What a wondrous man is this stranger guest! Could I love again, I could yield myself to him.'

1. at marks the transfer of the main interest of the poem from Aeneas to Dido. **cūrā:** i.e. of love.

6. Phoebēā . . . lampade: cf. iii. 637. **lūstrābat** = *inlūstrābat*, 'was lighting'; § 201.

7. ūmentem . . . umbram = iii. 589.

8. ūnanimam: sc. *sēcum.* **male sāna:** cf. *male . . . carīnīs*, ii. 23, with note.

10. hīc is the pron.; the vs. = 'who is this wondrous guest that is come,' etc.

11. quem . . . ferēns: freely, 'what a face, what a carriage he possesses.' *sēsē ōre ferēns* emphasizes two points, as shown by this rendering. **quam,** 'how.' **fortī . . . armīs:** modal abl. with *sēsē ferēns.* **armīs:** the narrative of Book II had much to do with Aeneas's prowess; cf. his own words, *quōrum pars māgna fuī*, ii. 6.

12. genus: here of one person; a poetic use.

13. dēgenerēs, 'base-born.' **arguit:** the thought is, Aeneas nowhere showed fear; therefore he is not *dēgener.*

15. sī . . . sedēret = *sī mihi nōn animō fīrmiter dēcrētum esset;* cf. *sedet hōc animō*, ii. 660, *stat*, ii. 750.

17. dēceptam (*mē*) **. . . fefellit** = *dēcēpit mē et fefellit.*

18. pertaesum . . . fuisset (sc. *mē*): see A. 354, b; B. 209; G. 377; H. 457.

huic ūnī forsan potuī succumbere culpae,
Anna, fatēbor enim, miserī post fāta Sychaeī
coniugis et sparsōs frāternā caede Penātīs,
sōlus hic īnflexit sēnsūs animumque labantem
impulit. Agnōscō veteris vestīgia flammae.
Sed mihi vel tellūs optem prius īma dehīscat
vel pater omnipotēns adigat mē fulmine ad umbrās,
pallentīs umbrās Erebī noctemque profundam,
ante, pudor, quam tē violō aut tua iūra resolvō.
Ille meōs, prīmus quī mē sibi iunxit, amōrēs
abstulit: ille habeat sēcum servetque sepulcrō.'
Sīc effāta sinum lacrimīs implēvit obortīs.
  Anna refert: 'Ō lūce magis dīlēcta sorōrī,
sōlane perpetuā maerēns carpēre iuventā
nec dulcīs nātōs Veneris nec praemia nōris?

---

taedae: i.e. the marriage-torch, carried in the procession which (among the Romans) escorted the new-made bride from her father's house to her husband's.

19. potuī: for mood see on *impulerat*, ii. 55. The indic. is esp. common in expressions like this, of obligation, necessity, or propriety. **culpae:** the sin of loving another, after vowing fidelity to Sychaeus.

20-22. fatēbor . . . īnflexit: parataxis; we should have expected *fatēbor . . . hunc sōlūm īnflexisse.* **sparsōs . . . Penātīs,** 'the spattering of the Penates,' etc. Cf. i. 348-350. **frāternā caede** = *frātris cruōre;* for effect Dido calls Pygmalion and Sychaeus brothers instead of brothers-in-law. **hic:** the *i* is short, as occasionally in classic poetry. **labantem:** proleptic, 'till it totters'; cf. *furentem . . . rēgīnam*, i. 659, 660.

24, 25. optem: subj. because the idea of wish or prayer dominates 24, 25, 'May earth open,' etc. **dehīscat . . . adigat:** really independent wishes (cf. n. on *sinite . . . revīsam*, ii. 669), but felt by V.'s readers as purpose clauses dependent on *optem.*

27. ante repeats *prius*, 24, a pleonasm hardly noticeable, by reason of the separation of *prius* and *ante*, and the distance of the former from *quam.* **pudor** has been finely rendered, 'my woman's honor.' See Vocab. The best Roman feeling condemned second marriages. **tua iūra:** cf. *Grāiōrum sacrāta . . . iūra*, ii. 157, with note.

29. abstulit: i.e. carried with him to the tomb. **sepulcrō:** the soul is thought of here as abiding in the tomb; cf. *animamque sepulcrō condimus*, iii. 67, 68.

31-53. Anna's reply: 'Why not yield? Keep him here, for the present at least.'

31. sorōrī: dative (see § 121) with *dīlēcta.*

32. sōlane . . . maerēns carpēre, 'shall you waste yourself in loneliness and sorrow?' **perpetuā** = *tōtā;* the temp. abl. here denotes duration of time, a constr. common in phrases involving *tōtus* or its equivalent.

33. Veneris . . . praemia: i.e. the joys of wedded life.

id cinerem aut Mānīs crēdis cūrāre sepultōs?
Estō, aegram nūllī quondam flexēre marītī,
nōn Libyae, nōn ante Tyrō, dēspectus Iarbās
ductōrēsque aliī, quōs Āfrica terra triumphīs
dīves alit: placitōne etiam pūgnābis amōrī?
nec venit in mentem, quōrum cōnsēderis arvīs?
Hinc Gaetūlae urbēs, genus īnsuperābile bellō,
et Numidae īnfrēnī cingunt et inhospita Syrtis,
hinc dēserta sitī regiō lātēque furentēs
Barcaeī. Quid bella Tyrō surgentia dīcam
germānīque minās?
Dīs equidem auspicibus reor et Iūnōne secundā
hunc cursum Īliacās ventō tenuisse carīnās.
Quam tū urbem, soror, hanc cernēs, quae surgere rēgna
coniugiō tālī! Teucrum comitantibus armīs
Pūnica sē quantīs attollet glōria rēbus!

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34. id: i.e. your refusal to marry again. **cinerem** denotes the material part of one who is dead, **Mānīs** his spirit. Both are in the tomb; cf. *animam . . . condimus*, iii. 67, 68.

35. estō: lit., 'let . . . be so.' Its subject is in *aegram . . . alit*, 35–38; the whole = 'granted that no suitors,' etc., i.e. 'though no suitors.' **aegram** (sc. *tē*): i.e. in your days of mourning for Sychaeus. **marītī:** used as *generis*, ii. 344, and *coniugis*, iii. 331.

36. Libyae: for case see § 148.

37. triumphīs: the character of the African peoples (i. 339) gave abundant chance for these. Roman readers would think of the victories of the Scipios in Africa.

38, 39. placitō, 'welcome'; dep. participle of *placet*. **amōrī:** for case see § 124. **venit:** the subject is *quōrum . . . arvīs*.

41. īnfrēnī: here of bold riders, whose horses go unbridled. V. perhaps meant to suggest also the other sense of 'unbridled' in passions. **cingunt:** sc. *tē*. **Syrtis:** cf. i. 111. There was danger both from the sea and the barbarous people along the coast.

42. dēserta . . . regiō is not in place in an account of dangerous peoples, since a desert would help Carthage by preventing attack. Anna is, however, recounting all the drawbacks of life in Africa. The desert lay north of Lake Tritonis. The desert and the Barcaei are not, as *hinc . . . hinc* implies, on a side of Carthage distinct from that on which lay the Numidae, etc. See on *Geticīs*, iii. 35.

43. quid . . . dīcam, 'why should I mention?' i.e. there is no reason why I should mention. The subj., as often, expresses obligation or propriety.

44. germānī: Pygmalion. For dangers besetting Carthage cf. i. 563, 564.

45. dīs . . . secundā, 'guided by the gods and favored by Juno.' For case see § 147. Cf. *dīvīs . . . auspicibus*, iii. 19, 20, and, for the thought, i. 387, 388. Juno is singled out here as patron of Carthage and goddess of marriage.

48. comitantibus: sc. *eam*, referring

50 Tū modo posce deōs veniam sacrīsque litātīs
indulgē hospitiō causāsque innecte morandī,
dum pelagō dēsaevit hiems et aquōsus Orīōn
quassātaeque ratēs, dum nōn trāctābile caelum.'
  Hīs dictīs incēnsum animum īnflammāvit amōre
55 spemque dedit dubiae mentī solvitque pudōrem.
Prīncipiō dēlūbra adeunt pācemque per ārās
exquīrunt; mactant lēctās dē mōre bidentīs
lēgiferae Cererī Phoebōque patrīque Lyaeō,
Iūnōnī ante omnīs, cui vincla iugālia cūrae;
60 ipsa tenēns dextrā pateram pulcherrima Dīdō
candentis vaccae media inter cornua fundit
aut ante ōra deum pinguīs spatiātur ad ārās
īnstauratque diem dōnīs pecudumque reclūsīs
pectoribūs inhiāns spīrantia cōnsulit exta.
65 Heu vātum ignārae mentēs! quid vōta furentem,
quid dēlūbra iuvant? est mollīs flamma medullās

---

to *Pūnica glōria*. The abl. abs. is conditional.

50. veniam: i.e. escape from the misfortunes suggested by the dreams, 9. **sacrīs . . . litātīs:** *litāre* is here trans., a poetic use. Contrast *animā . . . litandum*, ii. 118.

51. innecte: the *causae morandī* are to fit into one another like the links of a chain.

52. dēsaevit: the prefix *dē-* often = 'out,' 'to the very end.' **Orīōn:** a stormy constellation, as in i. 535–537.

53. quassātae: cf. i. 551. There has been no chance as yet to make repairs. **nōn trāctābile:** i.e. hopelessly unfit for sailing.

54-89. Dido's scruples are laid to rest; she yields to her love.

54. īnflammāvit: stronger than *incēnsum*.

55. pudōrem: i.e. the restraints her sense of honor had imposed; cf. 27.

57. exquīrunt: sc. *Dīdō et Anna*.

58. Lyaeō = *Bacchō;* § 287, end. Cf. *laticemque Lyaeum*, i. 686, with note.

59. vincla iugālia: cf. 16. Sacrifice is made to Ceres because, as lawgiver, she will have much to do with the union of Tyrians and Trojans (47–49), to Apollo, as the god who knows the future, and to Bacchus, as giver of happiness (i. 734).

61. media = an adv., 'midway'; cf. *inter medius*, i. 348.

62. ōra: i.e. statues. **pinguīs:** i.e. richly laden with the sacrifices she has offered.

63. īnstaurat: freely, 'makes memorable'; it suggests repeated offerings. See on *īnstaurāmus*, iii. 62.

64. pectoribūs: for the *ū* see § 242. **inhiāns** pictures the queen's eagerness. **spīrantia:** i.e. still quivering with life.

65. vātum: they have no doubt been with Dido from the first; § 225. **ignārae:** had they known the future they would not have aided Dido's love in any way. **furentem,** 'one crazed with love'; cf. i. 659, and n. on *venientum*, i 434.

66. quid . . . iuvant? = *nihil enim*

intereā, et tacitum vīvit sub pectore vulnus.
Ūritur īnfēlīx Dīdō tōtāque vagātur
urbe furēns, quālis coniectā cerva sagittā,
quam procul incautam nemora inter Crēsia fīxit
pāstor agēns tēlīs līquitque volātile ferrum
nescius; illa fugā silvās saltūsque peragrat
Dictaeōs; haeret laterī lētālis harundō.
Nunc media Aenēān sēcum per moenia dūcit
Sīdoniāsque ostentat opēs urbemque parātam
incipit effārī mediāque in vōce resistit;
nunc eadem lābente diē convīvia quaerit
Īliacōsque iterum dēmēns audīre labōrēs
exposcit pendetque iterum nārrantis ab ōre.
Post, ubi dīgressī lūmenque obscūra vicissim
lūna premit suādentque cadentia sīdera somnōs,
sōla domō maeret vacuā strātīsque relīctīs
incubat. Illum absēns absentem auditque videtque
aut gremiō Ascanium genitōris imāgine capta
dētinet, īnfandum sī fallere possit amōrem.
Nōn coeptae adsurgunt turrēs, nōn arma iuventūs

---

iuvant. **est:** from *edō.* **medullās:** see on *ossibus*, i. 660.

69. quālis: as in iii. 679. **coniectā . . . sagittā:** freely, 'arrow-pierced'; temp. abl. abs. The target is indicated by the position of *cerva;* cf. n. on *conversā cuspide*, i. 81. **cerva:** sc. *vagātur.*

70. Crēsia: localization; § 190. The Cretans were famous archers.

72. nescius: i.e. of the success of his shot.

73. Dictaeōs: see on *Dictaea*, iii. 171, and note variety after *Crēsia*, 70. **harundō:** in 69–73 we have four terms for the weapon; § 181.

75. opēs urbemque: powerful temptations to one who could describe his own people as *omnium egēnōs* (i. 599), and who yearned so for an abiding city (i. 437, iii. 493–505).

77. eadem: i.e. in the topics discussed and in their effect on Dido; cf. 78, 79.

78. dēmēns appropriately repeats *furēns*, 69, since a second recital of the *Īliacōs . . . labōrēs* would be sure to increase her interest in the hero of the story.

81. suādent . . . somnōs: cf. ii. 9.

82. domō, 'hall.' **relīctīs:** sc. *ab Aenēā.*

83. absēns absentem=two adversative clauses.

84. Ascanium=the real Ascanius; so everywhere henceforth. Of his return from Idalium (i. 691–694) V. says nothing; see § 225. **genitōris imāgine,** i.e. his likeness to his father.

85. sī . . . possit: for constr. see on *Anthea sī . . . videat*, i. 181, 182. 82–85 do not describe consecutive actions but

exercet portūsve aut prōpūgnācula bellō
tūta parant; pendent opera interrupta minaeque
mūrōrum ingentēs aequātaque māchina caelō.
  Quam simul ac tālī persēnsit peste tenērī
cāra Iovis coniūnx nec fāmam obstāre furōrī,
tālibus adgreditur Venerem Sāturnia dictīs:
'Ēgregiam vērō laudem et spolia ampla refertis
tūque puerque tuus; māgnum et memorābile nūmen,
ūna dolō dīvum sī fēmina victa duōrum est.
Nec mē adeō fallit veritam tē moenia nostra
suspectās habuisse domōs Carthāginis altae.
Sed quis erit modus, aut quō nunc certāmine tantō?
Quīn potius pācem aeternam pactōsque hymenaeōs
exercēmus? Habēs, tōtā quod mente petīstī:
ārdet amāns Dīdō trāxitque per ossa furōrem.
Commūnem hunc ergō populum paribusque regāmus
auspiciīs; liceat Phrygiō servīre marītō

---

rather different ways by which Dido tries to satisfy her love.

87. exercet: as in iii. 281.

88, 89. pendent . . . interrupta: the rendering 'are interrupted and suspended' will preserve the figure in *pendent*. **opera** covers both the military preparations and the efforts to stimulate commerce (*portūs*, 87). **minae . . . ingentēs:** freely, 'huge frowning walls.' For case of *mūrōrum* see § 111. **aequāta:** i.e. towering up to. **māchina:** a military machine as in ii. 46; hence part of the defences of the city. With the picture in 86–89 contrast those in i. 423–436 and i. 505–508, esp. the latter.

90-104. Juno suggests to Venus a union between Dido and Aeneas and the latter's settlement at Carthage.

90. quam = *Dīdōnem;* see on *quem*, i. 64.

91. fāmam: i.e. what people might say.

93. ēgregiam and **ampla** carry the emphasis, one of scorn.

94. puer: Cupid; cf. i. 684. **nūmen:** i.e. display of superhuman power.

96, 97. adeō: i.e. as completely as you fancy. **fallit:** the subject is *veritam . . . altae*, 'the fact that you,' etc. **suspectās habuisse** emphasizes the continuance of the distrust; *suspexisse* might denote a momentary suspicion.

98. quō . . . tantō: sc. *prōgrediēmur*, suggested by *quis . . . modus*, which = 'how far are we to go?' *quō* = 'whither,' 'to what lengths.' **certāmine tantō:** either modal abl. or abl. according to § 147.

99, 100. quīn . . . exercēmus, 'why do we not rather,' etc., a passionate question which really = a command; a common use, in which *quīn* (= *quī*, abl., + *nē*) has its original force. **exercēmus:** as in 87.

101. amāns gives the cause of *ārdet;* it virtually = *amōre.* **ossa** = *medullās*, 66.

102, 103. commūnem = *commūnī imperiō*, and so may rightly be joined by

dōtālīsque tuae Tyriōs permittere dextrae.'
Ollī (sēnsit enim simulātā mente locūtam,
quō rēgnum Ītaliae Libycās āverteret ōrās)
sīc contrā est ingressa Venus: 'Quis tālia dēmēns
abnuat aut tēcum mālit contendere bellō?
sī modo, quod memorās, factum fortūna sequātur.
Sed Fātīs incerta feror, sī Iuppiter ūnam
esse velit Tyriīs urbem Trōiāque profectīs
miscērīve probet populōs aut foedera iungī.
Tū coniūnx; tibi fās animum temptāre precandō.
Perge, sequar.' Tum sīc excēpit rēgia Iūnō:
'Mēcum erit iste labor. Nunc, quā ratiōne quod īnstat
cōnfierī possit, paucīs, adverte, docēbō.
Vēnātum Aenēās ūnāque miserrima Dīdō
in nemus īre parant, ubi prīmōs crāstinus ortūs
extulerit Tītān radiīsque retēxerit orbem.
Hīs ego nigrantem commixtā grandine nimbum,
dum trepidant ālae saltūsque indāgine cingunt,

-*que* to *paribus* . . . *auspiciīs*; see the note on *dulcī adspīrāns* . . . *umbrā*, i. 694. **auspiciīs**, 'power,' 'authority,' a meaning which easily comes from the fact that the right of taking the auspices was largely a magisterial function. **liceat**: sc. *Dīdōnī*. **servīre**: a sarcastic substitute for *nūbere*. There is a sneer, too, in *Phrygiō*, which to a Gk. (and so to Juno) denoted effeminacy. Juno can not hide her bitterness even while she is trying to conciliate Venus.

104. dōtālīs: proleptic, = *ut pars dōtis sint*, 'as a dowry.'

105-128. Venus replies cautiously. Juno explains how the union of Aeneas and Dido can be accomplished.

105, 106. ollī: as in i. 254. **quō . . . āverteret**: since there is no comp., as in iii. 377, *ut* would be more correct. **Ītaliae Libycās**: juxtaposition of contrasts.

109. sequātur, 'should attend'; cf. *secundus*, 'favorable,' 45.i. 207. ii. 617.

110. incerta: in the pred. after *feror*, which = *facta sum*. **sī**, 'whether.'

111. Tyriīs . . . Trōiāque profectīs: as in i. 732.

112. foedera iungī: the prose expression is *foedus icere* or *ferīre*; see on *terrīs* . . . *et altō*, i. 3.

113. coniūnx: sc. *Iovis*.

114. excēpit (sc. *eam*): how does *excipere* come to = *respondēre*?

115. mēcum . . . labor = *mihi cūrae erit iste labor*.

116. cōnfierī: compounds of *faciō* usually make the pass. regularly, *cōnficior*, etc. **paucīs** (sc. *verbīs*): a standing expression for 'briefly.' **adverte**: see on *animīs* . . . *vestrīs*, ii. 712.

119. Tītān here = *Sōl*. For the Titans see § 273 (end). The name is given also to deities descended from Titans: Hyperion, father of the Sun, was a Titan. **orbem**: sc. *terrārum*; cf. i. 233.

120. nimbum: for meaning see § 185.

121. ālae: note the military figure. The troops in the *ālae* were chiefly

dēsuper īnfundam et tonitrū caelum omne ciēbō.
Diffugient comitēs et nocte tegentur opācā;
spēluncam Dīdō dux et Trōiānus eandem
dēvenient. Aderō, et, tua sī mihi certa voluntās,
cōnubiō iungam stabilī propriamque dicābō;
hīc Hymenaeus erit.' Nōn adversāta petentī
adnuit atque dolīs rīsit Cytherēa repertīs.
  Ōceanum intereā surgēns Aurōra relīquit.
It portīs iubare exortō dēlēcta iuventūs;
rētia rāra, plagae, lātō vēnābula ferrō
Massȳlīque ruunt equitēs et odōra canum vīs.
Rēgīnam thalamō cunctantem ad līmina prīmī
Poenōrum exspectant, ostrōque insīgnis et aurō
stat sonipēs ac frēna ferōx spūmantia mandit.
Tandem prōgreditur māgnā stīpante catervā
Sīdoniam pictō chlamydem circumdata limbō;
cui pharetra ex aurō, crīnēs nōdantur in aurum,

---

cavalry; so the ref. here is to mounted beaters who surround part of a forest and with cries and noises drive the game therein down to the point where the huntsmen proper are in waiting. **indāgine:** freely, 'by a circle of nets and men'; see Vocabulary.

123. nocte . . . opācā: i.e. darkness like that of night.

126. cōnubiō . . . dicābō = i. 73. Here sc. *Dīdōnem Aenēae* with *iungam*, *eam* with *dicābō*. The ellipses seem harsh, but Venus would readily understand Juno's meaning.

127. hīc refers to the description in 120-126. Explain its gender. **Hymenaeus,** 'bridal.' Elsewhere V. has the pl. in this sense, but here the pl. would be unmetrical.

128. dolīs . . . repertīs repeats the thought of *sēnsit . . . locūtam*, 105. In view of Jupiter's assurances, i. 263-296, Venus could afford to laugh at Juno's present scheme.

129-159. The hunt and the marriage.

129. Ōceanum . . . relīquit: contrast i. 745, with note.

130. portīs: abl. of the route; § 146. **iubare:** sc. *Aurōrae.*

131. rāra, 'wide-meshed.' When used of a single thing *rārus* emphasizes the distance between its parts. **lātō . . . ferrō:** cf. *lātō . . . hastīlia ferrō*, i. 313.

132. ruunt fits only the last two of its five subjects; see on *legunt*, i. 426. **odōra . . . vīs:** freely, 'keen-scented, sturdy hounds.' The phrase *canum vīs* is formed like *rotārum . . . lāpsūs*, ii. 235, 236, etc. *odōrus* elsewhere = 'giving forth a smell.'

133. līmina: i.e. of the palace.

135. sonipēs (sc. *ecus*): onomatopoetic; § 224.

137. circumdata: freely, 'wearing.' For its constr. cf. *collō . . . terga datī*, ii. 218, 219, with note.

138. cui: we should say 'her'; see

aurea purpuream subnectit fībula vestem.
Nec nōn et Phrygiī comitēs et laetus Iūlus 140
incēdunt; ipse ante aliōs pulcherrimus omnīs
īnfert sē socium Aenēās atque agmina iungit.
Quālis ubi hībernam Lyciam Xanthīque fluenta
dēserit ac Dēlum māternam invīsit Apollō
īnstauratque chorōs mixtīque altāria circum 145
Crētesque Dryopesque fremunt pīctīque Agathyrsī,
ipse iugīs Cynthī graditur mollīque fluentem
fronde premit crīnem fingēns atque implicat aurō,
tēla sonant umerīs, haud illō sēgnior ībat
Aenēās, tantum ēgregiō decus ēnitet ōre. 150
Postquam altōs ventum in montīs atque invia lustra,
ecce ferae saxī dēiectae vertice caprae
dēcurrēre iugīs; aliā dē parte patentīs

---

on *quem*, i. 64. **crīnēs . . . aurum**: a strained way (§ 203) of saying that her knotted tresses are held in place by golden fastenings.

139. aurea: note the effect of the fourfold repetition of 'gold' in 134–139; cf. the repetition of 'bronze' in i. 448, 449, and see also § 266.

140. et laetus Iūlus, 'and in particular,' etc.; § 198.

141. ante . . . omnīs: the strongest possible sup.; cf. the strong comp. in i. 347.

142. socium: sc. *rēgīnae*. **agmina iungit**: sc. *agminibus rēgīnae*. *agmina* refers to *Phrygiī . . . Iūlus*, 140.

143. quālis: as in iii. 679. It is balanced by *haud . . . sēgnior*, 149. **hībernam Lyciam**: i.e. his winter quarters in Lycia. **Xanthī**: here a river in Lycia.

144. māternam: explained by iii. 75–77; see n. there on *pius*.

145. īnstaurat: the dances have been interrupted since the preceding year.

146. Crētes . . . Agathyrsī: these peoples typify the wide variety of regions from which Apollo's worshipers came. For scansion of *-quē* with *Crētēs* see § 241. **fremunt**, 'shout aloud.' **pīctī**: probably 'tattooed.' However remote or however strange a people is, it nevertheless worships Apollo.

147. ipse: Apollo. This picture of Apollo is parallel to that of Diana, i. 498-502; cf. the two closely.

148. fronde: the laurel; for the connection of the laurel with Apollo cf. iii. 81, iii. 91. **premit . . . fingēns**, 'confines and moulds into shape.' For Apollo's long locks see on *crīnītus*, i. 740. **aurō**: cf. *aurum* in the same connection, 138.

149. tēla . . . umerīs: Apollo is *arcitenēns*, iii. 75. Cf. *illa . . . humerō*, of Diana, i. 500, 501.

150. tantum . . . ōre: for Aeneas's beauty cf. i. 588–593.

151. ventum: sc. *est*; see on *discumbitur*, i. 700.

152. saxī . . . vertice: both singulars are coll. **dēiectae**, 'dislodged,' 'started,' by the beaters, 121; cf. the military phrase *dēicere hostem locō*.

trānsmittunt cursū campōs atque agmina cervī
pulverulenta fugā glomerant montīsque relincunt.
At puer Ascanius mediīs in vallibus ācrī
gaudet equō iamque hōs cursū, iam praeterit illōs
spūmantemque darī pecora inter inertia vōtīs
optat aprum aut fulvum dēscendere monte leōnem.
   Intereā māgnō miscērī murmure caelum
incipit; īnsequitur commixtā grandine nimbus;
et Tyriī comitēs passim et Trōiāna iuventūs
Dardaniusque nepōs Veneris dīversa per agrōs
tēcta metū petiēre; ruunt dē montibus amnēs.
Spēluncam Dīdō dux et Trōiānus eandem
dēveniunt. Prīma et Tellūs et prōnuba Iūnō
dant sīgnum; fulsēre īgnēs et cōnscius aethēr
cōnubiīs, summōque ululārunt vertice nymphae.
Ille diēs prīmus lētī prīmusque malōrum
causa fuit; neque enim speciē fāmāve movētur

---

154. trānsmittunt, 'scud across'; sc. *sē* (§ 139). **cervī:** for deer in Africa see i. 184-193.

155. glomerant, 'mass.'

156, 157. puer, 'boy though he is.' **ācrī . . . equō,** 'in the mettle of his steed.'

158. darī . . . vōtīs, 'may be vouchsafed in answer to his prayers.' **pecora . . . inertia,** 'such spiritless game'; a contemptuous designation of the *caprae* and the *cervī*, 152, 154.

160-172. A storm comes on; Aeneas and Dido take shelter in the same cave. The marriage is consummated as Juno had planned.

160. māgnō . . . caelum: cf. i. 124, with notes.

161. commixtā . . . nimbus: cf. *nigrantem . . . nimbum*, 120.

163. nepōs Veneris: Iulus.

164. tēcta, 'places of shelter.' **petiēre:** for tense see § 151. **amnēs:** due to the rain.

166. prīma, 'primal.' Earth is the oldest of all the deities and ultimate source of all the rest; cf. §§ 273, 275. **prōnuba:** freely, 'bride-escorting.' V. is thinking of the married women who escorted the new-made wife to the chamber in which her husband awaited her coming.

167, 168. sīgnum: i.e. for the marriage. Its nature is not indicated. Note parataxis in *prīma . . . īgnēs.* **cōnscius . . . cōnubiīs,** 'witness to the bridal.' For the dat. after *cōnscius* see on *cui*, i. 314. **vertice:** as in 152. The *īgnēs*, 167, correspond to the wedding-torches (*taedae*, 18); the cry of the nymphs suggests the wild cries of rejoicing and congratulation which greeted the bride as she passed to her new home. Tellus and Aether appear, perhaps, because the descent of the fertilizing showers of heaven into the lap of mother earth was in antiquity the type of wedlock. The phenomena noted are in themselves neither of good nor of evil omen. The sequel shows that they were really ominous of evil.

169, 170. diēs is to be taken in both

nec iam furtīvum Dīdō meditātur amōrem;
coniugium vocat; hōc praetēxit nōmine culpam.
  Extemplō Libyae māgnās it Fāma per urbēs,
Fāma, malum quā nōn aliud vēlōcius ūllum.
Mōbilitāte viget vīrīsque adquīrit eundō;
parva metū prīmō, mox sēsē attollit in aurās
ingrediturque solō et caput inter nūbila condit.
Illam Terra parēns īrā inrītāta deōrum
extrēmam, ut perhibent, Coeō Enceladōque sorōrem
prōgenuit pedibus celerem et pernīcibus ālīs,
mōnstrum horrendum, ingēns, cui, quot sunt corpore plūmae,
tot vigilēs oculī subter (mīrābile dictū),
tot linguae, totidem ōra sonant, tot subrigit aurīs.
Nocte volat caelī mediō terraeque per umbram
strīdēns nec dulcī dēclīnat lūmina somnō;
lūce sedet cūstōs aut summī culmine tēctī

---

subject and pred.: cf. the use of *faciēs*, iii. 426. **prīmusque . . . causa:** a harsh phrase, a combination of *prīmusque (diēs) malōrum fuit* and *causaque malōrum fuit.* **speciē,** 'regard for appearances.' **fāmā:** as in 91.

171. Dīdō: the subject of two clauses is often set in the second; cf. position of *cervī,* 154.

172. vocat: the object is the thought of 166–168, i.e. the events that marked their stay in the cave.

173-197. Rumor, a loathsome goddess, spreads the story of Dido's love. She goes at last to Iarbas, a rejected suitor of Dido.

173. Fāma: the goddess of scandal.

175. mōbilitāte . . . eundō: instr. abl. Note how fully substantival the gerund is.

176. metū: V. is thinking of the way in which those who first spread a bit of gossip do so stealthily, as if in fear.

178. deōrum: obj. gen. with *īrā;* see § 119, n. Earth, angered by the treatment of the Titans (§ 273), in revenge bore the giants (§ 274). Rumor has just been described as a giant, 177.

179. extrēmam = an adv., 'last of all.' Rumor is the last of Earth's children. **Coeō Enceladōque:** the former was a Titan, the latter a giant. V., like other classical writers, confuses the two classes of beings.

181, 182. cui . . . subter *(sunt)*: there is an eye for every feather, and the eyes are beneath the feathers. Fama is a monstrous bird; in the description of her eyes V. may have the peacock in mind.

183. subrigit, 'pricks up'; as subject sc. *Fāma.* *subrigō* is an old form of *surgō;* we have had *arrigō* in this sense, e.g. i. 152.

184. caelī . . . terrae, ''twixt heaven and earth'; literally, 'in heaven and earth's midspace.' *mediō* is a neut. adj. used as a noun, in the local abl.

186. lūcē, in thought and meter both balances *nocte,* 184. **cūstōs,** 'sentinel-like.' Latin often uses a metaphor where we use a simile. **summī . . .**

turribus aut altīs et māgnās territat urbēs
tam fīctī prāvīque tenāx quam nūntia vērī.
Haec tum multiplicī populōs sermōne replēbat
gaudēns et pariter facta atque īnfecta canēbat,
vēnisse Aenēān Trōiānō sanguine crētum,
cui sē pulchra virō dīgnētur iungere Dīdō;
nunc hiemem inter sē lūxū, quam longa, fovēre
rēgnōrum inmemorēs turpīque cupīdine captōs.
Haec passim dea foeda virum diffundit in ōra.
Prōtinus ad rēgem cursūs dētorquet Iarban
incenditque animum dictīs atque aggerat īrās.
  Hīc Hammōne satus raptā Garamantide nymphā
templa Iovī centum lātīs immānia rēgnīs,
centum ārās posuit vigilemque sacrāverat īgnem,
excubiās dīvum aeternās; pecudumque cruōre

---

tēctī: cf. *summī fastīgia tēctī*, ii. 302, with n. Fama takes care to have as wide a view as possible of men and affairs; cf. *turribus*, 187.

188. fīctī prāvī . . . vērī: obj. gen. See also § 196, especially 2.

189. tum: i.e. in the days of our story. **multiplicī,** 'ever-changing.' She never told the same tale twice.

190. gaudēns: she enjoyed the mischief she wrought as did Cupid, i. 690. **facta** corresponds to *vērī*, **īnfecta** to *fīctī prāvīque*, 188.

191. Trōiānō: here contemptuous, equivalent to 'foreign.' **crētum:** as in ii. 74.

192. virō, 'in wedlock'; literally, 'as her husband,' a common sense of *vir*. **iungere:** for infin. with *dīgnētur* see § 161.

193. quam longa (sc. *sit*): literally, 'how long it is,' i.e. regardless of its length. The subj. is due to the O. O. *hiemem . . . quam longa* together = an acc. of duration of time, *tōtam hiemem*. **fovēre:** as subject sc. *eōs = Dīdōnem et Aenēān*; both have just been mentioned.

194. rēgnōrum: Dido is forgetting Carthage (86–89), and Aeneas is forgetting his destined realm in Italy.

197. aggerat īrās: so we talk of a 'towering rage.'

198–218. Iarbas begs Jupiter to note how Dido is requiting the favors she has received at his hands.

198. Hammōne satus: cf. *satum quō*, ii. 540, with note.

199. centum . . . rēgnīs: the size and the number of the temples were commensurate with the extent of his realm.

200. centum ārās: one for each temple. **posuit** pictures an act done at some undefined time in the past. **sacrāverat** pictures an act of the same time defined with ref. to another past moment, i.e. that at which Fama came to Iarbas. **īgnem:** V. has in mind Vesta's fire at Rome.

201. excubiās, 'sentry'; see Vocab. The fire guards the honor of the gods.

pingue solum, et variīs flōrentia līmina sertīs.
Isque āmēns animī et rūmōre accēnsus amārō
dīcitur ante ārās media inter nūmina dīvum
multa Iovem manibus supplex ōrāsse supīnīs:
'Iuppiter omnipotēns, cui nunc Maurūsia pīctīs
gēns epulāta torīs Lēnaeum lībat honōrem,
aspicis haec? an tē, genitor, cum fulmina torquēs,
nēquīquam horrēmus, caecīque in nūbibus īgnēs
terrificant animōs et inānia murmura miscent?
Fēmina, quae nostrīs errāns in fīnibus urbem
exiguam pretiō posuit, cui lītus arandum
cuique locī lēgēs dedimus, cōnūbia nostra
reppulit ac dominum Aenēān in rēgna recēpit.
Et nunc ille Paris cum sēmivirō comitātū
Maeoniā mentum mitrā crīnemque madentem
subnexus raptō potitur, nōs mūnera templīs

---

202. solum: the spaces before the altars (200); coll. sing. **variīs . . . sertīs:** cf. *ārae sertīs . . . hālant*, i. 417.

203. -que, 'and so'; § 199. Iarbas's devotion gives him a claim upon the god. **āmēns animī:** cf. *fīdēns animī*, ii. 61, with note.

204. media inter: as in 61. **nūmina:** i.e. as represented by their statues; cf. *ante ōra deum*, 62.

205. manibus . . . supīnīs: cf. *supīnās . . . manūs*, iii. 176, 177.

206, 207. nunc: i.e. since I introduced your rites. The cl. is a hint to the god of his debt to the speaker. **Maurūsia** = *Āfrica* or *Āfricāna;* § 190. **pīctīs . . . torīs:** cf. i. 708. **epulāta** = *postquam epulāta est;* the wine and the libation come after the feast proper, as in i. 723–736. **Lēnaeum . . . honōrem:** i.e. an offering of wine. Cf. *Bacchī* = *vīnī*, i. 215, and *laticem . . . Lyaeum*, i. 686.

208. haec is explained by 211–217. The thought is, 'If thou seest, why dost thou not punish them, if thou hast the power?'

209, 210. caecī and **inānia** carry the emphasis, 'are the lightning-fires that frighten . . . aimless,' etc. **miscent:** sc. *eōs* = *animōs*.

212. exiguam pretiō: juxtaposition; small as the city was Dido had to pay for it. *pretiō posuit* = 'bought the right to build.' **lītus:** i.e. only the sandy land on the coast.

213. locī lēgēs: i.e. laws governing her use of the site, 'the conditions of tenure.' **nostra** = an obj. gen., 'with me.' The thought is, 'the little she has she owes to me, yet she rejects me.'

214. dominum: see on *dominantur*, ii. 327; cf. *servīre*, 103, with note.

215. ille Paris, 'this (second) Paris.' Aeneas is a Paris, Iarbas means, because he is carrying off another's (Iarbas's) bride (§ 51). **sēmivirō:** cf. *Phrygiō*, 103, with note.

216. madentem: contemptuous for 'perfumed.' Note allit. in this verse.

217. subnexus: a middle, with acc.; §§ 136, 138. **raptō potitur,** 'is master of his prey.' For *raptō* cf. § 196, 1, for short *i* in *potitur* cf. iii. 56. Both words suggest unfeeling, brute force.

quippe tuīs ferimus fāmamque fovēmus inānem.'
  Tālibus ōrantem dictīs ārāsque tenentem
audiit omnipotēns oculōsque ad moenia torsit
rēgia et oblītōs fāmae meliōris amantīs.
Tum sīc Mercurium adloquitūr ac tālia mandat:
'Vāde age, nāte, vocā zephyrōs et lābere pinnīs
Dardaniumque ducem, Tyriā Carthāgine quī nunc
exspectat Fātīsque datās nōn respicit urbēs,
adloquere et celerīs dēfer mea dicta per aurās.
Nōn illum nōbīs genetrīx pulcherrima tālem
prōmīsit Grāiumque ideō bis vindicat armīs,
sed fore, quī gravidam imperiīs bellōque frementem
Ītaliam regeret, genus altō ā sanguine Teucrī
prōderet ac tōtum sub lēgēs mitteret orbem.
Sī nūlla accendit tantārum glōria rērum
nec super ipse suā mōlītur laude labōrem,
Ascaniōne pater Rōmānās invidet arcēs?
Quid struit aut quā spē inimīcā in gente morātur
nec prōlem Ausoniam et Lāvīnia respicit arva?

---

218. quippe: used here like *scīlicet*, ii. 577. **fāmam:** i.e. that Hammon is a mighty god.

219-237. Jupiter sends Mercury to Carthage to bid Aeneas think of Italy, his appointed home.

219. ārās . . . tenentem: this act was intended to give greater solemnity and weight to an entreaty, an oath, or the like.

221. amantīs, 'the lovers'; see on *venientum*, i. 434.

222. adloquitūr: for the *ū* see § 243.

223. vāde age: as in iii. 462. **pinnīs:** cf. *volat . . . alārum*, i. 300, 301. Here Mercury is to make all speed and so is to use the winds too.

225. exspectat: intrans., = *manet*, a rare use. **urbēs:** an exaggeration; Aeneas is to found but one city. See i. 264, ii. 294, iii. 387. That city is to be in Italy, not in Africa.

227. tālem: i.e. such a sluggard; sc. *fore* from 229.

228. Grāium . . . armīs: *nōn*, 227, must be carried over into this cl. **ideō:** i.e. that he may be a laggard. **bis vindicat:** once from Diomede (cf. i. 96–98, with notes), and again when Troy fell (ii. 620). The latter rescue will not be complete till Aeneas comes to Italy; hence we have the present tense.

231. prōderet: i.e. to future generations. **tōtum . . . orbem:** i.e. through the victories of his successors.

232. nūlla: with adverbial force, = *nūllō modō*.

233. super: as in i. 750.

234. Ascaniōne pater: juxtaposition; 'does he find it in his father's heart to begrudge?'

235. spē inimīcā: for the hiatus see § 257.

I have no idea

MERCURY

Nāviget! haec summa est, hīc nostrī nūntius estō.'
  Dīxerat. Ille patris māgnī pārēre parābat
imperiō et prīmum pedibus tālāria nectit
aurea, quae sublīmem ālīs sīve aequora suprā
seu terram rapidō pariter cum flāmine portant.
Tum virgam capit; hāc animās ille ēvocat Orcō
pallentīs, aliās sub Tartara trīstia mittit,
dat somnōs adimitque et lūmina morte resīgnat.
Illā frētus agit ventōs et turbida trānat
nūbila. Iamque volāns apicem et latera ardua cernit
Atlantis dūrī, caelum quī vertice fulcit,
Atlantis, cīnctum adsiduē cui nūbibus ātrīs
pīniferum caput et ventō pulsātur et imbrī;
nix umerōs īnfūsa tegit; tum flūmina mentō
praecipitant senis, et glaciē riget horrida barba.
Hīc prīmum paribus nītēns Cyllēnius ālīs
cōnstitit; hinc tōtō praeceps sē corpore ad undās
mīsit avī similis, quae circum lītora, circum
piscōsōs scopulōs humilis volat aequora iūxtā.

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237. summa, 'my will; lit., 'the sum and substance' of what I have to say to him. **nostrī:** gen. pl. of *ego*, with possessive force; a rare use.

238-278. Mercury goes to Carthage; he rebukes Aeneas, gives him Jupiter's message and departs.

239. pedibus: dat.; § 124.

240. sublīmem ālīs, 'upborne by their pinions'; *sublīmis* is often treated as if it were a pass. participle.

241. pariter cum, 'with the speed of.'

242, 243. virgam: commonly called *cādūceus;* see cut, § 286. **animās . . . aliās:** briefly put for *aliās animās . . .*, *aliās.* **Orcō . . . Tartara:** i.e. the underworld in general. **pallentīs:** cf. *imāgō . . . ōra modīs . . . pallida mīrīs*, i. 353, 354. For Mercury's functions here see § 286.

244. morte: abl. of separation with *resīgnat*, which here = *līberat.* *lūmina . . . resīgnat* repeats the thought with which the parenthesis begins, namely, Mercury's mighty power over the souls of the dead. For this arrangement cf. that in iii. 317-319, as explained in the note there on *Pyrrhīn.*

245. agit, 'puts to rout,' i.e. outstrips, a variation from the thought in *rapidō . . . flāmine*, 241. **turbida:** i.e. by the winds; freely, 'rolling.'

247. dūrī, 'rugged,' 'patient,' is explained by *caelum . . . fulcit.* **vertice** = *capite.* For Atlas see on i. 741

250, 251. nix . . . īnfūsa: freely, 'a mantle of snow.' **mentō . . . barba:** V. writes thus because he thinks of Atlas as a demigod transformed into a mountain. **praecipitant:** as in ii. 9.

252. paribus nītēns . . . ālīs, 'poised on balanced wings.'

255. humilis volat: V. has in mind

Haud aliter terrās inter caelumque volābat
lītus harēnōsum ad Libyae ventōsque secābat
māternō veniēns ab avō Cyllēnia prōlēs.
Ut prīmum ālātīs tetigit māgālia plantīs,
Aenēān fundantem arcēs ac tēcta novantem
cōnspicit. Atque illī stellātus iaspide fulvā
ēnsis erat, Tyriōque ārdēbat mūrice laena
dēmissa ex umerīs, dīves quae mūnera Dīdō
fēcerat et tenuī tēlās discrēverat aurō.
Continuō invādit: 'Tū nunc Carthāginis altae
fundāmenta locās pulchramque uxōrius urbem
exstruis heu rēgnī rērumque oblīte tuārum?
Ipse deum tibi mē clārō dēmittit Olympō
rēgnātor, caelum et terrās quī nūmine torquet,
ipse haec ferre iubet celerīs mandāta per aurās:
quid struis aut quā spē Libycīs teris ōtia terrīs?
Sī tē nūlla movet tantārum glōria rērum
nec super ipse tuā mōlīris laude labōrem,
Ascanium surgentem et spēs hērēdis Iūlī
respice, cui rēgnum Ītaliae Rōmānaque tellūs

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a gull or cormorant flying close to the water in search of food.

257. **ad:** for position see § 210.

258. **māternō . . . avō:** Atlas. Mercury was son of Maia, daughter of Atlas. **Cyllēnia prōlēs:** cf. *Cyllēnius*, 252.

259. **māgālia:** sc. *Carthāginis;* apparently the suburbs as distinguished from the better portion of the city.

261. **atque,** 'and lo'; see § 200. The Trojan leader's garb is in keeping with his strange occupation. **stellātus:** i.e. on the hilt. **iaspide:** coll. singular.

263. **dēmissa,** 'draped.' **quae mūnera,** 'a gift which.' *mūnera* probably includes both the *ēnsis* and the *laena*, though the rel. cl. applies only to the latter.

264. **tenuī . . . aurō:** i.e. with thin threads of gold. **discrēverat,** 'had varied,' 'had worked'; the cloak is not one broad expanse of crimson, but is divided into different fields by the threads that work out the pattern.

265, 266. **nunc:** emphatic, 'at so critical a time as this.' **altae . . pulchram:** Mercury suggests to Aeneas that Carthage is high enough and lovely enough without his aid. **uxōrius:** freely, 'for a woman's sake.'

267. **rērum . . . tuārum,** 'your real destiny.'

269. **torquet,** 'guides,' literally with *caelum*, in the sense of 'causes to revolve' (cf. ii. 250), fig. with *terrās*.

271. **ōtia,** 'hours of idleness.'

272. With 272, 273, cf. 232, 233.

274. **Ascanium . . . Iūlī:** for V.'s love of variety see § 181. **surgentem** = *adolēscentem*.

275. **cui** = *eī enim*.

dēbentur.' Tālī Cyllēnius ōre locūtus
mōrtālīs vīsūs mediō sermōne relīquit
et procul in tenuem ex oculīs ēvānuit auram.
At vērō Aenēās aspectū obmūtuit āmēns,
arrēctaeque horrōre comae, et vōx faucibus haesit.
Ārdet abīre fugā dulcīsque relinquere terrās
attonitus tantō monitū imperiōque deōrum.
Heu quid agat? quō nunc rēgīnam ambīre furentem
audeat adfātū? quae prīma exōrdia sūmat?
atque animum nunc hūc celerem, nunc dīvidit illūc
in partīsque rapit variās perque omnia versat.
Haec alternantī potior sententia vīsa est:
Mnēsthea Sergestumque vocat fortemque Serestum,
classem aptent tacitī sociōsque ad lītora cōgant,
arma parent et, quae rēbus sit causa novandīs,
dissimulent; sēsē intereā, quandō optima Dīdō
nesciat et tantōs rumpī nōn spēret amōrēs,
temptātūrum aditūs et, quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcius omnēs
imperiō laetī pārent et iussa facessunt.

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277. mediō sermōne: an exaggerated phrase, akin to *dictō citius*, i. 142; see note there.

279-295. Aeneas bids his companions make ready for sailing, hoping to find some favorable opportunity of announcing his purpose to the queen.

280. arrēctae . . . haesit: cf. ii. 774, iii. 48.

283, 284. agat . . . sūmat: subj. in O. O., representing delib. questions of the O. R. **ambīre,** 'approach.' V. has in mind the use of the word to denote the tactics employed by politicians to 'get round' voters.

285. dīvidit: i.e. he parts his mind (thoughts) and then dispatches the parts in quest of some way out of his dilemma. The vs. is explained by 286.

286. partīsque: for position of *-que* see on *pedibusque*, ii. 227. **per . . . versat,** 'makes it range over the whole field,' i.e. of ways to obey Jupiter's command.

289-291. aptent . . . dissimulent: subj. in O. O. after *vocat*, 288, regarded as =*vocat et imperat.* **arma parent:** so as to be ready for any developments. **rēbus** = *cōnsiliīs*, the plans of 260. **sēsē . . . temptātūrum** (293): with *vocat*, 288, which now =*vocat et dīcit* (*eīs*).

292. spēret, 'expect'; the verb is used of anticipating evil as well as of hoping for good.

293, 294. temptātūrum aditūs contains a military metaphor; *aditūs* is used of the approaches to a fort. **quae . . . modus:** sc. *sint* with *tempora*, *sit* with *modus*. Cf. n. on *virīs*, i. 517. **mollissima,** 'happiest,' 'fairest.' **rēbus dexter,** 'propitious to his interests'; for case of *rēbus* see § 125.

At rēgīna dolōs (quis fallere possit amantem?)
praesēnsit mōtūsque excēpit prīma futūrōs,
omnia tūta timēns; eadem impia Fāma furentī
dētulit, armārī classem cursumque parārī.
Saevit inops animī tōtamque incēnsa per urbem
bacchātur, quālis commōtīs excita sacrīs
Thyias, ubi audītō stimulant trietērica Bacchō
orgia nocturnusque vocat clāmōre Cithaerōn.
Tandem hīs Aenēān compellat vōcibus ultrō:
'Dissimulāre etiam spērāstī, perfide, tantum
posse nefās tacitusque meā dēcēdere terrā?
nec tē noster amor nec tē data dextera quondam
nec moritūra tenet crūdēlī fūnere Dīdō?
Quīn etiam hībernō mōlīris sīdere classem
et mediīs properās Aquilōnibus īre per altum,
crūdēlis? Quid? Sī nōn arva aliēna domōsque
ignōtās peterēs et Trōia antīqua manēret,
Trōia per undōsum peterētur classibus aequor?
Mēne fugis? Per ego hās lacrimās dextramque tuam tē

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297. **excēpit:** *excipere rūmōrēs, vōcēs, sermōnem* are standing phrases.

298. **tūta:** acc. pl., 'safe though they were'; she was therefore doubly fearful of aught that threatened harm. *omnia . . . timēns* = a causal cl. **impia** = *foeda*, 195.

300. **animī:** for case see § 116.

301. **quālis:** as in iii. 679.

302. **Thyias:** sc. *bacchātur.* In Bacchic rites the *sacra* seem to have been brought out of the temple and shaken violently. At the sound of this shaking the Bacchantes start up to join in the rites. **stimulant:** sc. *eam.* **Bacchō,** 'the Bacchus cry,' *Iō Bacche,* much used by the Bacchantes.

303. **orgia:** the great festival of Bacchus, held in and about Thebes in Boeotia. **nocturnus.** adv., 'by night,' the usual time for Bacchic orgies. **vocat . . . Cithaerōn:** the mountain is said to do what is done by the revelers on its slopes; cf. n. on *lambit,* iii. 574.

305. **dissimulāre etiam:** i.e. to cloak as well as to form.

306. **dēcēdere:** join directly with *spērāstī.*

308. **moritūra . . . Dīdō:** we should say, 'the thought that Dido,' etc.; sc. if you desert her. Dido's use of her own name has a pathetic effect.

309. **mōlīris:** an exaggeration (cf. iii. 5, 6); Aeneas was merely repairing his fleet. **sīdere:** a poetical substitute for *tempore.* The ancients seldom sailed in winter.

311. **quid?:** often thus used, esp. in prose, to call attention to a following question. **aliēna:** i.e. those belonging to the Italians.

313. **Trōia:** emphatic, 'even Troy.' **peterētur:** sc. at this season.

314. **tē:** with *ōrō,* 319.

(quandō aliud mihi iam miserae nihil ipsa relīquī),
per cōnūbia nostra, per inceptōs hymenaeōs,
sī bene quid dē tē meruī fuit aut tibi quicquam
dulce meum, miserēre domūs lābentis et istam,
ōrō, sī quis adhūc precibus locus, exue mentem.
Tē propter Libycae gentēs Nomadumque tyrannī
ōdēre, īnfēnsī Tyriī; tē propter eundem
exstīnctus pudor et, quā sōlā sīdera adībam,
fāma prior. Cui mē moribundam dēseris, hospes?
hōc sōlum nōmen quoniam dē coniuge restat.
Quid moror? an mea Pygmaliōn dum moenia frāter
dēstruat aut captam dūcat Gaetūlus Iarbās?
Saltem sī qua mihī dē tē suscepta fuisset
ante fugam subolēs, sī quis mihi parvulus aulā
lūderet Aenēās, quī tē tamen ōre referret,
nōn equidem omnīnō capta ac dēserta vidērer.'
  Dīxerat. Ille Iovis monitīs immōta tenēbat
lūmina et obnīxus cūram sub corde premēbat.

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316. cōnūbia = the union in the cave, 165–172, **hymenaeōs** = the formal marriage to which that union seemed to point.

317, 318. sī . . . meruī: cf. *sīc meritō*, iii. 667, with n. **fuit . . . meum** = *aut sī quicquam tibi placuī. sī . . . meum* is one of the objects of *per*, 314, 'by whatever favors,' etc.; cf. n. on *per*, ii. 142. **lābentis**: Dido anticipates the result of Aeneas's departure.

320, 321. tyrannī odēre (sc. *mē*): cf. 36, 37. **īnfēnsī**: i.e. on account of the neglect of their city; see 86–89.

322. pudor: as in 27. **quā . . . adībam**: i.e. by which I was winning immortality. Cf. *tollēmus in astra*, iii. 158, with note.

323. fāma, 'my good name'; cf. *fāmam*, 91. **cui . . . dēseris**: cf. *cui . . . relinquor*, ii. 678. **hospes** contains a hint that she deserves better treatment at his hands.

324. quoniam . . . restat explains why she calls him *hospes*. **coniuge**: briefly put for *coniugis nōmine;* cf. n. on *cum nāvibus*, i. 193.

325. quid moror: sc. to die. After an sc. *morer*, 'shall I delay?' *quid moror* (note the indic.) has to do with her actual conduct; (*morer*) deals with her fut. conduct, and is a delib. question.

327. suscepta fuisset: i.e. had been born to me by you and had been reared; cf. n. on *suscēpit . . . foliīs*, i. 175.

329. quī tē . . . referret, 'who reproduced you.' The cl. is an integral part of *saltem sī . . . Aenēās*, the prot. of a condition contrary to fact; hence the subj. **tamen**, 'at least,' suggests a balancing phrase like 'though in no other way.'

331-361. Aeneas's reply: 'Well do I remember all I owe thee. But duty bids me go to Italy.'

332. obnīxus: Aeneas struggles

Tandem pauca refert: ‘Ego tē, quae plūrima fandō
ēnumerāre valēs, numquam, rēgīna, negābō
prōmeritam, nec mē meminisse pigēbit Elissae,
dum memor ipse meī, dum spīritus hōs regit artūs.
Prō rē pauca loquar. Neque ego hanc abscondere fūrtō
spērāvī (nē finge) fugam nec coniugis umquam
praetendī taedās aut haec in foedera vēnī.
Mē sī Fāta meīs paterentur dūcere vītam
auspiciīs et sponte meā compōnere cūrās,
urbem Trōiānam prīmum dulcīsque meōrum
rēliquiās colerem, Priamī tēcta alta manērent,
et recidīva manū posuissem Pergama victīs.
Sed nunc Ītaliam māgnam Grȳnēus Apollō,
Ītaliam Lyciae iussēre capessere sortēs;
hīc amor, haec patria est. Sī tē Carthāginis arcēs
Phoenissam Libycaeque aspectus dētinet urbis,
quae tandem Ausoniā Teucrōs cōnsīdere terrā
invidia est? et nōs fās extera quaerere rēgna.

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against his anguish as against a foe. **cūram . . . premēbat:** cf. *premit . . . dolōrem*, i. 209.

333-335. tē . . . prōmeritam (sc. *esse dē mē*) answers *sī bene . . . meruī*, 317. *quae . . . valēs* is the object of *prōmeritam; plūrima* = ‘in long array.’ **mē . . . pigēbit:** for constr. cf. *sī nōn pertaesum . . . fuisset*, 18, with n. The gen. which we have there is replaced by the infin. phrase here; cf. *nec . . . paeniteat*, i. 548, 549.

336. dum . . . meī: sc. *sum.*

337. prō rē, ‘in defense of my conduct.’

338, 339. nē finge: sc. *animō*, ‘fancy it not.’ **nec . . . taedās:** a fig. way of saying, ‘nor did I ever seek to become your husband.’ With *taedās* cf. *taedae*, 18^b with n. **haec** = *tālia.* The *foedera* into which Aeneas entered were those of hospitality, not of marriage.

341. auspiciīs, ‘will’; cf. n. on *auspiciīs*, 103. **compōnere:** as in i.135.

343, 344. manērent, ‘would (still) be standing,’ pictures the result rather than the process; **posuissem** gives the process. With the text cf. *Priamī . . . manērēs*, ii. 56. **recidīva:** freely, ‘a second’; see Vocabulary.

346. Lyciae . . . sortēs: i.e. of Apollo; see 143 and § 281. **iussēre:** V. has nowhere given the words of this command; the only utterance from Apollo pointing to Italy is that given in iii. 94–98, and interpreted by the Penates, iii. 161–168.

347, 348. tē . . . dētinet: i.e. from going elsewhere. **Phoenissam** = a causal clause.

350. invidia, ‘ground for envy’; see § 186. **nōs:** i.e. for us as well as for you. As Dido came from Tyre to Carthage, so the Trojans have a right to go from Troy to Italy. He is evading Dido's charge, which was, not that he was seeking to settle elsewhere, but that he was trying to desert her.

Mē patris Anchīsae, quotiēns ūmentibus umbrīs
nōx operit terrās, quotiēns astra īgnea surgunt,
admonet in somnīs et turbida terret imāgō,
mē puer Ascanius capitisque iniūria cārī,
quem rēgnō Hesperiae fraudō et fātālibus arvīs.
Nunc etiam interpres dīvum Iove missus ab ipsō
(testor utrumque caput) celerīs mandāta per aurās
dētulit; ipse deum manifēstō in lūmine vīdī
intrantem mūrōs vōcemque hīs auribus hausī.
Dēsine mēque tuīs incendere tēque querēlīs;
Ītaliam nōn sponte sequor.'
  Tālia dīcentem iamdūdum āversa tuētur
hūc illūc volvēns oculōs tōtumque pererrat
lūminibus tacitīs et sīc accēnsa profātur:
'Nec tibi dīva parēns generis nec Dardanus auctor,
perfide, sed dūrīs genuit tē cautibus horrēns
Caucasus, Hyrcānaeque admōrunt ūbera tigrēs.
Nam quid dissimulō aut quae mē ad māiōra reservō?
num flētū ingemuit nostrō? num lūmina flexit?

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351. **Anchīsae:** with *imāgō*, 353.

353. **turbida:** i.e. as to the consequences of Aeneas's stay in Carthage. **imāgō:** for position cf. n. on *Dīdō*, 171.

354. **puer . . . iniūria:** i.e. the thought of my boy and the wrong I am doing, etc.; from *admonet* and *terret*, 353, sc. some general verb like *commovet.*

355. **fātālibus** = *quae Fāta eī dedērunt.*

357. **utrumque** = *et meum et tuum.*

359. **mūrōs:** sc. *urbis* or *Carthāginis.* **vōcem . . . hausī** involves a figure familiar in English.

361. **nōn sponte** (sc. *meā*): i.e. in obedience to a will higher than mine own. The brevity of this vs. is in marked contrast with the wordy rhetoric of the rest of the speech.

362-392. Dido replies: 'No son of a goddess, no Trojan art thou, but a heartless traitor. Go, make for Italy, and let my curse go with you.'

362. **āversa:** as in i. 482; freely, 'askance.'

363. **tōtum** (sc. *eum*), 'from head to foot.'

364. **lūminibus:** here, 'glances,' as distinguished from *oculōs*, 363.

365. **generis . . . auctor:** i.e. no true Trojan could do what you are doing.

366. **cautibus:** with *horrēns.*

367. **admōrunt:** sc. *tibi*, 'put to your lips.'

368. **nam:** as in ii. 373. **dissimulō:** i.e. cloak my feelings. The questions in this vs. are like *quid moror*, 325. See n. there. **māiōra**, 'direr wrongs.' Dido means, 'Am I to wait to suffer worse things ere I speak out?'

369. From this point to 379 Dido talks to herself, forgetting Aeneas's presence. **num . . . flexit** illustrates *ille . . . lūmina*, 331, 332.

num lacrimās victus dedit aut miserātus amantem est?
Quae quibus anteferam? iam iam nec māxima Iūnō
nec Sāturnius haec oculīs pater aspicit aequīs.
Nūsquam tūta fidēs. Ēiectum lītore, egentem
excēpī et rēgnī dēmēns in parte locāvī,
āmissam classem, sociōs ā morte redūxī.
Heu furiīs incēnsa feror! nunc augur Apollō,
nunc Lyciae sortēs, nunc et Iove missus ab ipsō
interpres dīvum fert horrida iussa per aurās.
Scīlicet is superīs labor est, ea cūra quiētōs
sollicitat. Neque tē teneō neque dicta refellō;
ī, sequere Ītaliam, ventīs pete rēgna per undās.
Spērō equidem mediīs, sī quid pia nūmina possunt,
supplicia hausūrum scopulīs et nōmine Dīdō
saepe vocātūrum. Sequar ātrīs īgnibus absēns
et, cum frīgida mors animā sēdūxerit artūs,

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371. quae . . . anteferam: literally, 'what shall I put before what?' a delib. question meaning really, 'I know not what to do or say.'

372. Sāturnius . . . pater: Jupiter; §276. **haec,** 'this world of ours'; said with a gesture. **aequīs,** 'just,' 'impartial.' Even the gods are now biased; for the reproach cf. the speech of Iarbas, 206–210.

373. egentem: cf. Aeneas's own words, *omnium egēnōs*, i. 599.

375. āmissam . . . redūxī: an exaggeration; Dido had nothing to do with the coming of Aeneas's fleet to Carthage. **sociōs . . . redūxī,** however, may be taken literally; cf. n. on *clāmōre*, i. 519, and on *proprius*, i. 526. Dido charges Aeneas with ingratitude even as Iarbas had charged her, 211–214.

376-378. nūnc augur . . . aurās scornfully refers to Aeneas's words, 345, 346, 356. Dīdō's triple *nunc* finely mocks Aeneas's *nunc . . . nunc etiam.* **et** = *etiam*, 553.

379. is . . . ea both refer to the thought of *nunc augur . . . aurās*, the giving of oracles and the sending of messages to bid men play the part of traitors. **quiētōs** (sc. *eōs*): freely, 'their quiet existence.'

381. sequere Ītaliam mockingly repeats Aeneas's *Ītaliam . . . sequor*, 361. **ventīs . . . undās:** while ostensibly giving him permission to depart, Dido makes two of her five words suggest the perils his going involves.

382. pia: cf. *sī . . . caelō pietās*, ii. 536, with n. there on *pietās*.

383. hausūrum: a rare form, in place of *haustūrum*. **Dīdō:** acc., according to a Greek form of declension.

384. īgnibus, 'firebrands.' *ātrīs* suggests death; see on *ātrō . . . venēnō*, ii. 221. **absēns:** as in 83. While she lives Dido is to be a sort of Fury, ever with Aeneas to torture him for his treachery. The Furies of mythology carried torches.

385. animā . . . artūs: the ancients

omnibus umbra locīs aderō. Dabis, improbe, poenās.
Audiam, et haec Mānīs veniet mihi fāma sub īmōs.'
Hīs medium dictīs sermōnem abrumpit et aurās
aegra fugit sēque ex oculīs āvertit et aufert
linquēns multa metū cunctantem et multa volentem
dīcere. Suscipiunt famulae conlāpsaque membra
marmoreō referunt thalamō strātīsque repōnunt.
    At pius Aenēās, quamquam lēnīre dolentem
sōlandō cupit et dictīs āvertere cūrās,
multa gemēns māgnōque animum labefactus amōre
iussa tamen dīvum exsequitur classemque revīsit.
Tum vērō Teucrī incumbunt et lītore celsās
dēdūcunt tōtō nāvīs. Natat ūncta carina,
frondentīsque ferunt rēmōs et rōbora silvīs
īnfabricāta fugae studiō.
Migrantīs cernās tōtāque ex urbe ruentīs,

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often defined death as the separation of the soul from the body. With *artūs* sc. *meōs*.

386. **umbra** = an advers. cl. **aderō:** sc. *tibi*.

387. **Mānīs . . . sub īmōs** = *ad Mānīs īmōs*, iii. 565. The spirits received news of events in this world from the newly dead or from living visitors. In Book VI we shall read of Aeneas's journey to the underworld.

388. **aurās:** we should say, 'the light.'

389. **sē . . . āvertit:** contrast *āvertit*, i. 104, *āvertēns*, i. 402, both without *sē*.

390. **multa . . . cunctantem:** *multa* is probably adv., as in *haud . . . morātus*, iii. 610. **metū:** i.e. of offending Dido still more. **et** = *et tamen*.

391. **conlāpsa,** 'nerveless.' **membra:** with all three verbs.

392. **thalamō . . . strātīs:** dat.; § 122.

393-415. Aeneas still prepares to depart. Dido determines to try entreaties a second time, making Anna her mouthpiece.

393. **pius:** though apparently false to Dido, Aeneas is doing his highest duty, that towards the gods; cf. 361, 396.

397. **incumbunt:** for one object sc *sē* (§ 139); the other object is contained in *lītore . . . nāvīs*, 'they press on the launching of their ships.'

398. **ūncta:** i.e. with pitch or tar. So to-day boats and ships are black-leaded or painted to make them slip more readily through the water. **carīna:** coll. singular.

399. **frondentīs . . . rēmōs:** i.e. branches with the leaves still on, to be made into oars. See on *stringere rēmōs*, i. 552. **rōbora** = *trabēs*, i. 552. For the condition of the ships cf. 53. In their haste they do not stop to make repairs.

401. **cernās:** cond.; sc. *sī adsīs* or the like as the prot. We might have had *cernerēs*, 'one might have seen,' but the pres. corresponds exactly to the histor. pres. in 397-400.

Ac velut ingentem formīcae farris acervum
cum populant hiemis memorēs tēctōque repōnunt:
it nigrum campīs agmen, praedamque per herbās
convectant calle angustō; pars grandia trūdunt
obnīxae frūmenta umerīs, pars agmina cōgunt
castīgantque morās; opere omnis sēmita fervet.
Quis tibi tum, Dīdō, cernentī tālia sēnsus,
quōsve dabās gemitūs, cum lītora fervere lātē
prōspicerēs arce ex summā tōtumque vidērēs
miscērī ante oculōs tantīs clāmoribus aequor!
Improbe amor, quid nōn mortālia pectora cōgis!
Īre iterum in lacrimās, iterum temptāre precandō
cōgitur et supplex animōs summittere amōrī,
nē quid inexpertum frūstrā moritūra relinquat.
'Anna, vidēs tōtō properārī lītore circum;
undique convēnēre; vocat iam carbasus aurās,
puppibus et laetī nautae inposuēre corōnās.
Hunc ego sī potuī tantum spērāre dolōrem,
et perferre, soror, poterō. Miserae hōc tamen ūnum

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402. **ac**: sc. some general verb like *instant* or *incumbunt* (397).

405, 406. **calle angustō**: ants regularly move in this way along a single narrow track. **pars . . . pars**: some are workmen, some overseers. **grandia**: i.e. as compared with the ant itself. **frūmenta**, 'grains of corn.'

407. With **opere . . . fervet** cf. *fervet opus*, i. 436, in the simile of the bees, i. 430–436, which is to be compared generally with this. **sēmita**: the *callis angustus* of 405.

408. **sēnsus**: sc. *erat*.

409. **lītora fervere** effectively repeats the thought of *sēmita fervet*, 407. For the form *fervĕre* see § 101; contrast *fervet* in 407.

412. **quid . . . cōgis**: as in iii. 56.

413. **temptāre precandō**: sc. *Aenēān*, and cf. *animum temptāre precandō*, 113.

414. **animōs**: here, 'pride.'

415. **nē . . . relinquat**: briefly put for 'that she may not leave aught untried and so (thanks to that neglect) die in vain.' *frūstrā moritūra* is contingent upon *inexpertum . . . relinquat*, 'being (in that event, i.e. if she leaves aught untried) sure to die and that too fruitlessly.' Cf. Dido's talk of death, 325.

416-436. Dido's appeal to Anna. 'Bid Aeneas wait till he can go more safely. Ask him to tarry till I can better endure the thought of his departure.'

416. **Anna**: Anna has doubtless been with Dido since her return to her chamber, 392; see § 225.

417. **vocat . . . aurās**: contrast *aurae vēla vocant*, iii. 356, 357.

418. **puppibus . . . corōnās**: sailors placed garlands on their vessels both on entering and on leaving a port.

419, 420. **hunc . . . poterō** = 'I shall

exsequere, Anna, mihī; sōlam nam perfidus ille
tē colere, arcānōs etiam tibi crēdere sēnsūs;
sōla virī mollīs aditūs et tempora nōrās.
Ī, soror, atque hostem supplex adfāre superbum.
Nōn ego cum Danaīs Trōiānam exscindere gentem
Aulide iūrāvī classemve ad Pergama mīsī
nec patris Anchīsae cinerem Mānīsve revellī;
cur mea dicta negat dūrās dēmittere in aurīs?
Quō ruit? extrēmum hōc miserae det mūnus amantī;
exspectet facilemque fugam ventōsque ferentīs.
Nōn iam coniugium antīcum, quod prōdidit, ōrō
nec pulchrō ut Latiō careat rēgnumque relinquat;
tempus ināne petō, requiem spatiumque furōrī,
dum mea mē victam doceat fortūna dolēre.
Extrēmam hanc ōrō veniam (miserēre sorōris);
quam mihi cum dederit, cumulātam morte remittam.'
  Tālibus ōrābat, tālīsque miserrima flētūs
fertque refertque soror. Sed nūllīs ille movētur

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be as well able to endure . . . as I was to foresee it.' Dido is dissembling in order to deceive Anna and through her Aeneas. **spērāre:** as in 292.

422. colere . . . crēdere: these hist. infins. are noteworthy, (1) because they stand in a causal cl., (2) because they denote repetition, custom, and so = *colere . . . crēdere solet*. See G. 647, N. 2.

423. mollīs . . . tempora: cf. 293, 294, and note again V.'s love of variety.

424. hostem: once Dido called him *coniūnx*, 171, 172, 324, then simply *hospes*, 323, a word combining the ideas of stranger and guest; now she calls him *hostis*.

426. Aulide: for Aulis as the gathering-place of the Gk. forces see § 51.

427. cinerem Mānīsve: cf. *cinerem aut Mānīs*, 34, with note

428. negat has the force and the constr. of *abnegat*, ii. 637.

430. ventōs . . . ferentīs: see on *ventō . . . ferentī*, iii. 473.

432. pulchrō . . . Latiō contains a sneer.

433. tempus ināne, 'an idle season'; cf. *ōtia*, 271. **ināne:** i.e. freed from the preparations Aeneas is now making for departure. **requiem spatiumque,** 'a breathing-spell.'

435. ōrō: sc. *eum*. **miserēre sorōris:** i.e. by telling him how slight a favor I crave from him.

436. quam: see on *quem*, i. 64. **cumulātam** (sc. *eam*) . . . **remittam:** freely, 'I will repay it a hundredfold by dying.' For Dido's allusion to her death cf. 325. Anna gives no special heed to Dido's wild utterances, thinking them natural enough under the circumstances.

flētibus aut vōcēs ūllās trāctābilis audit;
Fāta obstant, placidāsque virī deus obstruit aurīs.
just as
Ac velut annōsō validam cum rōbore quercum
Alpīnī Boreae nunc hinc nunc flātibus illinc
ēruere inter sē certant, it strīdor, et altae
cōnsternunt terram concussō stīpite frondēs;
ipsa haeret scopulīs et, quantum vertice ad aurās
aetheriās, tantum rādīce in Tartara tendit:
haud secus adsiduīs hinc atque hinc vōcibus hērōs
tunditur et māgnō persentit pectore cūrās;
mēns immōta manet; lacrimae volvuntur inānēs.
  Tum vērō īnfēlīx Fātīs exterrita Dīdō
mortem ōrat; taedet caelī convexa tuērī.
Quō magis inceptum peragat lūcemque relinquat,
vīdit, tūricremīs cum dōna inpōneret ārīs,
(horrendum dictū) laticēs nigrēscere sacrōs
fūsaque in obscēnum sē vertere vīna cruōrem.

437-449. Anna plies Aeneas with appeals, but in vain.

439, 440. aut is inaccurate. V. writes as if he had said in 438, *nōn ille movētur.* For *nōn . . . aut* cf. iii. 42, 43. Here we must borrow a neg. for *aut* from *nūllīs;* this neg. + *aut = neque.* **placidās**, 'gracious,' 'ready to yield.' **virī deus**: juxtaposition of contrasts; *deus* = 'heaven,' as often.

441. annōsō . . . rōbore: causal abl. with *validam.*

442. Alpīnī in thought = an adv. of location, 'on some Alpine height.' **Boreae** = *Aquilōnēs*, 'stormy winds'; see § 190.

443, 444. it, 'ensues.' **strīdor** is the creaking of the tree as it sways in the wind. **altae . . . frondēs**, 'layers of leaves.' **concussō stīpite:** sc. *ā Boreīs.*

446. in Tartara: an extravagant way of saying, 'down into the earth.'

447. vōcibus, 'appeals.'

448. māgnō . . . cūrās corresponds to *altae . . . frondēs*, 443, 444; like the oak, Aeneas suffers, but he does not yield. So *adsiduīs . . . vōcibus*, 447, corresponds to *nunc . . . flātibus illinc*, 442; *mēns . . . manet*, 449, balances *ipsa . . . scopulīs*, 445.

449. lacrimae: sc. *Annae;* cf. 437, 438. **inānēs** = an adv., 'without result.'

450-473. Dido prays for death, then plans to secure this boon herself. Strange sights and omens confirm this resolution.

450. Fātīs: briefly put for 'the manifest will of the Fates.'

451. taedet: sc. *eam;* for constr. see on *mē . . . pigēbit*, 335.

452, 453. quō . . . relinquat gives the purpose of *vīdit*, which = 'she was made to see,' i.e. by the Fates (450). *vīdit* gives the result rather than the process; see on *tēlō*, i. 99. **peragat . . . relinquat, vīdit:** the sequence is not accurate; the pres. subj. is due to the histor. pres. *ōrat* and *taedet* in 451.

454, 455. laticēs . . . sacrōs and

Hōc vīsum nūllī, nōn ipsī effāta sorōrī.
Praetereā fuit in tēctīs dē marmore templum
coniugis antīquī, mīrō quod honōre colēbat,
velleribus niveīs et fēstā fronde revinctum;
hinc exaudīrī vōcēs et verba vocantis
vīsa virī, nox cum terrās obscūra tenēret,
sōlaque culminibus fērālī carmine būbō
saepe querī et longās in flētum dūcere vōcēs;
multaque praetereā vātum praedicta priōrum
terribilī monitū horrificant. Agit ipse furentem
in somnīs ferus Aenēās, semperque relinquī
sōla sibī, semper longam incomitāta vidētur
īre viam et Tyriōs dēsertā quaerere terrā,
Eumenidum velutī dēmēns videt agmina Pentheus
et sōlem geminum et duplicīs sē ostendere Thēbās
aut Agamemnonius scaenīs agitātur Orestēs
armātam facibus mātrem et serpentibus ātrīs
cum fugit ultrīcēsque sedent in līmine Dīrae.

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fūsa . . . vīna denote the same thing, i.e. the libation. **obscēnum** = both 'loathsome' and 'ominous.'

458. coniugis antīquī: the custom of dedicating chapels to the dead was common in V.'s time.

459. velleribus: here, probably, 'woolen fillets'; cf. *ārae . . . vittīs . . . cypressō*, iii. 63, 64. Contrast the adjs. in the two passages, *caeruleīs* with *niveīs*, and *ātrā* with *fēstā*. Dido honored Sychaeus with the signs of joy and life, because, though dead, he lived in her love.

461. virī = *coniugis*, 458; cf. *virō*, 192, with note.

462. culminibus: sc. *tēctōrum*. With **būbō** sc. *vīsa est* from 461.

463. in flētum dūcere: a fine way of saying, 'prolong till they die in a tearful wail.'

464. priōrum: their predictions have the sanctity of hoary antiquity.

466. ferus, 'wildly,' 'ruthlessly.'

468. Tyriōs . . . terrā: in 321 Dido described her subjects as estranged from her. **dēsertā . . . terrā,** 'in a land where no people are'; a picturesque substitute for 'fruitlessly.' *semper . . . terrā* thrice expresses the same thought.

469. Eumenidum = *Furiīs*, 376; cf. § 301. **velutī . . . Pentheus:** briefly put for *Dīdō agitur velutī Pentheus cum dēmēns videt agmina Eumenidum*, etc. **agmina:** i.e. as pictured in some tragedy in which the chorus represented the Furies.

471. scaenīs . . . Orestēs: sc. *ā Furiīs;* cf. *scelerum . . . Orestēs*, iii. 331, with notes. *scaenīs*, 'over the stage,' is abl. of route.

472. facibus . . . ātrīs: cf. *sequar ātrīs ignibus*, 384, with n. Orestes is in some apartment, perhaps a temple, pursued by his mother, while the Furies sit at the door to prevent his escape.

Ergō ubi concēpit furiās ēvicta dolōre
dēcrēvitque morī, tempus sēcum ipsa modumque
exigit et maestam dictīs adgressa sorōrem
cōnsilium vultū tegit ac spem fronte serēnat:
'Invēnī, germāna, viam (grātāre sorōrī),
quae mihi reddat eum vel eō mē solvat amantem.
Ōceanī fīnem iūxtā sōlemque cadentem
ultimus Aethiopum locus est, ubi māximus Atlās
axem umerō torquet stellīs ārdentibus aptum;
hinc mihi Massȳlae gentis mōnstrāta sacerdōs,
Hesperidum templī cūstōs epulāsque dracōnī
quae dabat et sacrōs servābat in arbore rāmōs
spargēns ūmida mella sopōriferumque papāver.
Haec sē carminibus prōmittit solvere mentēs,
quās velit, ast aliīs dūrās inmittere cūrās,
sistere aquam fluviīs et vertere sīdera retrō,

474-503. Dido bids Anna build for her a lofty pyre, on which she may burn everything that might remind her of Aeneas.

475. sēcum ipsa: i.e. secretly. Though Dido has twice spoken of her death (325, 436), her resolve to die by self-destruction is only now fully formed. Her secrecy henceforth is thoroughly in accord with human nature and conduct.

477. spem . . . serēnat: i.e. she makes hope shine bright on her brow; an inversion (§203) of *spē frontem serēnat.*

479. eum . . . eō: Dido will not now give Aeneas any name or title; cf. n. on *hostem,* 424.

480. Ōceanī: for constr. see §111. **sōlem . . . cadentem** defines *Ōceani fīnem.*

482. axem . . . torquet: i.e. supports on his shoulders the revolving heavens; cf. 247. **aptum:** lit., 'joined to,' i.e. fitted with, studded with.

483. mōnstrāta (*est*), 'has been recommended.

484, 485. epulās . . . rāmōs = 'sometime giver . . . and keeper,' etc., and so may be joined by *-que* to *cūstōs;* cf. the use of *et,* i. 694. **epulās . . . dabat** really gives the means of *servābat;* she guarded the branches by feeding the dragon, thus keeping him willing and able to discharge his duty.

486. spargēns: sc. on the *epulae.* **sopōriferum:** poppy oil, mixed with honey, was a Roman substitute for sugar. V. first thought here of the poppy as a dainty, like the *mella.* Then he thought of the use of the poppy as a soporific. This suggested the tales in which poppy-cakes are given to hostile dragons to put them asleep. It was but one step more to introduce this thought into our passage, though *sopōriferum* is here sadly out of place, since the poppy was given to this dragon, not to put it asleep, but to keep it awake and faithful to its duties.

487. prōmittit: here, 'declares,' 'gives it out that.' **solvere:** sc. *cūrīs* from 488.

488. aliīs: sc. *mentibus.*

nocturnōsque movet Mānīs; mūgīre vidēbis
sub pedibus terram et dēscendere montibus ornōs.
Testor, cāra, deōs et tē, germāna, tuumque
dulce caput magicās invītam accingier artīs.
Tū sēcrēta pyram tēctō interiōre sub aurās
ērige et arma virī, thalamō quae fīxa relīquit
impius, exuviāsque omnīs lectumque iugālem,
quō periī, superinpōnās; abolēre nefandī
cūncta virī monumenta iuvat, mōnstratque sacerdōs.'
Haec effāta silet; pallor simul occupat ōra.
Nōn tamen Anna novīs praetexere fūnera sacrīs
germānam crēdit nec tantōs mente furōrēs
concipit aut graviōra timet quam morte Sychaeī.
Ergō iussa parat.
  At rēgīna pyrā penetrālī in sēde sub aurās
ērēctā ingentī taedīs atque īlice sectā
intenditque locum sertīs et fronde corōnat
fūnereā; super exuviās ēnsemque relīctum

490, 491. nocturnōs: used like *nocturnus*, 303. The Manes visited the earth chiefly by night. **movet:** i.e. from their resting place. **vidēbis** is used with *mūgīre* of mental perception, with *dēscendere* of physical sight. *mūgīre . . . ornōs* means, of course, that the priestess can bring such things to pass.

492, 493. testor . . . caput: as in 357. **invītam:** the best Roman feeling strongly condemned witchcraft and magic. **accingier** (sc. *mē* as subject): literally, 'I gird on myself,' i.e. I employ. For the verb form see § 102; for the constr. *accingier artīs* cf. *galeam . . . induitur*, ii. 392, 393, *ferrum cingitur*, ii. 510, 511, with notes.

494. sēcrēta = an adverb.

495. thalamō (sc. *nostrō*): as in ii. 503. Here and in *lectum . . . iugālem*, 496, Dido adheres to her declaration (cf. 172, 324) that she had been duly married to Aeneas.

496. impius: a sneering allusion to the phrase *pius Aenēās*. **exuviās,** 'relics,' 'memorials,' consisting of articles of dress or armor put off by Aeneas. Ancient magicians worked their spells on an image of a person, or on something belonging to him, believing that whatever was done to such an image or possession was done to the person himself. To destroy every memorial of Aeneas will thus be equivalent to destroying Aeneas himself. When he no longer exists, Dido can no longer love him.

500. tamen: i.e. in spite of her emotion, which is not in keeping with her words.

502. quam: sc. *quae facta sunt.*

504-521. The pyre is built and the priestess performs the rites. Dido makes a last appeal to the gods.

504. penetrālī in sēde = *tēctō interiōre*, 494. Note the different constructions in the two passages.

505. taedīs, 'pine-beams.' **īlice sectā:** cf. *sectā . . . abiete*, ii. 16.

506, 507. intendit . . . sertīs: an

effigiemque torō locat haud ignāra futūrī.
Stant ārae circum, et crīnīs effūsa sacerdōs
ter centum tonat ōre deōs, Erebumque Chaosque
tergeminamque Hecatēn, tria virginis ōra Diānae.
Sparserat et laticēs simulātōs fontis Avernī,
falcibus et messae ad lūnam quaeruntur aēnīs
pūbentēs herbae nigrī cum lacte venēnī;
quaeritur et nāscentis equī dē fronte revulsus
et mātrī praereptus amor.
Ipsa molā manibusque piīs altāria iūxtā
ūnum exūta pedem vinclīs in veste recīnctā
testātur moritūra deōs et cōnscia fātī
sīdera; tum, sī quod nōn aequō foedere amantīs

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inversion (§ 203) of the natural phrase, *locō serta intendit;* so we might say, 'hangs the place with garlands.' **fronde . . . fūnereā:** esp. the cypress. **exuviās:** cf. 496.

508. effigiem: sc. *Aenēae;* cf. n. on *exuviās*, 496. **torō:** the *lectus iugālis* of 496. **haud . . . futūrī:** i.e. doing everything with a settled purpose, and knowing well its outcome.

509. stant: as in iii. 63. **crīnīs effūsa:** for construction see § 136. For the act cf. *vittāsque resolvit*, iii. 370, with note.

510, 511. ter: as in ii. 174; join with *tonat.* **deōs** = *nōmina deum;* acc. of effect; § 128. **Erebumque,** 'and in particular,' etc.; § 198. Erebus, Chaos, and Hecate are gods of the underworld, to whom special appeal was made in witchcraft. **tria . . . Diānae** explains *tergeminam . . . Hecatēn;* for the expression see on *māgnōrum . . . suum*, i. 634. For the relation of Diana to Hecate see § 282.

512. simulātōs . . . Avernī: i.e. which she pretended to have brought from Avernus.

513. ad lūnam . . . aēnīs: i.e. cut at the right moment and with the right implements. Bronze implements were used in sacrifices long before those of iron were known; the use lingered long among the Romans, especially in magic rites.

514. venēnī: gen. of definition (§ 111) with *lacte*, 'sap.'

515. nāscentis, 'new-born.'

516. amor: here, 'cause of love,' 'love charm.' The ancients believed that a black fleshy substance was on the forehead of a new-born colt; this the mother sought at once to bite off. If one could forestall her and secure the growth for himself, he would find it an effective love-charm.

517. ipsa: Dido; see on *ipsius* i. 114.

518. exūta pedem: for constr. see on *exuviās indūtus*, ii. 275. **vinclīs:** sc. of her sandal. The worshiper often had one foot or both bare. **veste recīnctā:** a common observance in sacrifices; cf. the loosened hair of the priestess, 509.

519, 520. cōnscia . . . sīdera: contrast the dat. in *cōnscius . . . cōnubiīs*, 167, 168. For the thought cf. n. on *sīdera*, iii. 360. **sī quod** = *quodcumque.* **nōn . . . amantīs:** literally, 'those who love in accordance with an unfair compact,' i.e. those whose love meets no fair return. For case of *foedere* see on *foedere certō*, i. 62.

cūrae nūmen habet iūstumque memorque, precātur.
Nox erat, et placidum carpēbant fessa sopōrem
corpora per terrās, silvaeque et saeva quiērant
aequora, cum mediō volvuntur sīdera lāpsū,
cum tacet omnis ager, pecudēs pictaeque volucrēs,
quaeque lacūs lātē liquidōs quaeque aspera dūmīs
rūra tenent, somnō positae sub nocte silentī.
Lēnībant cūrās et corda oblīta labōrum.
At nōn īnfēlīx animī Phoenissa nec umquam
solvitur in somnōs oculīsve aut pectore noctem
accipit; ingeminant cūrae, rūrsusque resurgēns
saevit amor, māgnōque īrārum fluctuat aestū.
Sīc adeō īnsistit sēcumque ita corde volūtat:
'Ēn quid agō? rūrsusne procōs inrīsa priōrēs
experiar Nomadumque petam cōnūbia supplex,
quōs ego sim totiēns iam dēdīgnāta marītōs?
Īliacās igitur classīs atque ultima Teucrum
iussa sequar? quiane auxiliō iuvat ante levātōs
et bene apud memorēs veteris stat grātia factī?

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521. cūrae: pred. dat. with *habet* (sc. *sibi*).

522-553. Dido finds no rest from the torture of her love.

522. carpēbant, 'were enjoying'; see on *carpis*, i. 388.

523-525. silvae . . . quiērant aequora: because the wind fell at sunset; cf. iii. 568. **cum mediō . . . ager,** 'the hour when,' etc., depends on *nox erat*, 522, felt now as = *tempus erat*. **volvuntur:** i.e. with the heavens (ii. 250). **pictae,** 'gay-plumaged.'

526. quaeque . . . quaeque: *-que . . . -que* = 'both . . . and.'

528. lēnībant: for form see § 103. As subject sc. *hī omnēs*, i.e. men, beasts, birds. **oblīta:** proleptic, 'into forgetfulness of.'

529. at nōn: sc. *lēnit cūrās*. **īnfēlīx animī:** cf. *āmēns animī*, 203, with note.

531. solvitur in, 'does she surrender her being to.' **noctem:** i.e. the rest it brought to others, 522-528.

533. īnsistit: i.e. presses on in her purpose to die.

534. quid agō? for mood see on *quem sequimur*, iii. 88. **procōs . . . priōrēs:** cf. 36-38. **inrīsa** is used like *invīsa*, ii. 574; 'shall I try . . . and be laughed at for my pains?'

535. experiar . . . petam: a delib. question of the usual type; see on *crēdant*, i. 218. The answer to this question is of course negative.

536. quōs . . . marītōs: an advers. rel. cl., like *quibus . . . esset*, ii. 248. See note there.

538. quiane: briefly put for *sequarne ea quia*, etc. **auxiliō . . . levātōs:** briefly put for *eōs iuvat meō auxiliō sē ante levātōs esse*.

539. bene properly belongs with *factī*, but is set first to make it influence

Quis mē autem, fac velle, sinet ratibusve superbīs
invīsam accipiet? nescīs heu, perdita, necdum
Lāomedontēae sentīs periūria gentis?
Quid tum? sōla fugā nautās comitābor ovantīs?
an Tyriīs omnīque manū stīpāta meōrum
īnferar et, quōs Sīdoniā vix urbe revellī,
rūrsus agam pelagō et ventīs dare vēla iubēbō?
Quīn morere, ut merita es, ferrōque āverte dolōrem.
Tū lacrimīs ēvicta meīs, tū prīma furentem
hīs, germāna, malīs onerās atque obicis hostī.
Nōn licuit thalamī expertem sine crīmine vītam
dēgere mōre ferae tālīs nec tangere cūrās!
Nōn servāta fidēs cinerī prōmissa Sychaeō!'
Tantōs illa suō rumpēbat pectore questūs.
  Aenēās celsā in puppī iam certus eundī
carpēbat somnōs rēbus iam rīte parātīs.

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memorēs and *stat* as well; *bene stat* = 'stands firmly.' **apud memorēs** (sc. *eōs*) = *in eōrum memoriā;* literally, 'with (among) them as men of memories.' **factī**: sc. *meī;* subj. gen. Note the irony in these verses.

540. mē . . . sinet: sc. *sequī Īliacās classīs . . . iussa*, from 537, 538. **fac velle**: briefly put for *fac* ('suppose') *me velle sequī*, etc.

541. perdita: she is addressing herself.

542. Lāomedontēae: a scornful epithet; see on *Lāomedontiadae*, iii. 248.

543. nautās: sc. *Trōiānōs*. **comitābor**: i.e. in a separate ship. Out of 540, 541 sc. here *sī nōn mē ratibus suīs accēperint*. **ovantīs**: because they are leaving Carthage for Italy; cf. *laetī . . . corōnās*, 418, with note.

545. īnferar: sc. *eīs* = *Trōiānīs*, 'shall I fling myself on (i.e. attack) them?' **quōs**: as antec. sc. *eōs ipsōs*.

547. quīn morere: cf. *quīn . . . exercēmus*, 99, with n. Since *quīn* with the indic. = a command, *quīn* naturally came to be used with the imp. itself. Dido is addressing herself, as in 541.

549. onerās . . . obicis: by the speech in 31–53. Cf. esp. 38, 45, 46, 50–53, and V.'s comment, 54, 55.

550. nōn licuit (sc. *mihi*): we should say, 'why was I not allowed.' **thalamī**: with *expertem*, which contains the noun *pars*. **sine crīmine**: cf. *culpam*, 19, with note.

551. mōre ferae: i.e. like some wild creature of the woods that knew nothing of marrying and giving in marriage. **nec** = *et nōn;* this *nōn* belongs closely with *tangere;* the two = 'to be free from.' **cūrās**: those of the *thalamus*, 550.

552. servāta: sc. *est mihi*. **Sychaeō**: here an adj.; see on *Lyaeum*, i. 686. By its position next to 550, 551, this vs. comes to = 'Alas, why did I not keep,' etc.

553. rumpēbat . . . questūs: cf. *rumpit vōcem*, ii. 129.

554–570. While Aeneas is sleeping, Mercury appears to him a second time, bidding him depart at once.

554. eundī: obj. gen. with *certus*, which is here a dep. prtcpl. of *cernō*, 'to decide.' Cf., too, § 115.

555. carpēbat somnōs: cf. *carpēbant . . . sopōrem*, 522.

Huic sē fōrma deī vultū redeuntis eōdem
obtulit in somnīs rūrsusque ita vīsa monēre est,
omnia Mercuriō similis, vōcemque colōremque
et crīnīs flāvōs et membra decōra iuventā:
‘Nāte deā, potes hōc sub cāsū dūcere somnōs
nec quae tē circum stent deinde perīcula, cernis,
dēmēns, nec zephyrōs audīs spīrāre secundōs?
Illa dolōs dīrumque nefās in pectore versat
certa morī variōque īrārum fluctuat aestū.
Nōn fugis hinc praeceps, dum praecipitāre potestās?
Iam mare turbārī trabibus saevāsque vidēbis
conlūcēre facēs, iam fervere lītora flammīs,
sī tē hīs attigerit terrīs Aurōra morantem.
Heia age, rumpe morās! varium et mūtābile semper
fēmina.’ Sīc fātus noctī sē inmiscuit ātrae.
  Tum vērō Aenēās subitīs exterritus umbrīs
corripit ē somnō corpus sociōsque fatīgat:
‘Praecipitēs vigilāte, virī, et cōnsīdite trānstrīs,
solvite vēla citī. Deus aethere missus ab altō

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556. fōrma deī: the phrase seems to show that now only a phantom appears to Aeneas. **vultū . . . eōdem**: sc. as he had borne before, 239–275.

558. omnia . . . similis: for constr. cf. *cētera Grāius*, iii. 594, with n. **colōremque**: properly, ‘complexion,’ but here virtually = *faciem;* for hypermetric *-que* cf. ii. 745, and see § 256.

560. hōc sub cāsū: literally, ‘under such hazard,’ i.e. while such peril overhangs. **dūcere**: as in ii. 641.

561. deinde, ‘thereafter,’ i.e. if you prolong your slumbers.

563. illa: Dido. **dolōs . . . versat**: cf. *versāre dolōs*, ii. 62, with note.

564. certa morī, ‘because,’ etc.; for the infin. see § 169. Being ready to die Dido will have no fear of the consequences of her acts. **variō . . . aestū**: cf. *māgnō . . . aestū*, 532; *variō* = ‘shifting.’

565. nōn fugis: Mercury speaks as if he can hardly believe his senses. **praecipitāre**: sc. *tē hinc.*

566. turbārī = *miscērī*, for which cf. i. 124, etc. **trabibus** = *nāvibus;* cf. *cavā trabe*, iii. 191.

567. fervere: for the form cf. 409. The ships and the torches are those of the Carthaginians; for the hint cf. 544–546. **flammīs**: sc. *tuārum nāvium.*

569. varium . . . mūtābile: note the gender, ‘a fickle and a changeable thing’; the use is not uncommon.

571–583. Aeneas rouses his men and puts to sea.

571. umbrīs, ‘apparition’; for the pl. see § 175.

572. corripit . . . corpus: cf. iii. 176. **fatīgat**: i.e. makes them move vigorously, even to weariness.

574. solvite, ‘unfurl.’ The ships were afloat (cf. 398), all ready to sail.

festīnāre fugam tortōsque incīdere fūnīs
ecce iterum stimulat. Sequimur tē, sāncte deōrum,
quisquis es, imperiōque iterum pārēmus ovantēs.
Adsīs ō placidusque iuvēs et sīdera caelō
dextra ferās.' Dīxit vāgīnāque ēripit ēnsem
fulmineum strictōque ferit retinācula ferrō.
Īdem omnīs simul ārdor habet; rapiuntque ruuntque;
lītora dēseruēre: latet sub classibus aequor;
adnīxī torquent spūmās et caerula verrunt.
  Et iam prīma novō spargēbat lūmine terrās
Tīthōnī croceum linquēns Aurōra cubīle.
Rēgīna, ē speculīs ut prīmum albēscere lūcem
vīdit et aequātīs classem prōcēdere vēlīs
lītoraque et vacuōs sēnsit sine rēmige portūs,
terque quaterque manū pectus percussa decōrum
flāventīsque abscissa comās 'Prō Iuppiter! ībit
hīc,' ait, 'et nostrīs inlūserit advena rēgnīs?

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575. tortōs: i.e. made of strands twisted together. **incīdere fūnīs:** see on *incīdere fūnem*, iii. 667.

576. deōrum is a partitive gen., dependent on *sāncte*, in accordance with a usage common in Gk. Note, too, that in classical prose the voc. sing. of *deus* does not occur.

577. quisquis es: freely, 'whatever thy name.' Cf. n. on *memorem*, i. 327. 556–559 show that Aeneas could have no doubt of the identity of the god. **iterum pārēmus:** for the first occasion cf. *ōcius . . . facessunt*, 294, 295.

578, 579. sīdera . . . dextra: i.e. as guides by which we can direct our course; virtually, 'favorable weather.' Cf. the use of *caelum*, 53; also iii. 515–518. **ferās,** 'vouchsafe.'

580. retinācula = *fūnīs*, 575.

581. rapiuntque ruuntque: freely, 'all is hurry and bustle.' *rapiunt* means that they quickly hurry aboard whatever hinders their sailing (cables, etc.); *ruunt* pictures their eager, hasty movements.

582. dēseruēre: instantaneous pf.

583. adnīxī . . . verrunt = iii. 208.

584-629. At dawn Dido sees the fleet sailing off; she curses Aeneas and prays that between his people and hers there may be undying hate and warfare.

585. croceum: the hue of the couch is like that of the morning sky.

586. ē speculīs = *arce ex summā*, 410; cf. *speculā . . . ab altā*, iii. 239. **lūcem,** 'day,' 'dawn.'

587. aequātīs . . . vēlīs: modal abl.; 'wing and wing.' The wind is favorable (562); hence the square sails set evenly across the mast (cf. n. on *adversa*, i. 103).

588. vacuōs is a pred. to both accusatives.

589-591. terque quaterque: as in i. 94. **percussa . . . abscissa:** the prtcpls. are middles, governing direct objects; for their time cf. § 171. **flāventīs . . . comās:** cf. *crīnīs flāvōs*, 559 Yellow or golden hair is regularly given by Homer to his chief heroes and by

Nōn arma expedient tōtāque ex urbe sequentur,
dēripientque ratēs aliī nāvālibus? īte,
ferte citī flammās, date tēla, impellite rēmōs!
Quid loquor aut ubi sum? quae mentem īnsānia mūtat?
Īnfēlīx Dīdō, nunc tē facta impia tangunt?
fitting
Tum decuit, cum scēptra dabās. Ēn dextra fidēsque,
quem sēcum patriōs āiunt portāre Penātīs,
quem subiisse umerīs cōnfectum aetāte parentem!
Nōn potuī abreptum dīvellere corpus et undīs
spargere, nōn sociōs, nōn ipsum absūmere ferrō
Ascanium patriīsque epulandum pōnere mēnsīs?
Vērum anceps pūgnae fuerat fortūna. Fuisset;
quem metuī moritūra? facēs in castra tulissem
implēssem~~que~~ forōs flammīs, nātumque patremque
cum genere exstīnxem, mēmet super ipsa dedissem.

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most Latin poets to their heroines. **ībit . . . inlūserit:** for constr. see on *scīlicet*, ii. 577, and on *occiderit . . . sūdārit*, ii. 581, 582. **inlūserit:** i.e. by escaping unscathed. **advena:** scornful, like our 'adventurer.'

592. nōn = *nōnne*, as in ii. 596. The question = an affirmative command. **expedient:** as subject sc. *meī*, 'my people.'

594. impellite: a vigorous way of saying, 'ply with all speed and power.'

595. mūtat, 'warps,' 'distorts.'

596. nunc: emphatic, 'only now,' 'now for the first time.' **facta impia:** i.e. in proving false to your dead husband.

597. decuit: sc. *impia facta tē tangere.* **dabās:** sc. *Aenēae.* Dido virtually proffered Aeneas her sceptre when she accounted him her husband, 172. **dextra:** the visible sign and pledge of the *fidēs.*

598. quem: sc. as its antecedent *ēius*; for its omission see § 214. **sēcum . . . Penātīs:** cf. i. 378, 379. **āiunt:** Dido hints that Aeneas's *pietās* is known to her by hearsay only.

599. subiisse umerīs: cf. ii. 708.

600, 601. nōn: as in 592. **abreptum . . . spargere:** cf. the story of Medea and Absyrtus as given in the classical dictionaries (under the heading 'Iason').

602. epulandum: i.e. to serve as a feast; see on *videndam*, ii. 589. This form of vengeance is more than once mentioned in ancient stories. **pōnere:** as in i. 706. 600-602 = 'Why did I not use the power I had to do him harm?'

603, 604. vērum is used here, as *at* is more commonly, to introduce an objection which the speaker himself brings up, only to refute it, i.e. it = 'but, you may tell me.' **fuerat,** 'had most surely been'; for constr. see on *impulerat*, ii. 55. The prot. is in *pūgnae*, which = *sī pūgnāssem.* **fuisset . . . moritūra,** 'true: but what of it?' answers *vērum . . . fortūna.* For *quem metuī* we should say, 'whom had I to fear.' *moritūra* is causal, 'since (in any event) my doom was certain.' The thought is like that in *certa morī*, 564.

606. exstīnxem: for the form see § 105. *facēs . . . exstīnxem* is a highly exaggerated statement for 'I should as

Sōl, quī terrārum flammīs opera omnia lūstrās,
tūque, hārum interpres cūrārum et cōnscia Iūnō,
nocturnīsque Hecatē triviīs ululāta per urbēs
et Dīrae ultrīcēs et dī morientis Elissae.
accipite haec meritumque malīs advertite nūmen
et nostrās audīte precēs. Sī tangere portūs
īnfandum caput ac terrīs adnāre necesse est
et sīc fāta Iovis poscunt, hīc terminus haeret,
at bellō audācis populī vexātus et armīs.
fīnibus extorris, complexū āvulsus Iūlī
auxilium inplōret videatque indīgna suōrum
fūnera nec, cum sē sub lēgēs pācis inīquae
trādiderit, rēgnō aut optātā lūce fruātur,
sed cadat ante diem mediāque inhumātus harēnā.

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least have done him great damage.' **mēmet:** cf. *egomet*, iii. 623. **dedissem:** sc. *in īgnem*, or *ad mortem*.

607. lūstrās: cf. *lūstrābat*, 6, with note.

608. interpres . . . et cōnscia, 'the agent (=cause) and the witness.' To the reader who recalls Juno's words in 99–104, and 115–127, *interpres* here will mean more than it could have meant to Dido, but Dido's own knowledge (cf. *prīma . . . sīgnum*, 166, 167) justifies her language.

609. triviīs: *tergemina Hecatē* (511) was naturally worshiped at the *triviae*. **ululāta:** this pass. implies a trans. use of the act. *ululāre*, in the sense of 'to honor with wild cries.'

610. Dīrae ultrīcēs: cf. 473. **dī . . . Elissae:** i.e. the gods who are specially interested in her fate.

611. accipite, 'mark'; sc. *animīs*. **malīs:** with both *meritum*, here a true pass., and *advertite;* note, then, its position. **nūmen,** 'the divine attention.'

613. īnfandum caput, 'that unspeakable wretch.' *caput*, as denoting a vital part of a man's physical nature, stands often for his whole being or existence, usually with an indication of strong feeling, affection or the opposite. **terrīs adnāre:** cf. *vestrīs adnāvimus ōrīs*, i. 538.

614. hīc . . . haeret, 'if this is his firm-fixed goal.'

615. at: as in i. 543, i. 557.

616. fīnibus: abl., due to the idea of separation and deprivation in *extorris*.

618, 619. fūnera: Dido's prayer, as artfully framed for her by V., is largely fulfilled, esp. in the war waged by Turnus; see § 57. Aeneas has to leave Ascanius to go in search of aid against Turnus. **nec:** in a wish, as in a command, we ought to have *nēve* or *neu;* see on *nec . . . horrēsce*, iii. 394. **sē . . . trādiderit:** a strong phrase; *sub lēgēs* was perhaps meant to suggest *sub iugum*. This wish was fulfilled, from Dido's point of view, when Aeneas gave up the name *Trōiānī* and called his people *Latīnī;* see on *genus . . . Rōmae*, i. 6, 7. From the Roman standpoint this was a master stroke of policy, as tending to unite the two peoples more closely.

620. ante diem, 'prematurely.' According to one tradition Aeneas reigned but three years in Italy (cf. i. 265). After a certain battle he was no longer seen. In one sense, therefore, he was *inhumā*

Haec precor, hanc vōcem extrēmam cum sanguine fundō.
Tum vōs, ō Tyriī, stirpem et genus omne futūrum
exercēte odiīs cinerīque haec mittite nostrō
mūnera. Nūllus amor populīs nec foedera suntō; there
exoriāre aliquis nostrīs ex ossibus ultor,
quī face Dardaniōs ferrōque sequāre colōnōs,
nunc, ōlim, quōcumque dabunt sē tempore vīrēs;
lītora lītoribus contrāria, fluctibus undās
inprecor, arma armīs; pūgnent ipsīque nepōtēsque.'
Haec ait et partīs animum versābat in omnīs
invīsam quaerēns quam prīmum abrumpere lūcem.
Tum breviter Barcēn nūtrīcem adfāta Sychaeī
(namque suam patriā antīquā cinis āter habēbat):
'Annam, cāra mihī nūtrīx, hūc siste sorōrem;
dīc corpus properet fluviālī spargere lymphā
et pecudēs sēcum et mōnstrāta piācula dūcat;

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tus, since his body was never found or buried. Dido prays that Aeneas's end may be like Priam's; see ii. 557, 558. This passage, 615–620, is the one referred to in § 82.

622. **stirpem et genus:** sc. *Aenēae.*

624. **populīs:** i.e. my people and his.

625. **exoriāre aliquis . . . ultor:** freely, 'arise, thou unknown avenger.' *aliquis* practically = *ignōtus*; see Vocab. We have here combined a prayer for the coming of an avenger and an address to that avenger, as if he were already come and his identity fully known.

627. **nunc . . . vīrēs,** 'to-day, hereafter, or whenever,' etc. On *nūllus . . . vīrēs*, 624–627, see § 59 (end); *ultor* is, of course, Hannibal.

628, 629. **contrāria** goes with all three accs. and expresses the main thought; the sense is 'I pray down on their heads the hostility of shore to shore,' etc. With *imprecor* sc. *eīs.* **nepōtēsque:** for *-que* cf. 558, and see § 256.

630-662. Dido, having sent her attendant in search of Anna, then mounts the funeral pyre, and stabs herself with Aeneas's sword.

630. **partīs . . . omnīs:** cf. *animum . . . versat*, 285, 286.

632. **nūtrīcem:** in Gk. and Roman families the nurse was a person of great importance.

633. **suam:** this cl. really = *namque suam (nūtrīcem) āmīserat;* cf. n. on *sua*, i. 461. **cinis . . . habēbat:** since the ashes are those to which her body had been reduced, V.'s phrase is a strange one; it is due, apparently, to a confusion of two distinct expressions, *sua (nūtrīx) . . . cinis āter erat*, and *suam nūtrīcem . . . tellūs habēbat.*

634. **siste,** 'fetch,' 'bring,' a meaning esp. common in legal connections.

635, 636. **dīc** has here the meaning and the constr. of *imperā.* **properet . . . dūcat:** felt by V. as dependent on *dīc*, but really independent commands; see on *sinite . . . revīsam*, ii. 669. **fluviālī . . . lymphā:** i.e. to purify herself before participating in the rites (494–498); cf. *me . . . abluerō*, ii. 719, with n. **mōn-**

sīc veniat, tūque ipsa piā tege tempora vittā;
sacra Iovī Stygiō, quae rīte incepta parāvī,
perficere est animus fīnemque inpōnere cūrīs
Dardaniīque rogum capitis permittere flammae.'
Sīc ait. Illa gradum studiō celerābat anīlem.
At trepida et coeptīs immānibus effera Dīdō
sanguineam volvēns aciem maculīsque trementīs
interfūsa genās et pallida morte futūrā
interiōra domūs inrumpit līmina et altōs
cōnscendit furibunda rogōs ēnsemque reclūdit
Dardanium, nōn hōs quaesītum mūnus in ūsūs.
Hīc, postquam Īliacās vestēs nōtumque cubīle
cōnspexit, paulum lacrimīs et mente morāta
incubuitque torō dīxitque novissima verba:
'Dulcēs exuviae, dum Fāta deusque sinēbat,
accipite hanc animam mēque hīs exsolvite cūrīs.
Vīxī et quem dederat cursum fortūna perēgī,
et nunc māgna meī sub terrās ībit imāgō.

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strāta, 'appointed,' probably by the priestess mentioned in 483–486.

637. **sīc,** 'thus only'; i.e. after she has fulfilled the command of 635, 636.

638. **Iovī Stygiō:** Pluto; § 300. The rites are *sacra . . . Stygiō* to Anna and the nurse as involving the symbolic death of Aeneas (see on *exuviās*, 496), to Dido, as involving her own death.

639. **fīnem . . . cūrīs** also has a double meaning.

640. **rogum:** ambiguous. The nurse and Anna understand it of the *lectus iugālis*, 496; Dido is thinking of the fact that the couch will be to her a funeral couch or pyre. **capitis,** 'wretch'; see on *īnfandum caput*, 613.

643. **aciem,** 'eye.' See Vocab.

644. **interfūsa** has the meaning and the constr. of *suffūsa*, i. 228. The bloodshot eye and spots on the cheeks are elsewhere reckoned among the signs of insanity.

645. **līmina:** here 'apartment.' For the place cf. 494. Dido makes her way from her watch-place (586) down to the pyre.

647. **nōn hōs** = *longē aliōs*. Dido, a warrior queen (i. 364), naturally desired the sword of the warrior she loved. With **quaesītum** sc. *ab* ('from') *Aenēā*. In 507 the sword is described as left behind by Aeneas; V.'s present account, that Dido kills herself with a sword that Aeneas had given her at her own request, is by far the more poetic.

648. **Īliacās vestēs** = *exuviās . . . omnīs*, 496. **cubīle:** the *lectus iugālis* of 496, the *rogus* of 640.

649. **lacrimīs et mente:** causal abl.; *mente* = 'thoughts.'

651. **dum . . . sinēbat** goes closely with *dulcēs*.

653. **vīxī,** 'my life is done.' The force of the tense is like that in *fuimus Trōes, fuit Īlium*, ii. 325.

654. **meī:** poss. gen. with *imāgō*; see on *nostrī*, iv. 237. With *imāgō* cf. *umbra . . . imāgō*, ii. 772, 773. The

Urbem praeclāram statuī, mea moenia vīdī,
ulta virum poenās inimīcō ā frātre recēpī,
fēlīx, heu nimium fēlīx, sī lītora tantum
numquam Dardaniae tetigissent nostra carīnae!'
Dīxit et ōs inpressa torō 'Moriēmur inultae,
sed moriāmur,' ait; 'sīc, sīc iuvat īre sub umbrās.
Hauriat hunc oculīs īgnem crudēlis ab altō
Dardanus et nostrae sēcum ferat ōmina mortis.'
Dīxerat, atque illam media inter tālia ferrō
conlāpsam aspiciunt comitēs ēnsemque cruōre
spūmantem sparsāsque manūs. It clāmor ad alta
ātria; concussam bacchātur Fāma per urbem.
Lāmentīs gemitūque et fēmineō ululātū
tēcta fremunt, resonat māgnīs plangōribus aethēr,
nōn aliter, quam sī inmissīs ruat hostibus omnis
Carthāgō aut antīqua Tyros flammaeque furentēs
culmina perque hominum volvantur perque deōrum.
Audiit exanimis trepidōque exterrita cursū

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dead of the lower world had no bodily substance, but were mere shadows of their former selves. Dido means, 'I shall pass 'neath the earth, no common shade.' For the self-gratulatory tone see on *sum pius Aenēās*, i. 378.

655, 656. urbem . . . recēpī justifies the statement in 654. **poenās . . . recēpī:** an emphatic variation (§ 203) from the common *poenās sūmere*. Dido punished her brother by carrying off the wealth for which he had murdered Sychaeus; see i. 349, i. 363, 364.

659, 660. ōs . . . torō: i.e. in a farewell kiss. Cf. ii. 490. **moriēmur . . . moriāmur:** the Greeks and Romans regarded the exacting of vengeance as a solemn duty. **sīc, sīc:** with each *sīc*, perhaps, Dido stabs herself.

661. hauriat . . . oculīs: for another fig. use of *haurire* cf. *vōcemque . . . hausī*, 359.

662. mortis: subj. gen., 'the omens suggested by,' etc.

663-692. Dido sinks back dying. Wails of sorrow spread through the palace and the city. Anna hears them and rushing to Dido's side takes her in her arms. Dido lingers between life and death.

663. atque, 'and on the instant'; § 200.

664. comitēs = *famulae*, 391. V. does not account in any way for their presence. At 642 Dido was alone.

665, 666. ad . . . ātria: i.e. towards the front or street part of the palace. For the place of Dido's death see 645. **bacchātur:** lit., 'revels as madly as do the Bacchantes' (see 300-303); a strong word. The tone is like that in *gaudēns*, 190; see n. there. **Fāma:** as in 173 ff.

667, 668. lāmentīs . . . aethēr: cf. *cavae . . . clāmor*, ii. 487, 488. Mark V.'s skill in varying his descriptions of the same phenomena; see § 181. For the hiatus at *fēmineō ululātū*, see §§ 257, 259.

669. nōn aliter, quam . . . ruat is

unguibus ōra soror foedāns et pectora pūgnīs
per mediōs ruit ac morientem nōmine clāmat:
'Hōc illud, germāna, fuit? Mē fraude petēbās?
Hōc rogus iste mihi, hōc īgnēs āraeque parābant?
Quid prīmum dēserta querar? Comitemne sorōrem
sprēvistī moriēns? eadem mē ad fāta vocāssēs!
īdem ambās ferrō dolor atque eadem hōra tulisset.
Hīs etiam strūxī manibus patriōsque vocāvī
vōce deōs, sīc tē ut positā crudēlis abessem!
Exstīnxtī tē mēque, soror, populumque patrēsque
Sīdoniōs urbemque tuam. Date vulnera lymphīs
abluam et, extrēmus sī quis super hālitus errat,
ōre legam.' Sīc fāta gradūs ēvāserat altōs
sēmianimemque sinū germānam amplexa fovēbat
cum gemitū atque ātrōs siccābat veste cruōrēs.
Illa gravīs oculōs cōnāta attollere rūrsus

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briefly put for *nōn aliter quam . . . fremant, resonet . . . sī inmissis ruat*, etc.

673. **unguibus . . . pūgnīs:** common signs of grief. For the latter cf. *tūnsae pectora palmīs*, i. 481.

675. **hōc illud . . . fuit?** 'was this that thing you were planning?' Cf. *hōc erat . . . quod*, etc., ii. 664. **petēbās:** *petere* is used of the lunges and feints made by fencers. Cf. *petītiō* in Cic. *Cat.* i. § 15.

676. **īgnēs:** on the altar. Anna now sees that they are funeral fires. Formerly (494-498) she thought their purpose widely different.

677. **comitem . . . sorōrem:** freely, 'the company of your sister.'

678, 679. **vocāssēs:** for the mood see on *utinam . . . adforet*, i. 575, 576. This cl. serves as the prot. to *īdem . . . tulisset*, 679. Expressions of vain regret are often thus used as protases in contrary to fact cond. sentences. *vocāssēs* and *tulisset* may also be explained as subjunctives used to express unfulfilled past obligation; see A. 266, e; H. 559, 6.

680, 681. **strūxī:** sc. *pyram*, comparing 494–498. **vocāvī . . . deōs:** i.e. joined in these rites. **tē . . . positā**, 'when you lay thus'; sc. by your own hands. Anna can not bring herself to call Dido's act by its proper name. Cf., also, *sīc positum*, ii. 644, with note.

682. **exstīnxtī** = *exstīnxistī;* cf. *exstīnxem*, 606, with note.

683, 684. **date** has here the meaning and the constr. of *sinite* as used in ii. 669; see n. there. **abluam:** Anna has seen from the first that Dido's condition is hopeless. This is shown by 676, esp. *rogus* and *īgnēs*, by 677–679 as a whole, and by 682. Her thought is simply to do for Dido the little that could be done for one in her state. **super** = an adj.. 'lingering,' as in iii. 489; see on *longē*, i 13.

685. **ōre legam:** the ref. is to the Roman custom of catching in one's mouth the last breath of a dying friend or kinsman. **gradūs . . . altōs:** i.e. of the pyre, called *altōs . . . rogōs*, 645, 646. For *ēvāserat* with acc. cf. *ēvāsisse tot urbēs*, iii. 282.

686. **sēmianimem:** for scansion see § 249.

dēficit; īnfīxum strīdit sub pectore vulnus.
Ter sēsē attollēns cubitōque adnīxa levāvit;
ter revolūta torō est oculīsque errantibus altō
quaesīvit caelō lūcem ingemuitque repertā.
  Tum Iūnō omnipotēns longum miserāta dolōrem
difficilīsque obitūs Īrim dēmīsit Olympō,
quae luctantem animam nexōsque resolveret artūs.
Nam quia nec fātō meritā nec morte perībat,
sed misera ante diem subitōque accēnsa furōre,
nōndum illī flāvum Prōserpina vertice crīnem
abstulerat Stygiōque caput damnāverat Orcō.
Ergō Īris croceīs per caelum rōscida pinnīs
mīlle trahēns variōs adversō sōle colōrēs
dēvolat et suprā caput adstitit. 'Hunc ego Dītī
sacrum iussa ferō tēque istō corpore solvō':
sīc ait et dextrā crīnem secat; omnis et ūnā
dīlāpsus calor, atque in ventōs vīta recessit.

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689. **dēficit:** literally, 'fails,' i.e. swoons. For a similar sense cf. *quā dēficit ignis*, ii. 505. **strīdit,** 'gurgles,' 'sobs.' *strīdō* is a verb of wide meaning, applicable to a variety of sounds, esp. to hissing or whistling; cf. *strīdor . . . rudentum*, i. 87. Here the ref. is to the sound of the blood coming from the wound. The *vulnus* is described in terms of its own effects; cf. § 194. For the form *strīdit* cf. § 101.

692. **repertā:** sc. *lūce.*

693-705. Juno sends Iris down from heaven to sever the thread of Dido's life.

693, 694. **longum . . . obitūs,** 'the length of—the difficulty of.' **Īrim:** see § 278.

695. **nexōs:** freely, 'clinging thereto'; sc. *animae.* **resolveret,** 'separate,' 'part.' For the ancient definition of death see on 385.

696. **fātō:** i.e. by a natural death. **meritā . . . morte,** 'by a death that she had earned,' i.e. a violent death brought on by some act or some folly of her own, such a death, for example, as Aeneas declared that he had earned, ii. 432-434.

697. **ante diem:** as in 620.

698. **flāvum . . . crīnem:** see on *flāventīs . . . comās*, 590. **Prōserpina:** see § 300.

699. **Stygiō . . . Orcō:** the neg. of *nōndum*, 698, belongs also with this clause.

701. **trahēns,** 'trailing.' **adversō sōle:** freely, 'in the glare of the sun'; instr. abl. with *trahēns*, which gives the result rather than the process; *trahēns colōrēs* really = 'kindled into a thousand colors by,' etc. *adversō* accurately pictures the way in which a rainbow always stands out over against the sun; if the sun is in the east, the rainbow is in the west, and vice versa.

702. **hunc:** sc. *crīnem;* this appears from *dextrā . . . secat*, 704.

705. **ventōs . . . recessit:** *vīta* is here the 'life-giving principle,' 'the soul' (cf. *anima*, 695), which was thought of as breath. Hence V.'s phrase is natural enough.

Commemoration of the [illegible]

LIBER V

Intereā medium Aenēās iam classe tenēbat
certus iter fluctūsque ātrōs Aquilōne secābat
moenia respiciēns, quae iam īnfēlīcis Elissae
conlūcent flammīs. Quae tantum accenderit īgnem
causa latet; dūrī māgnō sed amōre dolōrēs
pollūtō nōtumque, furēns quid fēmina possit,
trīste per augurium Teucrōrum pectora dūcunt.
Ut pelagus tenuēre ratēs nec iam amplius ūlla
occurrit tellūs, maria undique et undique caelum,
ollī caeruleus suprā caput adstitit imber
noctem hiememque ferēns, et inhorruit unda tenebrīs.
Ipse gubernātor puppī Palinūrus ab altā:
'Heu! quianam tantī cīnxērunt aethera nimbī?
quidve, pater Neptūne, parās?' Sīc deinde locūtus
colligere arma iubet validīsque incumbere rēmīs
oblīquatque sinūs in ventum ac tālia fātur:

1-34. Aeneas sees the flames of Dido's pyre and guesses their meaning. To avoid a tempest he puts into the harbor of Eryx in Sicily.

1, 2. medium . . . tenēbat . . . iter here merely = 'was well on his way.' **certus,** 'unwaveringly.' **Aquilōne:** inconsistent with iv. 562.

4. flammīs: how or by whom the pyre was lighted V. nowhere says. *fluctūs . . . flammīs*, 2-4, throws light on *certus*, 2. Around Aeneas are rough waves, behind him is Dido whom he loves; yet on he goes.

5. dūrī . . . dolōrēs: i.e. the thought of the pangs that arise when, etc.

6. pollūtō: lovers make a sacred compact with each other (cf. *foedere*, iv. 520); to be false to love therefore involves pollution. **nōtum:** the neut. adj. here = an abstract noun, 'knowledge,' a usage not common until we come to later Latin prose. **quid . . . possit** depends on *nōtum*.

8-11 are nearly identical with iii. 192-195; see notes there.

12. ipse . . . Palinūrus: cf. iii. 201, 202.

13. quianam: archaic for *quidnam; nam* is used as in ii. 373. The first part of the word is the neut. pl. of *quis* (cf the old abl. sing. *quī;* both forms follow the third declension), and so practically = *quid*, 'why.'

15. colligere arma, 'to make all snug,' before the storm breaks. *arma* and *armāmentum* often denote the entire tackle of a ship. Cf., too, *armārī classem*, iv. 299.

16. oblīquat . . . ventum: cf. *cornua . . . antemnārum*, iii. 549, with n. **sinūs:** as in iii. 455. **in** = 'to meet.' Palinurus has been trying to make head for Italy against an adverse wind; he

'Māgnanime Aenēā, nōn, sī mihi Iuppiter auctor
spondeat, hōc spērem Ītaliam contingere caelō.
Mūtātī trānsversa fremunt et vespere ab ātrō
cōnsurgunt ventī, atque in nūbem cōgitur āēr,
nec nōs obnītī contrā nec tendere tantum
sufficimus. Superat quoniam fortūna, sequāmur
quōque vocat vertāmus iter. Nec lītora longē
fīda reor frāterna Erycis portūsque Sicānōs,
sī modo rīte memor servāta remētior astra.'
Tum pius Aenēās: 'Equidem sīc poscere ventōs
iam dūdum et frūstrā cernō tē tendere contrā.
Flecte viam vēlīs. An sit mihi grātior ūlla
quōve magis fessās optem dēmittere nāvīs,
quam quae Dardanium tellūs mihi servat Acestēn
et patris Anchīsae gremiō complectitur ossa?'
Haec ubi dicta, petunt portūs, et vēla secundī
intendunt zephyrī; fertur cita gurgite classis,
et tandem laetī nōtae advertuntur harēnae.

---

now tacks and runs before the wind. In 17–25 he explains his action.

17. auctor, 'as surety,' a use of the word common in legal connections.

18. hōc . . . caelō, 'while this weather holds'; see § 147. For *caelum* = 'weather,' cf. iv. 53.

19. trānsversa, 'athwart our course'; for the adv. acc. see § 134.

20. cōgitur, 'is thickening.' Contrast *scindit . . . apertum*, i. 587, where the disappearance of the cloud is due to rarefaction.

21. contrā: with *tendere;* it corresponds to the prefix of *obnītī*. **tantum** = *tantum quantum opus est.*

22. sufficimus = *possumus*, and so may take the infin.; § 165.

24. fīda: as the home of Acestes, i. 195. **frāterna** picturesquely ascribes to the *lītora* the affection for Aeneas felt towards him by his half-brother Eryx.

25. servāta = *quae servāvī* ('watched'), i.e. on their former visit to Sicily, iii. 692–715.

26. pius: Aeneas is ever heedful of his people's welfare; cf. § 62.

28. an: used here, as often, in a single question, i.e. no alternative question with *utrum* or *-ne* can be supplied before it. In this idiom *an* often equals *num*, as here; less often it equals *nōnne*. **sit:** cond.; sc. if you were to put me to the test, or the like. **ūlla:** sc. *tellūs* from 30.

29. quō = *ad quam*, 'a land to which'; the rel. adv. *quō* often thus = a prep. plus the proper form of the rel. pron. **dēmittere:** here of bringing home to shore. In verbs the prefix *dē-* often = 'homewards.'

31. Anchīsae . . . ossa: see iii. 707–714.

32, 33. vēla . . . Zephyrī: cf. iv. 562. The maneuver indicated in 16 makes the west wind (cf. *vespere . . . ventī*, 19, 20) favorable; the seas are thus

35 At procul ex celsō mīrātus vertice montis
adventum sociāsque ratēs occurrit Acestēs
horridus in iaculīs et pelle Libystidis ursae,
Trōïa Crīnīsō conceptum flūmine māter
quem genuit. Veterum nōn inmemor ille parentum
40 grātātur reducēs et gazā laetus agrestī
excipit ac fessōs opibus sōlātur amīcīs.
Postera cum prīmō stellās Oriente fugārat
clāra diēs, sociōs in coetum lītore ab omnī
advocat Aenēās tumulīque ex aggere fātur:
45 'Dardanidae māgnī, genus altō ā sanguine dīvum,
annuus exāctīs complētur mēnsibus orbis,
ex quō rēliquiās dīvīnīque ossa parentis
condidimus terrā maestāsque sacrāvimus ārās.
Iamque diēs, nisi fallor, adest, quem semper acerbum,
50 semper honōrātum (sīc dī voluistis) habēbō.
Hunc ego Gaetūlīs agerem sī Syrtibus exsul
Argolicōve marī dēprēnsus et urbe Mycēnae,

---

less trying. **gurgite** here = *undā, aquā;* in i. 118, iii. 421 the sense is different.

35-41. Acestes welcomes them royally.

35. mīrātus: because it was winter (see on *sīdere*, iv. 309), and because he did not expect them so soon again.

37. horridus in, 'roughly clad in,' fits *pelle* better than it does *iaculīs.*

38. Crīnīsō . . . flūmine: for constr. cf. *Māiā genitum*, i. 297, with n. See also § 289, end. **māter:** Egesta or Segesta by name. Her father sent her to Sicily to escape a monster which was ravaging the Troad.

39. veterum . . . parentum: i.e. his mother's Trojan ancestry.

40. grātātur reducēs: sc. *eōs esse; grātātur* is here treated as a verb of speech, 'comments with joy on the fact that.' **gazā . . . agrestī:** i.e. with the best the fields afford.

42-71. Aeneas points out that it is the anniversary of his father's burial, and announces games to be held nine days later.

42. prīmō . . . Oriente = *prīmō . . . Eōō*, iii. 588.

44. tumulī is a needed gen. of definition (§ 111) with *aggere*, which is applicable to heaps of divers kinds. Aeneas speaks from a mound, as Roman generals did in later days.

45. genus . . . dīvum: cf. n. on *genus invīsum*, i. 28.

46. orbis: as in i. 269.

47, 48. rēliquiās . . . terrā: cf. *animam . . . condimus*, iii. 67, 68, with note. **dīvīnī:** Aeneas thinks of his father as deified since his death. **maestās:** i.e. that gave token of our sorrow. Cf. *stant . . . cypressō*, iii. 63, 64; also iii. 305.

52. With *marī* **dēprēnsus** = 'caught' by a storm, with *urbe* it = 'imprisoned.' For **et** we should say 'or,' but *et* is correct, since the vs. has to do with a single class of evils, perils from the Greeks, as

annua vōta tamen sollemnīsque ōrdine pompās
exsequerer struerемque suīs altāria dōnis.
Nunc ultrō ad cinerēs ipsīus et ossa parentis
(haud equidem sine mente reor, sine nūmine dīvum)
adsumus et portūs dēlātī intrāmus amīcōs.
Ergō agite et laetum cūnctī celebrēmus honōrem;
poscāmus ventōs atque haec mē sacra quotannīs
urbe velit positā templīs sibi ferre dicātīs.
Bīna boum vōbīs Trōiā generātus Acestēs
dat numerō capita in nāvīs; adhibēte Penātīs
et patriōs epulīs et quōs colit hospes Acestēs.
Praettereā, sī nōna diem mortālibus almum
Aurōra extulerit radiīsque retēxerit orbem,
prīma citae Teucrīs pōnam certāmina classis;
quīque pedum cursū valet et quī vīribus audāx
aut iaculō incēdit melior levibusque sagittīs

---

distinct from perils in Africa, 51. **Mycēnae:** a very rare singular.

54. exsequerer with *vōta* = 'fulfill'; with *pompās* it has its literal sense. At Rome bodies were buried or burned outside the city. **suīs,** 'meet,' 'proper.'

55. ultrō: as in ii. 145. It adds the coincidence noted in 55-57 to the statement of 51-54.

56. haud . . . dīvum: for the thought cf. i. 387, 388, ii. 777.

57. dēlātī: sc. *eō,* 'thither'; cf. iii. 219, iii. 441.

58. laetum: because the coincidence proves heaven's care for us.

59, 60. poscāmus: sc. *eum* = *Anchīsēn;* see on *dīvīnī,* 47. **ventōs:** i.e. to help us when we sail again. **mē . . . velit,** 'may it be his desire that,' etc. **sacra . . . ferre:** V. probably has in mind the *parentālia,* a festival held annually in Rome, February 13-21, at which offerings, esp. of flowers, were made to the dead (cf. iii. 66). Games were sometimes celebrated on the anniversary of a funeral. **urbe . . . positā** = *cum urbem meam posuerō.*

61, 62. bīna . . . numerō: cf. *oppida . . . numerō ad duodecim,* Caes *B. G.* 1. 5. **Trōiā generātus:** freely, 'like a true son of Troy.' The phrase is called forth by his gift, which exceeds that of Aeneas himself, i. 193. **adhibēte,** 'invite,' as Dido invited Jupiter, etc., i. 731-734.

63. patriōs: those of Troy as opposed to any whose worship Acestes might have learned in Sicily.

64. sī: a religious impulse often bids men speak with hesitation of future events.

65. extulerit, 'shall have ushered in'; lit., 'shall have raised aloft,' a natural expression since the day (light) seems to climb the heavens. **radiīs . . orbem:** cf. iv. 119.

66. prīma: freely, 'first of all.'

67. quī . . . quī both = *quīcumque,* or *sī quis.*

68. incēdit: a picturesque substitute for *est;* cf. *incēdō,* i. 46.

seu crūdō fīdit pūgnam committere caestū,
cūnctī adsint meritaeque exspectent praemia palmae.
Ōre favēte omnēs et cingite tempora rāmīs.'
  Sīc fātus vēlat māternā tempora myrtō.
Hōc Helymus facit, hōc aevī mātūrus Acestēs,
hōc puer Ascanius, sequitur quōs cētera pūbēs.
Ille ē conciliō multīs cum mīlibus ībat
ad tumulum māgnā medius comitante catervā.
Hīc duo rīte merō lībāns carchēsia Bacchō
fundit humī, duo lacte novō, duo sanguine sacrō,
purpureōsque iacit flōrēs ac tālia fātur:
'Salvē, sāncte parēns, iterum salvēte, receptī
nēquīquam cinerēs animaeque umbraeque paternae!
Nōn licuit fīnīs Italōs fātāliaque arva
nec tēcum Ausonium, quīcumque est, quaerere Thybrim.
Dīxerat haec, adytīs cum lūbricus anguis ab īmīs

---

69. **seu** is used because V. feels fully the cond. force of *quī . . . quī*, 67. **crūdō:** transferred epithet; it is the hide of which the cestus is made that is raw (i.e. hard, hornlike). **fīdit** = *audet*.

71. **ōre favēte:** lit., 'favor (the ceremony) with,' etc.; an appeal to worshipers to help the rites by speaking only words of good omen. The surest way to avoid ominous words was to say nothing; hence *ōre* (or *linguīs*) *favēre* usually = 'to keep silence.' Here the meaning is broader, like 'help on the rites.'

72-103. Aeneas makes offerings at the tomb of Anchises. These a snake tastes and then returns harmlessly to the tomb. Joyously Aeneas renews the rites.

72. **māternā** = *mātrī sacrā;* see on *silvam*, iii. 24. Myrtle was frequently used in rites in honor of the dead.

73. **aevī mātūrus:** for case of *aevī* see § 116.

75. **ille:** Aeneas.

76. **tumulum:** not as in 44, but as in iii. 304.

77, 78. **duo . . . duo . . . duo:** cf. the triple *hōc*, 73, 74. **merō . . . Bacchō:** here and in 78 we have a free use of the abl. of char. For *Bacchō* = *vīnō* cf. i. 215, iii. 354. **lacte . . . sanguine:** cf. the offerings in iii. 66, 67, iii. 301.

79. **purpureōs:** probably as in i. 591; see n. there.

80, 81. **receptī . . . cinerēs:** briefly put for 'ashes of him whom I rescued,' etc.; cf. *pater . . . perīclīs*, iii. 710, 711. Of course Aeneas rescued his *pater*, not his *cinerēs . . . paternī*, from Troy. The poet, however, after making Aeneas say *sāncte parēns*, naturally thought of the fact that this *sānctus pater* was at the moment but *cinerēs*, and makes Aeneas apostrophize those ashes. **animae** = *vīta*, iv. 705; see n. there.

82. **nōn licuit** = *nōn enim licuit*, etc. **fātālia . . . arva:** as in iv. 355.

83. **quīcumque est,** 'whatever that name may mean.'

84. **adytīs:** Aeneas thinks of his father as a god (47, 59, 60); hence the tomb is a shrine.

septem ingēns gȳrōs, septēna volūmina trāxit
amplexus placidē tumulum lāpsusque per ārās,
caeruleae cui terga notae maculōsus et aurō
squāmam incendēbat fulgor, ceu nūbibus arcus
mīlle iacit variōs adversō sōle colōrēs.
Obstipuit vīsū Aenēās. Ille agmine longō
tandem inter paterās et lēvia pōcula serpēns
lībāvitque dapēs rūrsusque innoxius īmō
successit tumulō et dēpāsta altāria līquit.
Hōc magis inceptōs genitōrī īnstaurat honōrēs
incertus, geniumne locī famulumne parentis
esse putet; caedit bīnās dē mōre bidentīs
atque suēs, totidem nigrantīs terga iuvencōs
vīnaque fundēbat paterīs animamque vocābat
Anchīsae māgnī Mānīsque Acheronte remissōs.
Nec nōn et sociī, quae cuique est cōpia, laetī
dōna ferunt; onerant ārās mactantque iuvencōs;
ōrdine aēna locant aliī fūsīque per herbam
subiciunt veribus prūnās et vīscera torrent.

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85. **gȳrōs** pictures the coils proper, **volūmina** the dimensions of each coil. **septēna** here merely = *septem;* the number seven, like three (see on ii. 174), was sacred among the Romans.

86. **ārās**: see 48.

87, 88. **notae**: sc. some general verb like *distinguēbant*, ‘adorned.’ **maculōsus . . . fulgor**: aside from the *caeruleae notae*, the snake's body is all bright, its glitter being made more intense here and there by spots of gold.

89. **mīlle . . . colōrēs**: cf. iv. 701, with notes.

90. **agmine longō**, ‘with long trailing march’; cf. *agmine certō*, said of snakes, ii. 212. *longō* = ‘trailing’; the snake is now uncoiled.

91. **serpēns**: here the participle.

92, 93. **dapēs**: the milk and blood, 78. **īmō . . . tumulō** = *adytīs . . . īmīs*, 84.

95. **-ne . . . -ne**: as in i. 308; see n. there. For the *genius locī* see §§ 291 (end), 292. **famulum**, ‘attendant.’ Particular deities were believed to have special attendants; Creusa was such a *famulus* of Cybele, ii. 788. The *famulus* was frequently in animal form, as here. Anchises, as a god, may well have a *famulus*. If so, the act of the snake in eating the *dapēs* indicated that the rites were acceptable to him.

96, 97. **bidentīs . . . iuvencōs**: sacrifices of swine, sheep, and oxen were common in certain connections and were called *suovetaurīlia*. **terga**: acc. of spec. (§ 135) with *nigrantīs*. No doubt all the victims were black, because the sacrifice had to do with death, i.e. with the underworld.

99. **remissōs**, ‘freed,’ i.e. that it may partake of the feast in its honor. Cf. *Mānīs . . . tumulum*, iii. 303, 304. with note.

100. **quae . . . cōpia**: briefly put for *eā cōpiā quae est cuique.*

101-103. **mactant . . . torrent**: cf

Exspectāta diēs aderat, nōnamque serēnā
Aurōram Phaëthontis equī iam lūce vehēbant,
fāmaque fīnitimōs et clārī nōmen Acestae
excierat; laetō complēbant lītora coetū
vīsūrī Aeneadās, pars et certāre parātī.
Mūnera prīncipiō ante oculōs circōque locantur
in mediō, sacrī tripodes viridēsque corōnae
et palmae, pretium victōribus, armaque et ostrō
perfūsae vestēs, argentī aurīque talentum,
et tuba commissōs mediō canit aggere lūdōs.
Prīma parēs ineunt gravibus certāmina rēmīs
quattuor ex omnī dēlēctae classe carīnae.
Vēlōcem Mnēstheus agit ācrī rēmige Pristim,
mox Italus Mnēstheus, genus ā quō nōmine Memmī,
ingentemque Gyās ingentī mōle Chimaeram,
urbis opus, triplicī pūbēs quam Dardana versū
impellunt (ternō cōnsurgunt ōrdine rēmī),

---

carefully the longer description in i. 210–215, with notes. V. has plainly aimed at variety; § 181.

104–113. The ninth day arrives; the games begin.

104, 105. serēnā . . . lūce: abl. of char. with *aurōram*, 'clear-lighted,' i.e. cloudless. **Phaëthontis** = *sōlis* or *Phoebī;* see Vocab.

107. excierat: sc. *ē domibus*. Note the tense; the spectators had assembled even before daybreak, as they often did at Rome to witness similar games.

108. et, 'also.' **certāre:** for constr. see § 169. For the agreement of *parātī* with *pars* see on *pars . . . aliī*, i. 212, 213.

109. circō = *coetū*, 107.

110. sacrī: tripods were frequently offered to the gods.

111. palmae: the victor in the great Gk. games received such a branch. The Romans borrowed the custom; cf. *palmae* = *victōriae*, 70.

112. talentum: here simply 'a great weight'; see Vocab.

113. et, 'and forthwith'; § 200. **commissōs . . . lūdōs:** cf. *pūgnam committere*, 69. **mediō,** 'central,' i.e. in the midst of the *circus*.

114–285. The first event is a race between four of the ships.

114. parēs, 'well-matched'; contrast *impar*, i. 475. **gravibus:** an important epithet; the race is no holiday.

116. ācrī rēmige: coll. sing. in the instr. ablative.

117. mox . . . Mnēstheus; i.e. destined ere long to play a part in Italy. **genus . . . Memmī** shows a confusion of two expressions: (1) *ā quō (est) genus Memmī*, and (2) *cūius ā nōmine genus Memmī nōmen habet*, or the like. The great Roman families sought to trace out for themselves a Trojan lineage; cf. notes on i. 267, 268. V.'s etymologies are no worse than many given by other Roman writers.

118. Gyās: sc. *agit*. **ingentī mōle** (modal abl.) corresponds to *ācrī rēmige*, 116; *mōle* = 'trouble,' 'effort.'

119, 120. urbis opus: an extravagant phrase, 'a city's work,' i.e. a work

Sergestusque, domus tenet ā quō Sergia nōmen,
Centaurō invehitur māgnā Scyllāque Cloanthus
caeruleā, genus unde tibī, Rōmāne Cluentī.
  Est procul in pelagō saxum spūmantia contrā
lītora, quod tumidīs submersum tunditur ōlim
fluctibus, hībernī condunt ubi sīdera Caurī;
tranquillō silet immōtāque attollitur undā
campus et aprīcīs statiō grātissima mergīs.
Hīc viridem Aenēās frondentī ex īlice mētam
cōnstituit sīgnum nautīs pater, unde revertī
scīrent et longōs ubi circumflectere cursūs.
Tum loca sorte legunt, ipsīque in puppibus aurō
ductōrēs longē effulgent ostrōque decōrī;
cētera pōpuleā vēlātur fronde iuventūs
nūdātōsque umerōs oleō perfūsa nitēscit.
Cōnsīdunt trānstrīs, intentaque bracchia rēmīs;

---

so huge that it would take a city to build it. **versū**: literally, 'line,' 'row,' i.e. tier. *triplicī . . . versū* refers to the three tiers of oarsmen within the ship, *ternō . . . ōrdine* to the three tiers of oars without. Triremes were not known in the heroic age; thus we have another anachronism.

122. Scyllā: the vessels probably derived their names from figure-heads, which represented a shark, etc.

123. caeruleā: V. calls the four ships *parēs*, 114. Then, yielding to his love of variety, he emphasizes single points in connection with each ship (cf. *vēlōcem, ingentem, māgnā, caeruleā*); cf. n. on *dextrum*, iii. 420. No doubt each ship possessed all the qualities noted.

125. submersum is proleptic (§ 193), giving the result of *tunditur*. **ōlim**: as in iii. 541.

127. tranquillō, 'but in still weather'; a temp. abl.; for the substantival use see § 196, 2. Note the triple contrast, *submersum* and *attollitur*, *tumidīs . . . fluctibus* and *immōtā . . . undā*, *Caurī* and *tranquillō*.

128. aprīcīs, 'sun-loving'; properly 'sunny'; the adj. suits better the place on which the birds stand. **statiō**, 'haunt.'

130, 131. nautīs pater: the juxtaposition gives an effect like 'for the sailors whose thoughtful ruler he was.' **unde** = *ut inde;* so *ubi*, 131, = *ut ibi*. **revertī . . . circumflectere**: the actions are given in the order of their importance in Aeneas's thoughts, not in their strict chronological sequence. Cf. n. on *referēs . . . ībis*, ii. 547. **ubi**: sc. *scīrent*.

133. ostrō . . . decōrī, like *aurō*, 132, gives the means of *effulgent;* hence the two may be joined by *-que*. Cf. the use of *et* in i. 694.

134. cētera . . . iuventūs: i.e. the rest of the crew. **pōpuleā**: the poplar was sacred to Hercules, the god of athletes.

135. oleō: cf. iii. 281, with notes.

136. intenta . . . rēmīs: freely, 'their arms are set, with every muscle strained, to the oars'; for the actual constr. cf. § 140, and n. The handles o

intentī exspectant sīgnum, exsultantiaque haurit
corda pavor pulsāns laudumque arrēcta cupīdō.
Inde, ubi clāra dedit sonitum tuba, fīnibus omnēs,
haud mora, prōsiluēre suīs; ferit aethera clāmor
nauticus, adductīs spūmant freta versa lacertīs;
īnfindunt pariter sulcōs, tōtumque dehīscit
convūlsum rēmīs rōstrīsque tridentibus aequor;
nōn tam praecipitēs biiugō certāmine campum
corripuēre ruuntque effūsī carcere currūs,
nec sīc inmissīs aurīgae undantia lōra
concussēre iugīs prōnīque in verbera pendent.
Tum plausū fremitūque virum studiīsque faventum
cōnsonat omne nemus, vōcemque inclūsa volūtant
lītora; pulsātī collēs clāmōre resultant.
Effugit ante aliōs prīmīsque ēlābitur undīs
turbam inter fremitumque Gyās; quem deinde Cloanthus
cōnsequitur melior rēmīs, sed pondere pīnus

---

the oars are well forward and the blades well back, ready for a stroke.

137, 138. intentī: intentional repetition of *intenta;* every power of body and mind is bent on the race. **haurit corda:** i.e. robs them for the moment of strength; literally 'drains' (sc. of blood). **pulsāns,** 'throbbing.' **arrēcta,** 'consuming'; literally, 'uplifted,' 'exalted.'

139. fīnibus: i.e. their respective starting places. V. has in mind the *carcerēs,* closed stalls within which chariots were confined till the trumpet sounded for the race to begin.

140, 141. clāmor nauticus: as in iii. 128. **adductīs,** 'straining'; literally, 'drawn home to' (sc. the breast), as is done in rowing.

142. sulcōs: acc. of effect; § 128.

144. biiugō certāmine: i.e. in a contest of two-horse chariots.

145. corripuēre: instantaneous pf. **effūsī:** middle, 'pouring,' 'springing.' **carcere** = *fīnibus,* 139.

146, 147. sīc inmissīs . . . iugīs: lit., 'with horses so urged forward,' i.e. 'so furiously.' *iugīs* stands by metonymy (§ 184) for *equīs.* **concussēre** balances *corripuēre,* 145; it expresses the eager shake of the reins with which the *aurīgae* start their horses. The chariot race is described with full reference to the two sets of participants, horses and men.

148. virum, 'spectators.' **studiīs:** here 'enthusiastic cheers.' **faventum,** 'supporters'; see on *venientum,* i. 434.

149. nemus and **inclūsa,** 'pent in,' point to wooded hills encircling the coast; cf. 150.

150. collēs . . . resultant gives a process the very opposite of the truth, an echo being due to the rebounding of sound from what it strikes.

151. prīmīs . . . undīs: abl. of the route; the waves are 'first' because the leader is cleaving his way through them.

153. pīnus = *nāvis pīnea;* see § 187.

tarda tenet; post hōs aequō discrīmine Pristis
Centaurusque locum tendunt superāre priōrem,
et nunc Pristis habet, nunc victam praeterit ingēns
Centaurus, nunc ūnā ambae iunctīsque feruntur
frontibus et longā sulcant vada salsa carīnā.
Iamque propīnquābant scopulō mētamque tenēbant,
cum prīnceps mediōque Gyās in gurgite victor
rēctōrem nāvis compellat vōce Menoetēn:
'Quō tantum mihi dexter abīs? hūc dīrige gressum;
lītus amā et laevās stringat sine palmula cautēs;
altum aliī teneant.' Dīxit, sed caeca Menoetēs
saxa timēns prōram pelagī dētorquet ad undās.
'Quō dīversus abīs?' iterum 'pete saxa, Menoetē!'
cum clāmōre Gyās revocābat, et ecce Cloanthum
respicit īnstantem tergō et propiōra tenentem.
Ille inter nāvemque Gyae scopulōsque sonantīs
rādit iter laevum interior subitōque priōrem
praeterit et mētīs tenet aequora tūta relīctīs.
Tum vērō exārsit iuvenī dolor ossibus ingēns,
nec lacrimīs caruēre genae, sēgnemque Menoetēn
oblītus decorisque suī sociumque salūtis
in mare praecipitem puppī dēturbat ab altā;

---

154. tenet = *dētinet;* sc. *eum.* **aequō discrīmine:** i.e. from the leaders.

155. locum . . . superāre priōrem: V.'s phrase represents the lead as an obstacle to be overcome.

156. habet: sc. *priōrem locum.*

157, 158. iunctīs . . . frontibus is a modal abl., and can so be joined by *-que* to *ūnā.* **longā . . . carīnā:** coll. sing. With *sulcant* sc. *ūnā;* foot by foot, throughout their whole length, the two vessels are even.

160. mediō . . . in gurgite victor: i.e. who had led the way over half the course.

162. mihi: dat. of interest, 'to my hurt.' **dexter** = an adv., 'to the right.' They were turning the rock from right to left.

163. amā: we say 'hug.' **stringat sine:** for constr. see on *sinite . . . revīsam,* ii. 669.

166. dīversus, 'wide of the course,' corresponds to *dexter,* 162. *quō . . . Menoetē* explains *clāmōre,* 167.

168. propriōra (sc. *scopulō*). 'the inside course.'

170. rādit: used here much as in iii. 700.

171. mētīs: contrast the sing., 129.

172. ossibus: as in i. 660.

174. socium: gen. pl.; § 89. The vs. means that he ran the risk of losing both the prize and his ship.

ipse gubernāclō rēctor subit, ipse magister
hortāturque virōs clāvumque ad lītora torquet.
At gravis, ut fundō vix tandem redditus īmō est,
iam senior madidāque fluēns in veste Menoetēs
summa petit scopulī siccāque in rūpe resēdit.
Illum et lābentem Teucrī et rīsēre natantem
et salsōs rīdent revomentem pectore fluctūs.
Hīc laeta extrēmīs spēs est accēnsa duōbus,
Sergestō Mnēstheīque, Gyān superāre morantem.
Sergestus capit ante locum scopulōque propinquat,
nec tōtā tamen ille prior praeeunte carīnā,
parte prior; partem rōstrō premit aemula Pristis.
At mediā sociōs incēdēns nāve per ipsōs
hortātur Mnēstheus: 'Nunc, nunc īnsurgite rēmīs,
Hectoreī sociī, Trōiae quōs sorte suprēmā
dēlēgī comitēs; nunc illās prōmite vīrīs,
nunc animōs, quibus in Gaetūlīs Syrtibus ūsī
Īoniōque marī Maleaeque sequācibus undīs.

---

176. subit: i.e. takes under his charge.

177. clāvum . . . torquet: V. is writing loosely here, his meaning being merely that Gyas turns the boat's head towards the *scopulus*, as he had ordered Menoetes to do. The stearing-gear of a Roman ship consisted of one or more broad-bladed paddles or oars, not of a rudder proper.

178. gravis, 'laboriously,' is explained by *iam . . . veste*, 179, 'since he was,' etc. **fundō . . . īmō:** as in ii. 419.

179. fluēns, 'dripping'; he seemed, so to speak, to be running away.

181, 182. rīsēre . . . rīdent: the repetition hits off the several bursts of laughter. For the touch of humor cf. n. on *prōluit*, i. 739. Pleasantry is perfectly in order in this account of games and diversions.

184. Mnēstheī: for form see §§ 99, 247. At last accounts, 156-158, Mnestheus and Sergestus were racing neck and neck.

185. locum, 'the (desired) place,' the lead.

186. tōtā . . . praeeunte carīnā: the emphasis is on the prtcpl., 'through the passing ahead of his whole keel (i.e. ship's length).' **ille** repeats the subject *Sergestus;* cf. n. on *ille*, i. 3.

187. parte: emphatic, 'by a part only'; note the advers. asynd. **premit,** 'overlaps.'

188. mediā . . . nāve: a gangway ran between the two sets of oarsmen.

190. Trōiae . . . sorte suprēmā, 'at Troy's last gasp.' At such a time one would choose for his comrades only men tried and true.

192. ūsī: sc. *estis;* § 215. The ref. here is perhaps to the storm of i. 81-123; see esp. i. 111.

193. Īoniō . . . marī: through this they sailed on their way from Crete to

Nōn iam prīma petō Mnēstheus neque vincere certō
(quamquam ō—sed superent, quibus hōc, Neptūne, dedistī);
extrēmōs pudeat rediisse; hōc vincite, cīvēs,
et prohibēte nefās.' Ollī certāmine summō
prōcumbunt; vāstīs tremit ictibus aerea puppis,
subtrahiturque solum; tum crēber anhēlitus artūs
āridaque ōra quatit, sūdor fluit undique rīvīs.
Attulit ipse virīs optātum cāsus honōrem,
namque furēns animī dum prōram ad saxa suburget
interior spatiōque subit Sergestus inīquō,
īnfēlīx saxīs in prōcurrentibus haesit;
concussae cautēs, et acūtō in mūrice rēmī
obnīxī crepuēre, inlīsaque prōra pependit.
Cōnsurgunt nautae et māgnō clāmōre morantur
ferrātāsque trudēs et acūtā cuspide contōs
expediunt frāctōsque legunt in gurgite rēmōs.
At laetus Mnēstheus successūque ācrior ipsō
agmine rēmōrum celerī ventīsque vocātīs

Buthrotum, iii. 190 ff. (cf. esp. 211), and again on their way from Buthrotum to Sicily, iii. 506 ff. (cf. esp. 671). **sequācibus,** 'ravenous'; literally, 'prone to pursue' passing ships, as Scylla did, iii. 425.

194. Mnēstheus (instead of *ego*) contains a certain mixture of pride and humility; he says in effect, 'victory is not for such as I.'

195. quamquam ō: sc. how I wish I could win, or the like. The sudden breaking off of the sentence is effective; cf. *quōs ego . . .* , i. 135.

196. hōc vincite: i.e. at least do better than to come in last. For the language cf. *locum . . . superāre priōrem*, 155, with note.

197. nefās: i.e. of coming in last; Mnestheus is excited and uses strong language. **ollī:** nom. pl., not dat. sing., as in i. 254, etc.

198. aerea: the bronze was only on the prow (cf. *aere*, i. 35); hence *puppis* = *nāvis*.

199. subtrahitur . . . solum: freely, 'the (watery) floor flies out from beneath them.' One who has stood on the platform of a swiftly moving car will appreciate V.'s phrase.

203. inīquō: here 'dangerous.' The danger was of his own making; in his eagerness to win he had cut inside Mnestheus and so had not left himself sufficient room.

206. obnīxī: freely, 'striking violently'; lit., 'striving against (the *mūrex*).' **crepuēre:** so we say 'cracked' = 'broke.' **inlīsa:** sc. *mūricī*.

207. cōnsurgunt . . . morantur: the thought would naturally be, 'springing up, the sailors shout loudly at (curse) the delay,' but since the delay, coming at this time of supreme effort, would be the main thought, V.'s phrase puts the emphasis exactly where it belongs.

211. agmine, 'movement,' 'play.' V. is thinking of the long line of oars moving in unison.

prōna petit maria et pelagō dēcurrit apertō.
Quālis spēluncā subitō commōta columba,
cui domus et dulcēs latebrōsō in pūmice nīdī,
fertur in arva volāns plausumque exterrita pinnīs
dat tēctō ingentem, mox āere lāpsa quiētō
rādit iter liquidum celerīs neque commovet ālās,
sīc Mnēstheus, sīc ipsa fugā secat ultima Pristis
aequora, sīc illam fert impetus ipse volantem,
et prīmum in scopulō luctantem dēserit altō
Sergestum brevibusque vadīs frūstrāque vocantem
auxilia et frāctīs discentem currere rēmīs;
inde Gyān ipsamque ingentī mōle Chimaeram
cōnsequitur; cēdit, quoniam spoliāta magistrō est.
Sōlus iamque ipsō superest in fīne Cloanthus,
quem petit et summīs adnīxus vīribus urget.
Tum vērō ingeminat clāmor, cūnctīque sequentem
īnstīgant studiīs, resonatque fragōribus aethēr.
Hī proprium decus et partum indīgnantur honōrem
nī teneant vītamque volunt prō laude pacīscī;

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212. prōna . . . apertō: he rounds the rock into the safer waters beyond; cf. *mētīs . . . relīctīs*, 171. *prōna* properly ='down-sloping,' and so, when used of a road, 'easy,' 'smooth.' This seems to be its meaning here. **dēcurrit:** cf. n. on *dēmittere*, 29.

214. nīdī: poetically put for 'nestlings'; cf. § 184.

217. rādit: as in 170. The smooth liquid movement of this vs. helps to picture the smooth, easy flight of the dove; § 224.

218, 219. ultima . . . aequora: i.e. the home-stretch. The first startled movements of the dove correspond to the spurt of 197–200. This took them round the rock. The quieter flight of the bird corresponds to the easier, more settled progress of the ship through the *prōna . . . maria*, 212.

221. frūstrā: no one would turn his back on victory to go to his rescue.

222. frāctīs . . . rēmīs: another touch of humor; cf. n. on *rīsēre . . . rīdent*, 181, 182.

223. ingentī mōle: as in 118.

224. spoliāta: a fine word here; the loss of the pilot was an outrage against the ship.

225. iamque: placed as in iii. 588.

228. studiīs: as in 148.

229, 230. hī: the sailors of Cloanthus. **proprium . . . nī teneant:** lit., 'are indignant . . . should they (by any possibility) not retain'; we should say 'are indignant at the mere thought of losing.' With *nī teneant* cf. *nī faciat*, i. 58, with n. **pacīscī**, 'to barter'; the word means 'to make a covenant' concerning a thing, either, as here, to surrender it, or to secure it.

hōs successus alit; possunt, quia posse videntur.
Et fors aequātīs cēpissent praemia rōstrīs,
nī palmās pontō tendēns utrāsque Cloanthus
fūdissetque precēs dīvōsque in vōta vocāsset:
'Dī, quibus imperium est pelagī, quōrum aequora currō, 235
vōbīs laetus ego hōc candentem in lītore taurum
cōnstituam ante ārās vōtī reus extaque salsōs
prōiciam in fluctūs et vīna liquentia fundam.'
Dīxit, eumque īmīs sub fluctibus audiit omnis
Nēreïdum Phorcīque chorus Panopēaque virgō, 240
et pater ipse manū māgnā Portūnus euntem
impulit; illa Notō citius volucrīque sagittā
ad terram fugit et portū sē condidit altō.
Tum satus Anchīsā cūnctīs ex mōre vocātīs
victōrem māgnā praecōnis vōce Cloanthum 245
dēclārat viridīque advēlat tempora laurō
mūneraque in nāvīs ternōs optāre iuvencōs
vīnaque et argentī māgnum dat ferre talentum.
Ipsīs praecipuōs ductōribus addit honōrēs:
victōrī chlamydem aurātam, quam plūrima circum 250
purpura maeandrō duplicī Meliboea cucurrit

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231. hōs: the rowers of Mnestheus. With *hōs . . . alit* cf. *successū . . . ācrior ipsō*, 210. We say, 'nothing succeeds like success.' **videntur:** sc. *sibi*, 'they believe.'

232. fors, 'perchance.' This adv. use of the noun is due to ellipsis; cf. n. on *fors et*, ii. 139, *forsitan*, ii. 506. **aequātīs . . . rōstrīs** = *iūnctīs . . . frontibus*, 157, 158.

234. in vōta: i.e. to hear and so to grant his prayer.

235. aequora currō: cf. *currimus aequor*, iii. 191, with note.

236. hōc, 'yonder.'

237. vōtī reus, 'held by my vow'; sc. 'if I win.' *reus* properly = one bound over to appear in court when wanted; it also = one bound in the penalties fixed by the court after conviction. In the latter case it = *damnātus* (so here) and naturally takes the constr. of that word, i.e. the genitive.

238. prōiciam . . . fundam: natural actions, since the bull and the wine belonged to the *dī . . . pelagī*, 235.

242. illa: the ship. The rhythm of the vs. helps to picture the swift movement of the ship; cf. 217 and see § 224.

244. satus Anchīsā = *Aenēās*. For the abl. with *satus* cf. ii. 540, iv. 198.

247, 248. in nāvīs: as in 62. **optāre . . . ferre:** for mood see §§ 161, 166, n. **talentum:** as in 112.

250, 251. plūrima . . . purpura, 'a wealth of purple.' **maeandrō duplicī:** coll. sing., 'in two winding lines'; modal ablative.

intextusque puer frondōsā rēgius Īdā
vēlōcīs iaculō cervōs cursūque fatīgat
ācer, anhēlantī similis; quem praepes ab Īdā
sublīmem pedibus rapuit Iovis armiger uncīs;
longaevī palmās nēquīquam ad sīdera tendunt
cūstōdēs, saevitque canum lātrātus in aurās.
At, quī deinde locum tenuit virtūte secundum,
lēvibus huic hāmīs cōnsertam aurōque trilīcem
lōrīcam, quam Dēmoleō dētrāxerat ipse
victor apud rapid~~um~~ Simoenta sub Īliō altō,
dōnat habēre virō, decus et tūtāmen in armīs.
Vix illam famulī Phēgeus Sagarisque ferēbant
multiplicem cōnīxī umerīs; indūtus at ōlim
Dēmoleos cursū pālantīs Trōas agēbat.
Tertia dōna facit geminōs ex aere lebētas
cymbiaque argentō perfecta atque aspera sīgnīs.

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252. intextus: we should expect *et cui intextus*, but see on *cui . . . locus*, ii. 71. **puer . . . rēgius:** identified with Ganymedes by *quem praepes*, etc., 254. He was son of Tros, king of Troy.

253. iaculō . . . cursūque: i.e. with strength of arm and speed of foot.

254, 255. quem . . . rapuit, 'the very boy whom,' etc. **praepes** = an adv. **Īdā** corresponds completely to *Īdā*, 252; the emphasis thus given to it makes *ab Īdā* = 'from that self-same Ida.' **sublīmem pedibus:** see on *sublīmem ālīs*, iv. 240. **Iovis armiger:** see § 277. This picture is, of course, entirely distinct from that described in *puer . . . similis;* Ganymedes could hardly have been *ācer . . . similis*, when in the eagle's talons.

257. saevit, 'rises savagely'; the dogs are barking at the disappearing eagle.

258. quī: the antec. is *huic*, 259. **deinde** belongs with *dōnat*, 262; for its position cf. i. 195.

259. hāmīs . . . trilīcem: cf. iii. 467, with notes.

261. Īliō: for scansion see § 260.

262. habēre virō gives the purpose of *dōnat* (see § 159, n.), 'to possess it as a hero should'; *virō* is dat., and denotes the same person (Mnestheus) as *huic*, 259.

263, 264. illam . . . multiplicem: the thought is in the adj., 'its manifold bulk.' The ref. is to the row upon row of links in the *lōrīca*. **cōnīxī umerīs:** cf. *obnīxae . . . umerīs*, iv. 406.

265. pālantīs: proleptic (§ 193), 'used to drive in full flight.' *indūtus . . . agēbat* brings out the superior physical prowess of the heroic warriors (see on *ingēns*, i. 99) and so glorifies Aeneas, who conquered such a champion. The emphatic word is *cursū*, 'swiftly.'

266. lebētas: in iii. 466 *Dōdōnaeī lebētes* are gifts.

267. aspera sīgnīs: i.e. chased or embossed. *sīgnīs* is used as in i. 648. The first prize receives eight lines of description, 250–257, the second seven, 259–265, the third two, 266, 267, i.e. the amount of description is proportional to the value of the prizes.

Iamque adeō dōnātī omnēs opibusque superbī
pūniceīs ībant ēvinctī tempora taenīs,
cum saevō ē scopulō multā vix arte revulsus
āmissīs rēmīs atque ōrdine dēbilis ūnō
inrīsam sine honōre ratem Sergestus agēbat.
Quālis saepe viae dēprēnsus in aggere serpēns,
aerea quem oblīcum rota trānsit aut gravis ictū
sēminecem līquit saxō lacerumque viātor,
nēquīquam longōs fugiēns dat corpore tortūs
parte ferōx ārdēnsque oculīs et sībila colla
arduus attollēns; pars vulnere clauda retentat
nīxantem nōdīs sēque in sua membra plicantem:
tālī rēmigiō nāvis sē tarda movēbat;
vēla facit tamen et plēnīs subit ōstia vēlīs.
Sergestum Aenēās prōmissō mūnere dōnat
servātam ob nāvem laetus sociōsque reductōs;

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268. iam . . . cum (270): as in iii. 135–137.

269. ībant = *abībant*. **taenīs** stands for *taeniīs;* a rare contraction in first declension nouns in *-ia*. The ref. is to wreaths of laurel adorned with ribbons; cf. *corōnae*, 110.

270, 271. multā . . . revulsus: briefly put for 'with difficulty wrenched, spite of all their skill.' **ōrdine:** abl. of spec. By itself *ōrdō* merely = 'arrangement'; here it must = the whole arrangement of oars on one side (contrast 120), otherwise the simile in 272–281 would be ludicrously extravagant.

272. agēbat is conative.

273. viae . . . aggere, 'on some highway'; cf. *tumulī . . . aggere*, 44, with n. Roman roads were kept absolutely level, being carried across valleys on solid masonry or on tall arches.

274. aerea: i.e. with bronze tire. **oblīcum:** adj. = adv.; it is really superfluous. **gravis ictū:** literally, 'heavy in respect of the blow' he strikes. *gravī ictū* would have been unmetrical.

276. longōs . . . dat . . . tortūs: with this expression our phrase 'give a start,' 'give a wriggle,' has been well compared; cf., too, § 202. **fugiēns:** conative.

278. arduus: for constr. see § 195.

279. nīxantem nōdīs: freely, 'working its way onward with its coils.' *nīxantem* is used much as *nītēns* is in ii. 380; see note there.

280. tarda in sense and in position in the vs. balances *clauda*, 278.

281. vēla facit = *vēla dat ventīs*. **plēnīs . . . vēlīs:** cf. *plēnō . . . vēlō*, i. 400. The repetition *vēla . . . vēlīs* makes the vs. mean, 'Sails she tries, and with sails does what she can not do with oars.'

282. prōmissō mūnere: V. is telling us indirectly (§ 225) that Aeneas had promised a prize to every competitor. *meritae . . . palmae*, 70, does not prove this, as some maintain; coming in last in a race is hardly a case of *merita palma*.

283. servātam . . . reductōs: cf. *reducēs . . . relātam*, i. 390, with n. The emphasis is on the participles.

ollī serva datūr operum haud ignāra Minervae,
Cressa genus, Pholoē, geminīque sub ūbere nātī.
 Hōc pius Aenēās missō certāmine tendit
grāmineum in campum, quem collibus undique curvīs
cingēbant silvae, mediāque in valle theātrī
circus erat; quō sē multīs cum mīlibus hērōs
consessum in medium tulit exstrūctōque resēdit.
Hīc, quī forte velint rapidō contendere cursū,
invītat pretiīs animōs et praemia pōnit.
Undique conveniunt Teucrī mixtīque Sicānī,
Nīsus et Euryalus prīmī,
Euryalus fōrmā īnsīgnis viridīque iuventā,
Nīsus amōre piō puerī; quōs deinde secūtus
rēgius ēgregiā Priamī de stirpe Diōrēs;
hunc Salius simul et Patrōn, quōrum alter Acarnān,
alter ab Arcadiō Tegeaeae sanguine gentis;
tum duo Trīnacriī iuvenēs, Helymus Panopēsque,
adsuētī silvīs, comitēs seniōris Acestae;
multī praetereā, quōs fāma obscūra recondit.
Aenēās quibus in mediīs sīc deinde locūtus:
'Accipite haec animīs laetāsque advertite mentēs.

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284. **datūr**: for the *ū*, see § 243. **Minervae**: she was goddess of handicrafts in general, but esp. of weaving, spinning, and embroidery.

285. **sub**, 'at,' 'clinging to.'

286-361. The foot race. Nisus leads till by accident he falls. Though he loses the victory himself he helps his friend Euryalus to win.

286. **missō**, 'dispatched.' *missiō* or *missus* was the technical term for a 'turn' or 'event' at games held in Rome.

287-289. **collibus . . . silvae**: an inverted way of saying 'winding hills, forest-crowned, girdled,' etc. **theātrī circus**: for case of *theātrī* see § 111. The Roman theater was semicircular in shape; the seats rose in almost unbroken line from the lowest to the highest level, i.e. there were no galleries or balconies. A valley surrounded by hills might well then, be called 'a theater-like (semi-) circle.'

290. **exstrūctō**, 'on a throne'; lit., 'on something raised.'

291. **quī**=*sī quī;* cf. *quī*, 67.

293. **mixtī**: sc. *cum eīs*.

296. **piō**, 'pure,' 'honest.' **puerī**: Euryalus.

301. **adsuētī**: dep. prtcpl.; lit., 'who had trained themselves to.' They were thus good runners; cf. the picture in *vēlōcīs . . . fatīgat*, 253, and in *spūmantis . . . prementem*, i. 324.

302. **recondit**, 'whom rumor hides in darkness.' *obscūra* is a transferred epithet; *fāma* is so called because the men with whom it is for the moment dealing are obscure.

304. **advertite**: sc. *ad haec*.

retreo k

Nēmō ex hōc numerō mihi nōn dōnātus abībit.
Gnōsia bīna dabō lēvātō lūcida ferrō
spīcula caelātamque argentō ferre bipennem;
omnibus hīc erit ūnus honōs. Trēs praemia prīmī
accipient flāvāque caput nectentur olīvā.
Prīmus ecum phalerīs īnsīgnem victor habētō,
alter Amāzoniam pharetram plēnamque sagittīs
Thrēiciīs, lātō quam circum amplectitur aurō
balteus et teretī subnectit fībula gemmā;
tertius Argolicā hāc galeā contentus abītō.'
Haec ubi dicta, locum capiunt sīgnōque repente
corripiunt spatia audītō līmenque relincunt
effūsī nimbō similēs; simul ultima sīgnant.
Prīmus abit longēque ante omnia corpora Nīsus
ēmicat et ventīs et fulminis ōcior ālīs;
proximus huic, longō sed proximus intervallō,
īnsequitur Salius; spatiō post deinde relīctō
tertius Euryalus;

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305. nēmō . . . abībit: V. is now more explicit; see on *prōmissō mūnere*, 282.

306, 307. Gnōsia: i.e. Cretan. The Cretans were famous archers. **dabō . . . ferre:** cf. *optāre . . . dat ferre talentum*, 247, 248, with n. **caelātam:** probably on the wooden handle.

308. praemia: here 'special prizes.'

309. flāvā: the leaves of the olive are yellowish green. **caput nectentur:** for constr. see § 138.

311-313. Amāzoniam . . . Thrēiciīs: localization (§ 190); the weapons are the best of their kind. The Thracians, like the Cretans (see on *Gnōsia*, 306), were famous archers. **lātō . . . aurō balteus:** for constr. cf. *lātō . . . hastīlia ferrō*, i. 313, with n. The belt was probably merely embossed with gold, V.'s language being somewhat extravagant. **teretī . . . gemmā:** instr. abl.; in some way the gem acts as a clasp to hold the buckle in place.

314. Argolicā: i.e. captured from the Greeks, like the *lōrīca*, 260.

316. corripiunt spatia: cf. *campum corripuēre*, 144, 145. *spatia* merely = 'the course.' **līmen**=*carcer*, 145, and *fīnēs*, 139.

317. effūsī: cf. *effūsī carcere*, 145. **nimbō:** here 'rain-drops'; see § 185. The point of the comparison is the number of contestants; this would be most impressive at the start when they were still well bunched together. **ultima sīgnant** (sc. *oculīs*): freely, 'they fix their eyes on the goal.'

318. abit, 'gets away.'

319. fulminis . . . ālīs: on coins the thunderbolt is often pictured with wings.

320. proximus . . . proximus: *proximus* means far less than *secundus*, which='following close on the heels of the first.' The thought here is,' Salius is next, but next in this case means little.' Notice spondee in fifth foot.

Euryalumque Helymus sequitur; quō deinde sub ipsō
ecce volat calcemque terit iam calce Diōrēs
325 incumbēns umerō, spatia et sī plūra supersint,
trānseat ēlāpsus prior ambiguumve relinquat.
Iamque ferē spatiō extrēmō fessīque sub ipsam
fīnem adventābant, lēvī cum sanguine Nīsus
lābitur īnfēlīx, caesīs ut forte iuvencīs
330 fūsus humum viridīsque super madefēcerat herbās:
hīc iuvenis iam victor ovāns vestīgia pressō
haud tenuit titubāta solō, sed prōnus in ipsō
concidit immundōque fimō sacrōque cruōre,
nōn tamen Euryalī, nōn ille oblītus amōrum,
335 nam sēsē opposuit Saliō per lūbrica surgēns;
ille autem spissā iacuit revolūtus harēnā.
Ēmicat Euryalūs et mūnere victor amīcī
prīma tenet plausūque volat fremitūque secundō;

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323. **sub**, 'close behind.'

324. **calcem . . . calce**: loosely used for *pedem . . . pede.* **iam**, 'presently,' marks still closer approach.

325, 326. **incumbēns**, 'grazing'; *calcem . . . umerō* = 'heel grazing heel and shoulder shoulder.' **sī . . . supersint . . . relinquat**: V. writes from the point of view of a spectator speculating on the possibilities of the yet unfinished race. Cf. the hist. pres. in 318–324. Had his point of view been that of a mere reporter, he would have used the plpf. subj. **ambiguumve relinquat**, 'or at least leave an uncertainty,' sc. as to which was the winner; i.e. the race would end in a tie.

327, 328. **fessī** suggests that there was little prospect now, barring accident, of a change in the order of the runners. **ipsam fīnem**: for the gender cf. ii. 554.

329. **ut**: freely, 'where.' Strictly, *ut* denotes a comparison, 'he falls, even as, it so chanced, blood has soaked.'

330. **fūsus**: sc. *sanguis.* **super** is not wholly superfluous; with *madefēcerat* it gives a force like 'had soaked the ground . . . over which it flowed.'

331, 332. **pressō . . . solō**: freely, 'when he reached the spot.' **titubāta**: a dep. prtcpl. of *titubō*, with pres. force, 'tottering'; see § 171, and n. on *crētus*, ii. 74.

334. **ille**: as in 186.

335. **lūbrica**, 'the slippery ground.'

336. **autem**: i.e. in his turn. **spissā . . . harēnā**: V. has in mind the sand floor (*harēna*, arena) of the circus or amphitheater at Rome, closely packed and pounded down to afford a better flooring. In view of 287 the phrase can hardly be called happy here. *spissā* has point in that a fall on a firm floor would be apt to disable a man, esp. when he was going at top speed. **iacuit** suggests the result, not the process; see on *tēlō*, i. 99.

337. **Euryalūs**: for the *ū* see § 243.

338. **prīma**: as in 194. **plausū . . .**

post Helymus subit et, nunc tertia palma, Diōrēs.
Hīc tōtum caveae consessum ingentis et ōra
prīma patrum māgnīs Salius clāmōribus implet
ēreptumque dolō reddī sibi poscit honōrem.
Tūtātur favor Euryalum lacrimaeque decōrae
grātior et pulchrō veniēns in corpore virtūs;
adiuvat et māgnā prōclāmat vōce Diōrēs,
quī subiit palmae frūstrāque ad praemia vēnit
ultima, sī prīmī Saliō reddantur honōrēs.
Tum pater Aenēās 'Vestra,' inquit, 'mūnera vōbīs
certa manent, puerī, et palmam movet ōrdine nēmō;
mē liceat cāsūs miserārī īnsontis amīcī.'
Sīc fātus tergum Gaetūlī immāne leōnis
dat Saliō villīs onerōsum atque unguibus aureīs.
Hīc Nīsus 'Sī tanta,' inquit, 'sunt praemia victīs
et tē lāpsōrum miseret, quae mūnera Nīsō
dīgna dabis, prīmam meruī quī laude corōnam,
nī mē, quae Salium, fortūna inimīca tulisset?'
et simul hīs dictīs faciem ostentābat et ūdō
turpia membra fimō. Rīsit pater optimus ollī

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secundō: for case see § 147. For the applause given to the act of Nisus cf. n. on *Ulixēs*, ii. 44.

339. **palma:** literally, 'victory,' 'prize,' for 'victor,' 'prize-winner.'

340, 341. **caveae,** 'the ring'; V. has in mind the same image as in *spissā . . . harēnā*, 336. So in **ōra prīma patrum,** 'the gazing sires in front,' as it has been well rendered, he is thinking of the fact that in Rome the seats nearest the stage of the theater or nearest the arena were allotted to the senators, the *patrēs*.

343. **favor,** 'the popular voice.'

344. **grātior:** with *veniēns*, as *arduus* with *attollēns*, 278; see n. there. **veniēns:** freely, 'that shows itself'; lit., 'coming forward,' 'presenting itself,' so to speak, for the popular approval.

345. **prōclāmat,** 'lodges an appeal'; a technical sense often borne by this verb.

349. **palmam:** collective singular.

352. **aureīs,** 'gilded'; for scansion see § 248.

354. **lāpsōrum,** 'of those who have tumbled.' There seems to be a touch of humor here, as in *frāctīs . . . rēmīs*, 222; see n. there. There is a humorous conceit, too, in **Nīsō,** as a substitute for *mihi*. He hints playfully that Nisus is 'some great one' and deserving of a large prize.

355. **meruī:** we ought to have *meruit*, since the antec. is *Nīsō*. The first person, however, is natural enough, since *Nīsō* really = *mihi*. For the mood of *meruī* see on *impulerat*, ii. 55.

356. **tulisset,** 'had undone me'; cf. *hīc . . . tulit*, ii. 554, with note.

et clipeum efferrī iussit, Didymāonis artīs,
Neptūnī sacrō Danaīs dē poste refīxum;
hōc iuvenem ēgregium praestantī mūnere dōnat.
Post ubi cōnfectī cursūs et dōna perēgit,
'Nunc, sī cui virtūs animusque in pectore praesēns,
adsit et ēvinctīs attollat bracchia palmīs.'
Sīc ait et geminum pūgnae prōpōnit honōrem,
victōrī vēlātum aurō vittīsque iuvencum,
ēnsem atque īnsīgnem galeam sōlācia victō.
Nec mora; continuō vāstīs cum vīribus effert
ōra Darēs māgnōque virum sē murmure tollit,
sōlus quī Paridem solitus contendere contrā
īdemque ad tumulum, quō māximus occubat Hector,
victōrem Būtēn, immānī corpore quī sē
Bebryciā veniēns Amycī dē gente ferēbat,
perculit et fulvā moribundum extendit harēnā;
tālis prīma Darēs caput altum in proelia tollit
ostenditque umerōs lātōs alternaque iactat
bracchia prōtendēns et verberat ictibus aurās.

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359. **artīs,** 'the workmanship.'

360. **Danaīs:** dat. of the agent, = *ā Danaīs.* **refīxum:** freely, 'stolen.' There is no hint as to the location of the temple of Neptune nor of the way in which the shield came into Aeneas's hands. The shield is a fine one, a worthy present to the gods; besides, it has a history.

361. **ēgregium praestantī:** juxtaposition of like ideas (§ 212); the youth deserves the prize, fine as it is. **dōnat:** contrast the construction in 260–262.

362-386. Aeneas calls for volunteers to engage in a boxing match. Only one, the Trojan Dares, appears.

363. **praesēns:** i.e. standing by one in every emergency, 'ready,' 'resolute.'

364. **ēvinctīs:** i.e. with the *caestus* (69).

365. **geminum . . . honōrem** = *duōs . . . honōrēs.*

366. **vēlātum,** 'decked,' fits *vittīs* better than it does *aurō.* The gold was, doubtless, on the horns; the horns of victims were often gilded.

368. **effert:** sc. out of the crowd.

369. **ōra:** a picturesque substitute for *sē.* **virum:** as in 148. For constr. of *māgnō . . . murmure* cf. *plausū . . . secundō,* 338, with note.

371. **īdem:** as in iii. 158. **quō** = *in quō.*

372, 373. **vīctōrem,** 'peerless,' 'champion.' **immānī corpore . . . ferēbat,** 'who advanced in all the pride of his strength, what time he came,' etc. *immānī corpore* is modal abl. with *sē . . . ferēbat;* cf. *ingentī mōle,* 118, *vāstīs . . . effert,* 368; also iv. 11. **veniēns . . . gente** combines two ideas: (1) that of the lineage of Butes, (2) that of the place whence he came. With (1) *veniēns* = 'springing,' with (2) it has its usual sense. (2) is the dominant idea.

376, 377. **alterna . . . aurās:** he

Quaeritur huic alius; nec quisquam ex agmine tantō
audet adīre virum manibusque indūcere caestūs.
Ergō alacris cūnctōsque putāns excēdere palmā
Aenēae stetit ante pedēs nec plūrā morātus
tum laevā taurum cornū tenet atque ita fātur:
'Nāte deā, sī nēmō audet sē crēdere pūgnae,
quae fīnis standī? quō mē decet ūsque tenērī?
Dūcere dōna iubē.' Cūnctī simul ōre fremēbant
Dardanidae reddīque virō prōmissa iubēbant.
Hīc gravis Entellum dictīs castīgat Acestēs,
proximus ut viridante torō cōnsēderat herbae:
'Entelle, hērōum quondam fortissime frūstrā,
tantane tam patiēns nūllō certāmine tollī
dōna sinēs? ubi nunc nōbīs deus ille magister
nēquīquam memorātus Eryx? ubi fāma per omnem
Trīnacriam et spolia illa tuīs pendentia tēctīs?'
Ille sub haec: 'Nōn laudis amor nec glōria cessit
pulsa metū, sed enim gelidus tardante senectā
sanguis hebet, frīgentque effētae in corpore vīrēs.

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puts himself into the most approved pugilistic attitudes.

378. huic: freely, 'to meet him.'

380. alacris: here masc., for the usual *alacer*. **excēdere palmā**: i.e. were letting the prize go by default.

383. nēmō . . . pūgnae: cf. *crūdō . . . caestū*, 69.

384. fīnis: fem. as in 328. **quō . . . ūsque**: note the tmesis; § 211.

385, 386. dūcere: sc. *mē* as subject. **cūnctī . . . Dardanidae** = i. 559, 560.

387-484. Urged on by Acestes, Entellus, a Sicilian champion, at length comes forward. In the fight Entellus prevails, and Aeneas stops the contest.

387. gravis = adv., 'roundly.'

388. ut: used much as in 329; see n. there. The thought is that his rebuke was entirely natural in view of his place beside Entellus. For 388 we should use a parenthesis, 'he had taken a seat, it so chanced,' etc.

389. frūstrā: i.e. if he allows this prize to go by default. **nōbīs** (sc. *est*): dat. of interest; § 120. The whole question = 'what has become of.'

392, 393. nēquīquam = *frūstrā*, 389. **memorātus** (sc. *tibi*): lit. = 'spoken of,' etc., but the speaker's scorn gives it the force of 'boasted.' **per . . . Trīnacriam**: Entellus was a Sicilian. His place by Acestes, 387, 388, showed that.

394. sub, 'immediately after.' **glōria**: briefly put for *glōriae amor* or *cupīdō*.

395, 396. gelidus . . . vīrēs: the parallelism brings out finely the pathetic way in which a one-time champion contrasts his present with his former state.

Sī mihi, quae quondam fuerat quāque improbus iste
exsultat fīdēns, sī nunc foret illa iuventās,
haud equidem pretiō inductus pulchrōque iuvencō
vēnissem, nec dōna moror.' Sīc deinde locūtus
in medium geminōs immānī pondere caestūs
prōiēcit, quibus ācer Eryx in proelia suētus
ferre manum dūrōque intendere bracchia tergō.
Obstipuēre animī; tantōrum ingentia septem
terga boum plumbō īnsūtō ferrōque rigēbant.
Ante omnīs stupet ipse Darēs longēque recūsat,
māgnanimusque Anchīsiadēs et pondus et ipsa
hūc illūc vinclōrum inmēnsa volūmina versat.
Tum senior tālīs referēbat pectore vōcēs:
'Quid, sī quis caestūs ipsīus et Herculis arma
vīdisset trīstemque hōc ipsō in lītore pūgnam?
Haec germānus Eryx quondam tuus arma gerēbat
(sanguine cernis adhūc sparsōque īnfecta cerebrō),
hīs māgnum Alcīdēn contrā stetit, hīs ego suētus,
dum melior vīrīs sanguis dabat aemula necdum
temporibus geminīs cānēbat sparsa senectūs.

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397. improbus iste, 'yonder braggart'; see on *improba*, ii. 80, and on *istīs*, ii. 521.

398. sī, 'if, I say,' repeats *sī*, 397. **illa iuventās,** 'the famous youth (I once had)'; for this sense of *ille* see on *illō*, ii. 274.

399. haud . . . inductus, 'without regard to.'

402, 403. quibus: abl. with *in proelia . . . ferre manum*, which virtually = *pūgnāre*. *ferre manum* suggests two ideas: (1) that of the phrase *cōnferre manum*, used of fighting at close quarters; (2) the actual advancing of the hands which constitutes the essence of prize-fighting; cf. *alterna . . . prōtendēns*, 376, 377. **dūrō . . . tergō:** cf. *intenditque locum sertīs*, iv. 506, with n. We should have expected *quōrumque dūrō . . . tergō* (*suētus erat*), but cf. *cui . . . locus*, ii. 71.

404. tantōrum = *tantōrum quanta fuērunt;* it may be rendered by 'monstrous.'

406. longē . . . recūsat: sc. *pūgnam;* he refuses combat, and backs away from his adversary.

407, 408. pondus . . . versat: we should say 'feels (tests) the weight and turns over and over,' etc. **vinclōrum** = *caestūs*, 401; the gauntlets received this name because they closely envelop the hands.

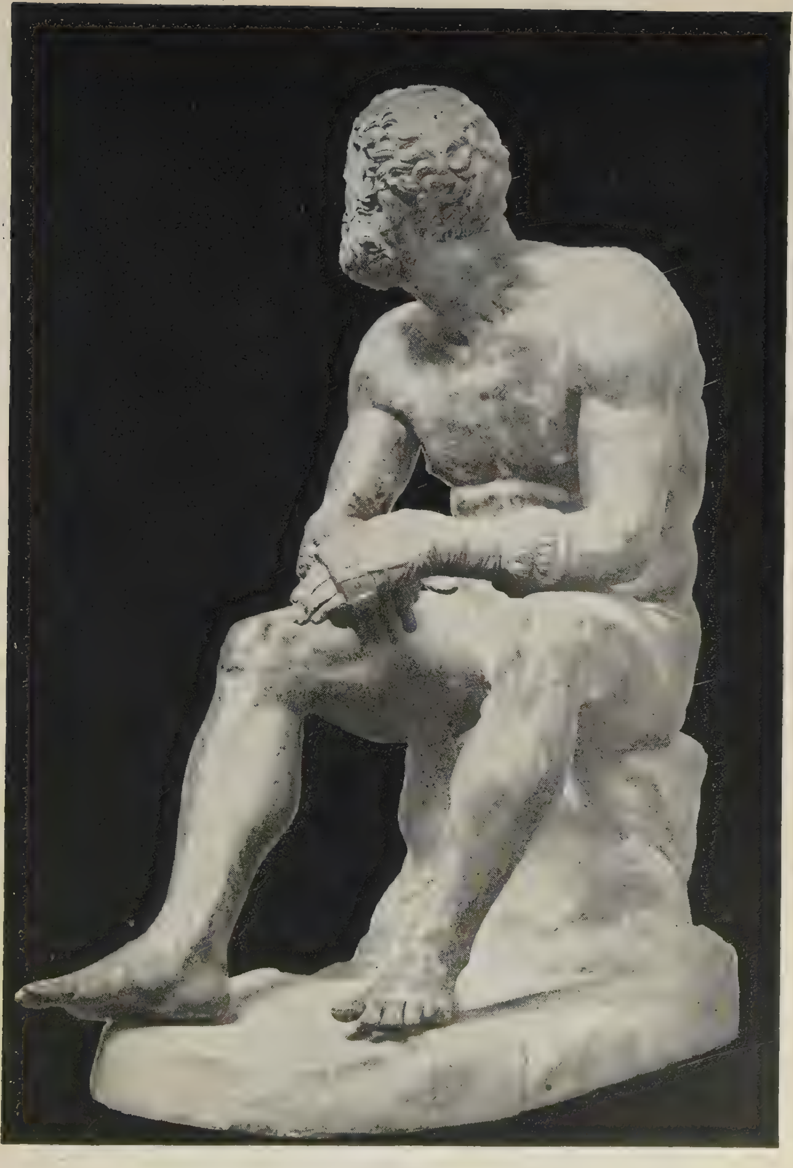
409. senior: Entellus: cf. 395, 396.

411. trīstem: in the fight referred to Eryx was slain by Hercules.

412. tuus: Entellus is addressing Aeneas. With *germānus* cf. *lītora . . . frāterna*, 23, 24, with note.

414. hīs . . . suētus: sc. *fuī*, and cf. *adsuētī silvīs*, 301.

415, 416. dum . . . senectūs: cf. in gen-



A BOXER

Sed sī nostra Darēs haec Trōïus arma recūsat
idque piō sedet Aenēae, probat auctor Acestēs,
aequēmus pūgnās. Erycis tibi terga remittō
(solve metūs), et tū Trōiānōs exue caestūs.'
Haec fātus duplicem ex umerīs rēiēcit amictum
et māgnōs membrōrum artūs, māgna ossa lacertōsque
exuit atque ingēns mediā cōnsistit harēnā.
Tum satus Anchīsā caestūs pater extulit aequōs
et paribus palmās ambōrum innexuit armīs.
Cōnstitit in digitōs extemplō arrēctus uterque
bracchiaque ad superās interritus extulit aurās.
Abdūxēre retrō longē capita ardua ab ictū
inmiscentque manūs manibus pūgnamque lacessunt,
ille pedum melior mōtū frētusque iuventā,
hīc membrīs et mōle valēns, sed tarda trementī
genua labant, vāstōs quatit aeger anhēlitus artūs.
Multa virī nēquīquam inter sē vulnera iactant,
multa cavō laterī ingeminant, et pectora vāstōs

---

eral *quibus . . . vīrēs*, ii. 638, 639. **aemula** is the emphatic word of the sentence (note its position); it gives the cause of *cānēbat.* Old age is the jealous rival of youth, ever seeking to do it harm. **senectūs:** here old age as shown by outward signs, 'hoary locks.'

417. recūsat: cf. 406.

418. id: i.e. the opposition to the Sicilian *caestūs.* **piō:** Entellus courteously gives Aeneas his characteristic epithet. **sedet:** as in ii. 660; it virtually =*placet.* **auctor,** 'as surety'; cf. 17. *auctor* is full of deference to Acestes and so corresponds to *piō.*

419. tibi . . . remittō, 'out of deference to you, I waive my right to use'; this is said to Dares.

422. For the hypermetric verse see §256

423. exuit: here, 'stripped.' Its proper object is a word denoting the garment, etc., removed; with our passage cf. *exūtās vinclīs . . . palmās.* ii. 153, *exūta pedem,* iv. 518.

424. satus Anchīsā: cf. 244. **pater** suggests Aeneas's thoughtful care for his countryman Dares; cf. n. on 130.

426. in digitōs . . . arrēctus, 'raised on tiptoe,' to secure the greatest possible reach.

427. extulit: contrast *extulit,* 424; see on *ruunt,* i. 85.

429. They spar at first; each feints, seeking to induce the other to lead.

430. pedum . . . mōtū, 'agility,' 'nimbleness.'

431. trementī (sc. *eī*): dat. of interest; see § 120.

432. genua: for scansion see § 240. **aeger,** 'labored.' With *vāstōs . . . artūs* cf. *crēber . . . quatit,* 199, 200.

433. vulnera, 'deadly blows'; cf. *īnfēstō vulnere,* ii. 529.

434. laterī, 'ribs.' **ingeminant,** 'plant'; lit., 'heap up.' The verb is here virtually a verb of giving, and so takes the dat. *laterī.*

dant sonitūs, erratque aurīs et tempora circum
crēbra manus, dūrō crepitant sub vulnere mālae.
Stat gravis Entellus nīsūque immōtus eōdem
corpore tēla modo atque oculīs vigilantibus exit;
ille, velut celsam oppūgnat quī mōlibus urbem
aut montāna sedet circum castella sub armīs,
nunc hōs, nunc illōs aditūs omnemque pererrat
arte locum et variīs adsultibus inritus urget.
Ostendit dextram īnsurgēns Entellus et altē
extulit: ille ictum venientem ā vertice vēlōx
praevīdit celerīque ēlāpsus corpore cessit;
Entellus vīrīs in ventum effūdit et ultrō
ipse gravis graviterque ad terram pondere vāstō
concidit, ut quondam cava concidit aut Erymanthō
aut Īdā in māgnā rādīcibus ēruta pīnus.
Cōnsurgunt studiīs Teucrī et Trīnacria pūbēs;
it clāmor caelō, prīmusque accurrit Acestēs
aequaevumque ab humō miserāns attollit amīcum.

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435. aurīs: in statues of boxers which have come down from classical times the ears are often represented as bruised and misshapen.

436. crēbra manus: cf. *crēbrīs . . . bipennibus*, ii. 627.

437. nīsū: a good term for the position of a boxer whose every sinew is strained to the utmost.

438. corpore . . . modo: i.e. by merely bending his body; cf. Cic. *Cat.* i. § 15 *tuās petītiōnēs* ('thrusts') . . . *corpore effūgī*. **tēla:** like *vulnera*, 433, *vulnere*, 436, a strong expression for *ictūs*. **exit**, 'escapes'; for the acc. with a verb compounded with *ex* see on *ēvāsisse tot urbēs*, iii. 282.

439. ille: Dares. **velut:** sc. *pererrat* and *urget* from 441, 442, with the antec. of *quī* as its subject. A simple *facit* might also be supplied; so in Eng. in such cases 'do' may replace any verbal expression. **mōlibus**, 'towers,' 'ramparts'; abl. of spec. with *celsam*.

441. pererrat is adapted to the nearest object. Like a besieging army Dares 'tries' every approach and 'circles round' every point.

443. īnsurgēns: i.e. to give his blow greater force. Cf. *in digitōs . . . arrēctus*, 426. Entellus now assumes the offensive.

444. ā vertice, 'from above'; cf. i. 114. Note *ictum* here after *tēla*, 438, *vulnere*, 436, and *vulnera*, 433.

445. cessit, 'gave way,' before the blow, instead of standing his ground, as Entellus had done, 437, 438.

446, 447. ultrō ipse: i.e. without any exertion on the part of his opponent. **gravis** and **graviter** may be coupled by *-que*, since *gravis* is really adverbial in sense.

448, 449. quondam: as in ii. 367, ii. 416. **cava:** i.e. old, like Entellus. **Erymanthō:** note the simple abl. beside *Īdā in māgnā*, 449.

451. caelō: for case see § 122.

At nōn tardātus cāsū neque territus hērōs
ācrior ad pūgnam redit ac vim suscitat īra:
tum pudor incendit vīrīs et cōnscia virtūs 455
praecipitemque Darēn ārdēns agit aequore tōtō,
nunc dextrā ingemināns ictūs, nunc ille sinistrā.
Nec mora nec requiēs; quam multā grandine nimbī
culminibus crepitant, sīc dēnsīs ictibus hērōs
crēber utrāque manū pulsat versatque Darēta. 460
Tum pater Aenēās prōcēdere longius īrās
et saevīre animīs Entellum haud passus acerbīs,
sed fīnem inposuit pūgnae fessumque Darēta
ēripuit mulcēns dictīs ac tālia fātur:
'Īnfēlīx, quae tanta animum dēmentia cēpit? 465
Nōn vīrīs aliās conversaque nūmina sentīs?
Cēde deō.' Dīxitque et proelia vōce dirēmit.
Ast illum fīdī aequālēs genua aegra trahentem
iactantemque utrōque caput crassumque cruōrem
ōre ēiectantem mixtōsque in sanguine dentēs 470
dūcunt ad nāvīs galeamque ēnsemque vocātī
accipiunt, palmam Entellō taurumque relincunt.
Hīc victor superāns animīs taurōque superbus

---

454. vim, 'violence'; 'strength' is *vīrēs*.

455. tum, 'moreover.' **cōnscia virtūs**=*virtūs suārum vīrium cōnscia*, or the like. For the latter form cf. *mēns sibi cōnscia rēctī*, i. 604, with notes. We should say 'consciousness of prowess.'

456. Darēn: for form see § 97. **aequore,** 'the plain.' By itself *aequor* (cf. *aequus*) simply='the level,' though it commonly denotes the levels of the great deep.

457. ingemināns ictūs: cf. *multa . . . ingeminant*, 434. **ille:** as in 334. Render by 'look you,' 'mark you.'

458-460. quam multā is balanced by *sīc dēnsīs*, 459, 'with blows as thick and many as the hail-stones (are) with which the storm-clouds,' etc. **dēnsīs ictibus . . . crēber:** cf. *crēber . . . procellīs Āfricus*, i. 85, 86, with n. **versat:** i.e. makes him spin round like a top, so to speak. **Darēta:** for the form see § 100.

465. quae . . . cēpit? cf. *quae . . . īnsānia*, ii. 42.

466. vīrīs aliās (*esse*): the adj. carries the main thought; the meaning is 'a shift in (the preponderance of) strength.' **conversa . . . nūmina,** 'a change in the gods,' i.e. the deities that have always helped you hitherto (for his success see 370-374) have deserted you.

467. deō, 'heaven.' Aeneas's words make it possible for Dares to withdraw gracefully from the contest.

471. galeamque ēnsemque: for these prizes see 367. **vocātī** = *revocātī*.

472. palmam: cf. *palmae*, 111. **taurum:** see 366.

473. superāns, 'exultant'; the lit-

'Nāte deā vōsque haec,' inquit, 'cognōscite, Teucrī,
475 et mihi quae fuerint iuvenālī in corpore vīrēs
et quā servētis revocātum ā morte Darēta.'
Dīxit et adversī contrā stetit ōra iuvencī,
quī dōnum adstābat pūgnae, dūrōsque reductā
lībrāvit dextrā media inter cornua caestūs
480 arduus effrāctōque inlīsit in ossa cerebrō;
sternitur exanimisque tremēns prōcumbit humī bōs.
Ille super tālīs effundit pectore vōcēs:
'Hanc tibi, Eryx, meliōrem animam prō morte Darētis
persolvō; hīc victor caestūs artemque repōnō.'
485 Prōtinus Aenēās celerī certāre sagittā
invītat quī forte velint et praemia pōnit
ingentīque manū mālum dē nāve Serestī
ērigit et volucrem trāiectō in fūne columbam,
quō tendant ferrum, mālō suspendit ab altō.
490 Convēnēre virī, dēiectamque aerea sortem

---

eral idea is that of overleaping all proper bounds. **superbus:** freely, 'glorying in.'

474. **haec** is explained by 475, 476.

475, 476. **et . . . et** = 'both . . . and.'

477. **adversī** reinforces *contrā . . . ōra;* the bull faced him even as he faced the bull.

478. **dōnum . . . pūgnae:** cf. *pūgnae . . . honōrem,* 365. **reductā,** 'drawing back.' Somewhat similar is *adductīs . . . lacertīs,* 141.

479, 480. **lībrāvit . . . inlīsit,** 'poising his gauntlets on high, full between . . . he dashed them.' **arduus** = *īnsurgēns,* 443; see n. there.

481. **prōcumbit . . . bōs:** on this vs. see § 261 (end).

483. **meliōrem . . . Darētis:** Entellus speaks contemptuously; to his mind a bullock is a better offering than a boastful champion (cf. 375 ff., 383) as easily conquered as Dares was. For this tone we have been prepared by *superāns,* etc., 473, and the whole speech, 474-476.

484. **persolvō:** Entellus looks on Eryx as a deified patron of boxing, and as his helper in the recent combat. **repōnō,** 'I lay aside'; cf. n. on *fīxit,* i. 248.

485-544. An archery contest follows in which the mark is a dove tied to a mast. Hippocoon's arrow lodges in the mast, Mnestheus cuts the cord, Eurytion kills the dove. Acestes, having no mark at which to aim, shoots into the air. His arrow bursts into flame.

486. **quī . . . velint** = *sī quī forte velint.*

487. **ingentī . . . manū:** cf. n. on *ingēns,* i. 99.

488. **trāiectō in fūne:** literally, 'in the midst of a cord passed across (its body),' i.e. by means of a cord passed round and round its body. *in* finely pictures the bird fast in the encircling coils of the *fūnis.*

489. **quō** = *in quam;* see on *quō,* 23. **ferrum** = *sagittam.*

490. **virī,** 'the champions.' **sortem:**

accēpit galea; et prīmus clāmōre secundō
Hyrtacidae ante omnīs exit locus Hippocoöntis,
quem modo nāvālī Mnēstheus certāmine victor
cōnsequitur, viridī Mnēstheus ēvinctus olīvā;
tertius Eurytiōn, tuus, ō clārissime, frāter,
Pandare, quī quondam iussus cōnfundere foedus
in mediōs tēlum torsistī prīmus Achīvōs;
extrēmus galeāque īmā subsēdit Acestēs
ausus et ipse manū iuvenum temptare labōrem.
Tum validīs flexōs incurvant vīribus arcūs
prō sē quisque virī et dēprōmunt tēla pharetrīs,
prīmaque per caelum nervō strīdente sagitta
Hyrtacidae iuvenis volucrīs dīverberat aurās
et venit adversīque īnfīgitur arbore mālī;
intremuit mālus, timuitque exterrita pinnīs
āles, et ingentī sonuērunt omnia plausū.
Post ācer Mnēstheus adductō cōnstitit arcū
alta petēns pariterque oculōs tēlumque tetendit,

---

coll. sing. The lots (cf. n. on *sorte trahēbat*, i. 508) were shaken in a helmet till one leaped out. The process was then repeated, till the order in which the champions were to shoot was determined.

491. **clāmōre secundō**: i.e. of his friends and supporters; cf. *māgnō . . . murmure*, 369.

492. **exit**: sc. *ē galeā*. **locus** is naturally substituted for *sors* because the lot, by leaping forth first, gives him first shot.

493. **victor**: he had come in second best, 232–243.

494. **olīvā**: cf. *flāvā . . . olīvā*, 309, with note.

496. **iussus**: by Minerva. **foedus**: a truce between the Greeks and the Trojans that Paris and Menelaus might in single combat decide the issue of the war.

498. **subsēdit**: it was needless, of course, to cast this out of the helmet. **Acestēs**: briefly put for *sōrs Acestae*.

499. **et**, 'also.' **manū**, 'to the best of his ability'; literally, 'with his prowess.' **iuvenum**: for the age of Acestes cf. 73.

501. **prō sē**: i.e. with all his might and main.

504. **venit**: i.e. 'goes (to the mark).' **adversī**, 'full in'; cf. n. on *adversī*, 477. **arbore mālī**, 'the tree-like mast.' The phrase is formed on the analogy of *arbor abietis*, *arbor fīcī*, etc., in which the gen. is one of definition; § 111.

505. **timuit . . . pinnīs**: i.e. showed its fear by flapping its wings; *timuit* virtually = *timōrem ostendit*.

506. **ingentī . . . plausū** (sc. *pinnārum*): cf. *plausumque . . . ingentem*, 215, 216.

507. **adductō**, 'drawn taut'; sc. *ad sē*, or *ad pectus*, and cf. *adductīs . . . lacertīs*, 141, *reductā . . . dextrā*, 478, 479. **arcū**: the whole put for the part, 'bowstring,' the reverse of the process seen e.g. in *puppis* = *nāvis*.

508. **pariter**, 'in unison.' **oculōs**

" mary and Sarah

ast ipsam miserandus avem contingere ferrō
nōn valuit; nōdōs et vincula līnea rūpit,
quīs innexa pedem mālō pendēbat ab altō;
illa Notōs atque ātra volāns in nūbila fūgit.
Tum rapidus iam dūdum arcū contenta parātō
tēla tenēns frātrem Eurytiōn in vōta vocāvit,
iam vacuō laetam caelō speculātus et ālīs
plaudentem nigrā fīgit sub nūbe columbam;
dēcidit exanimis vītamque relīquit in astrīs
aetheriīs fīxamque refert dēlāpsa sagittam.
Āmissā sōlus palmā superābat Acestēs,
quī tamen āeriās tēlum contorsit in aurās
ostentāns artemque patēr arcumque sonantem.
Hīc oculīs subitum obicitur māgnōque futūrum
auguriō mōnstrum (docuit post exitus ingēns,
sēraque terrificī cecinērunt ōmina vātēs),
namque volāns liquidīs in nūbibus ārsit harundō

. . . **tetendit:** cf. *tendant ferrum*, 489, *tendēns . . . lūmina*, ii. 405, 406.

509. **miserandus:** cf. *īnfēlīx* applied to Sergestus in 204, to Nisus in 329. **ferrō:** cf. *ferrum*, 489.

511. **quīs** = *quibus;* § 92. **innexa pedem:** V. here supplements the account given in 487–489. For case of *pedem* see § 137.

512. **Notōs:** governed by *in;* for the place of the prep. cf. *inceptō . . . in īsdem*, ii. 654, with note.

513, 514. **iam dūdum . . . tenēns** = *quī iam dūdum tenēbat.* **contenta:** transferred epithet; it was the bow that was 'strained.' **frātrem:** Pandarus; see 495–497. Eurytion deifies his brother and makes him a patron saint of archery; cf. n. on *persolvō*, 484. **in vōta:** as in 234.

515, 516. **iam** goes with *laetam.* **vacuō:** there is apparently nothing to hinder its escape. **ālīs plaudentem:** i.e. with joy, not as in 506. The bird dies just as its escape seems certain. **nigrā . . . sub nūbe** repeats *ātra . . . in nūbila*, 512. The black clouds formed a background against which the lighter colored bird stood out in sharp relief.

517, 518. **vītam . . . aetheriīs:** cf. *in ventōs vīta recessit*, iv. 705, with n. **fīxam:** sc. *in corpore.* **refert:** sc. *ad terram.*

519. **superābat** = *supererat, remanēbat.*

521. **patēr** probably refers to Acestes's age (cf. *ipse . . . labōrem*, 499) and means 'spite of his years.' For scansion see § 242; for position cf. § 207. **sonantem:** it took skill and strength to make a bowstring twang loudly.

522. **hīc . . . obicitur:** cf. *hīc aliud . . . obicitur*, ii. 199, 200.

523. **docuit:** as object sc. *id*, referring back to the thought of *māgnō . . . mōnstrum.* Note the sharp advers. asynd. here. **post:** emphatic, 'it was not till later days.'

524. **sēra** is adv., balancing *post*, 523. The point is that the seers commonly explained the significance of events at the time of their occurrence. **cecinē-**

S. R.

sīgnāvitque viam flammīs tenuīsque recessit
cōnsūmpta in ventōs, caelō ceu saepe refīxa
trānscurrunt crīnemque volantia sīdera dūcunt.
Attonitīs haesēre animīs superōsque precātī
Trīnacriī Teucrīque virī; nec māximus ōmen
abnuit Aenēās, sed laetum amplexus Acestēn
mūneribus cumulat māgnīs ac tālia fātur:
'Sūme, pater, nam tē voluit rēx māgnus Olympī
tālibus auspiciīs exsortem dūcere honōrem;
ipsius Anchīsae longaevī hōc mūnus habēbis,
crātēra inpressum sīgnīs, quem Thrācius ōlim
Anchīsae genitōrī in māgnō mūnere Cisseus
ferre suī dederat monumentum et pīgnus amōris.'
Sīc fātus cingit viridantī tempora laurō
et prīmum ante omnīs victōrem appellat Acestēn.
Nec bonus Eurytiōn praelātō invīdit honōrī,
quamvīs sōlus avem caelō dēiēcit ab altō;

---

runt ōmina: freely, 'sang its ominous (significant) character.' What later event V. had in mind here we have no means of determining.

526, 527. sīgnāvit . . . flammīs: cf. *sīgnantem . . . viās*, ii. 696. **tenuīs . . . in ventōs:** cf. *tenuīs . . . in aurās*, ii. 791. **refīxa**, 'loosened'; the ancients represented the stars as fastened like nails in the sky; cf. *axem . . . stellīs ārdentibus aptum*, iv. 482.

528. trānscurrunt: sc. *caelum*. **crīnem:** the Romans often called a comet a *stella crīnīta*. See 'comet' in a dictionary. **sīdera:** for position see on *Dīdō*, iv. 171.

529. haesēre: i.e. to their places.

530, 531. nec . . . abnuit: the Romans at once welcomed good omens, hoping thereby to secure to themselves all the good of which the omens gave promise. With a corresponding thought they refused or deprecated evil omens. Aeneas interprets this omen as a good one, as Anchises interpreted that described in ii. 680-698. **laetum:** Acestes, too, saw good in the sign.

534. exsortem . . . honōrem, 'draw a special prize.' When spoils of battle, etc., were distributed by lot, a few choice objects were exempted from the distribution and presented to the commander-in-chief. To such objects the Romans applied the adj. *exsors*, literally, 'having no part in the general allotment.'

535. Anchīsae . . . mūnus: i.e. as a gift from, etc.

536, 537. sīgnīs: as in 267. **in:** literally, 'in the midst of,' i.e. as part of.

538. suī: the pron.; obj. gen. with *monumentum*.

541. bonus, 'kindly,' 'good-natured.' **praelātō:** sc. *suō honōrī*. The main thought is in the prtcpl.; 'Eurytion does not take it amiss that the honor of Acestes is set above his own.'

542. quamvīs . . . dēiēcit: in classical times *quamvīs* is rarely joined with the indic.; the use becomes common later.

proximus ingreditur dōnīs, quī vincula rūpit,
extrēmus, volucrī quī fīxit arundine mālum.
At pater Aenēās nōndum certāmine missō
cūstōdem ad sēsē comitemque inpūbis Iūlī
Ēpytidēn vocat et fīdam sīc fātur ad aurem:
'Vāde age et Ascaniō, sī iam puerīle parātum
agmen habet sēcum cursūsque īnstrūxit equōrum,
dūcat avō turmās et sēsē ostendat in armīs,
dīc,' ait. Ipse omnem longō dēcēdere circō
īnfūsum populum et campōs iubet esse patentīs.
Incēdunt puerī pariterque ante ōra parentum
frēnātīs lūcent in equīs, quōs omnis euntīs
Trīnacriae mīrāta fremit Trōiaeque iuventūs.
Omnibus in mōrem tōnsā coma pressa corōnā;
cornea bīna ferunt praefīxa hastīlia ferrō,
pars lēvīs umerō pharetrās; it pectore summō
flēxilis obtortī per collum circulus aurī.
Trēs equitum numerō turmae, ternīque vagantur

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544. **fīxit** = *trānsfīxit.*

545-603. Ascanius and other boys perform elaborate equestrian maneuvers.

545. **certāmine missō**: as in 286.

546. **cūstōdem**: cf. *cūstōdēs,* 257.

547. **fīdam . . . aurem**: because the equestrian maneuvers that follow are to be a surprise. Such surprises were common in the games at Rome.

548. **Ascaniō**: join with *dīc,* 551.

549. **cursūs . . . īnstrūxit**: cf. *instruere exercitum, aciem,* or *classem.*

550, 551. **dūcat . . . ostendat . . . dīc**: for constr. cf. *dīc . . . properet . . . dūcat,* iv. 635, 636, with n. **avō**: Anchises; for case see on *Iovī,* iii. 279. **circō**: as in 289.

552. **īnfūsum** = *quī (in circum) sē īnfūderat,* i.e. during the boxing-match and the archery trial, which required little room. **patentīs**: i.e. cleared of spectators.

553. **pariter,** 'in perfect alignment.'

554. **frēnātīs** suggests the thought of spirited steeds and fine horsemanship; in iv. 41, *īnfrēnī,* the opposite word, was a compliment to the Numidians. **lūcent**: they are 'the observed of all observers.' **quōs**: see on *quem,* i. 64.

556. **in mōrem**: V. is emphasizing the antiquity of this sport; cf. note on *patriās,* iii. 281, and § 68. **tōnsā**: i.e. trim, beautiful, the opposite of *horrentī,* i. 165. See n. there.

557. **ferunt**: as subject sc. *pars,* to balance *pars,* 558.

558. **pectore summō**: for case see § 146; the chain goes over the breast and round the neck. V. is thinking of the *torquis,* a twisted circlet of gold (cf. *obtortī,* 559) frequently worn by Romans as a military decoration.

560. **trēs . . . ternī** (= *trēs*): cf. *septem . . . septēna,* 85. With *trēs . . . numerō* cf. *bīna . . . numerō,* 61, 62, with note.

ductōrēs; puerī bis sēnī quemque secūtī
agmine partītō fulgent paribusque magistrīs.
Ūna aciēs iuvenum, dūcit quam parvus ovantem
nōmen avī referēns Priamus, tua clāra, Polītē,
prōgeniēs, auctūra Italōs, quem Thrācius albīs
portat ecus bicolor maculīs vestīgia prīmī
alba pedis frontemque ostentāns arduus albam;
alter Atys, genus unde Atiī dūxēre Latīnī,
parvus Atys puerōque puer dīlēctus Iūlō;
extrēmus fōrmāque ante omnīs pulcher Iūlus
Sīdoniō est invectus equō, quem candida Dīdō
esse suī dederat monumentum et pīgnus amōris.
Cētera Trīnacriīs pūbēs seniōris Acestae
fertur equīs.
Excipiunt plausū pavidōs gaudentque tuentēs
Dardanidae veterumque agnōscunt ōra parentum.
Postquam omnem laetī cōnsessum oculōsque suōrum
lūstrāvēre in equīs, sīgnum clāmōre parātīs

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561. **bis sēnī:** cf. *bis dēnīs*, i. 381, with note.

562. **agmine . . . magistrīs:** i.e. they make a brave show as they move, parted into equal bands and commanded alike. *fulgent* = *lūcent*, 554; so *magistrīs* = *ductōrēs*, 561, with the further thought that each *ductor* had trained his own followers.

564. **referēns:** cf. *referret*, iv. 329, with n. **Polītē:** for his fate see ii. 526–532.

565. **auctūra:** for the thought cf. 116–123, esp. 117, with notes.

566, 567. **vestīgia . . . pedis . . . ostentāns arduus:** lit., 'showing white on high the steps of its pasterns,' a very elaborate (§ 203) way of saying, 'showing white pasterns as it proudly stepped.' *pedis* is a coll. sing., and *prīmī* = 'the first (front) part of.' **ostentāns arduus:** for constr. cf. *arduus attollēns*, 278, with note.

568. **alter:** sc. *ductor est*, out of 563. This vs. is a compliment to Augustus, whose mother belonged to the *gēns Atia*. She was the daughter of Iulia, sister of Caesar.

569. **puerō . . . dīlēctus:** the friendship of Iulus and Atys prefigures the later union of the *gēns Iūlia* and the *gēns Atia* through the adoption of Octavianus by Caesar.

572. **esse . . . amōris:** cf. 538, with notes. 556–574 describe the appearance of the riders as they enter the *circus*, 551.

575. **pavidōs:** freely, 'the anxious boys'; they are nervous, afraid of failure before such a company. Cf. 137 138.

576. **agnōscunt:** sc. *in eīs.* **parentum,** 'sires'; *veterum* = 'for generations back.' They are true Trojans.

577. **laetī:** i.e. on account of the welcome accorded them. **oculōsque suōrum:** for *-que* see § 198.

578. **lūstrāvēre,** 'had paraded before'; lit., 'had traversed.'

sound
Ēpytidēs longē dedit īnsonuitque flagellō.
Ollī discurrēre parēs atque agmina ternī
dīductīs solvēre chorīs rūrsusque vocātī
convertēre viās īnfēstaque tēla tulēre;
inde aliōs ineunt cursūs aliōsque recursūs
adversī spatiīs alternōsque orbibus orbīs
impediunt pūgnaeque cient simulācra sub armīs
et nunc terga fugā nūdant, nunc spīcula vertunt
īnfēnsī, factā pariter nunc pāce feruntur.
Ut quondam Crētā fertur Labyrinthus in altā
parietibus textum caecīs iter ancipitemque
mīlle viīs habuisse dolum, quā sīgna sequendī
falleret indēprēnsus et inremeābilis error,
haud aliō Teucrum nātī vestīgia cursū
impediunt texuntque fugās et proelia lūdō
delphīnum similēs, quī per maria ūmida nandō

580, 581. ollī: as in 197. **parēs** = *pariter*, 553. **agmina . . . chorīs,** 'they parted their array by drawing their lines (*chorīs*) asunder, forming now three (half) companies on a side.' *ternī* is proleptic; § 193. **vocātī:** sc. *ab Ēpytidē*, comparing 578, 579.

582. īnfēsta . . . tulēre: sc. *inter sē*, 'with levelled weapons they charged each other full tilt.'

583. cursūs, 'marches,' corresponds to *ollī . . . chorīs*, 580, 581; **recursūs,** 'countermarches,' corresponds to 582.

584, 585. adversī spatiīs, 'confronting each other,' belongs only with *recursūs*. *spatiīs*, 'courses,' is abl. of spec. **alternōs** = an adv., 'alternately'; first one side, then the other takes the lead. **orbibus . . . impediunt,** 'they intersect their circling movements with (new) evolutions.' **pūgnae . . . simulācra,** 'a sham battle'; for *cient* cf. *bella cient*, i. 541. **sub armīs:** freely, 'with the help of their arms.'

587. pariter: i.e. side by side.

588. altā: Crete was a land of mountains.

589. parietibus: for scansion, see § 240. **caecīs:** there were no openings by which one could get his bearings.'

590. viīs, 'passages.' **dolum,** 'a maze.' **quā,** 'where'; the rel. cl. expresses result, 'such that there,' etc. **sīgna sequendī:** i.e. marks by which one sought to take a proper course.

591. falleret: i.e. rendered void and useless; lit., 'mocked.' **indēprēnsus,** 'unsolvable'; *dēprehendō* often = 'to understand.' Adjs. compounded of the neg. *in* and a pf. pass. prtcpl. often really = adjs. in *-bilis;* so *invinctus* = 'invincible' rather than 'unconquered.' **error** here = 'error-causing (misleading) maze'; see § 186.

592, 593. haud aliō . . . cursū, 'with courses as intricate (as these).' **vestīgia . . . impediunt,** 'interweave their movements'; cf. *orbibus . . . impediunt*, 584, 585. **lūdō:** modal abl., 'playfully.'

594. delphīnum similēs: in old Latin *similis* was regularly construed with the gen.; later both gen. and dat. were used, the latter finally predomi-

Carpathium Libycumque secant lūduntque per undās. 595
Hunc mōrem cursūs atque haec certāmina prīmus
Ascanius, Longam mūrīs cum cingeret Albam,
rettulit et prīscōs docuit celebrāre Latīnōs,
quō puer ipse modō, sēcum quō Trōïa pūbēs;
Albānī docuēre suōs; hinc māxima porrō 600
accēpit Rōma et patrium servāvit honōrem,
Trōiaque nunc puerī, Trōiānum dīcitur agmen.
Hāc celebrāta tenus sānctō certāmina patrī.
Hīc prīmum Fortūna fidem mūtāta novāvit.
Dum variīs tumulō referunt sollemnia lūdīs, 605
Īrim dē caelō mīsit Sāturnia Iūnō
Īliacam ad classem ventōsque adspīrat euntī,
multa movēns necdum (Not yet) antīcum saturāta dolōrem.
Illa viam celerāns per mīlle colōribus arcum
nūllī vīsa citō dēcurrit trāmite virgō. 610

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nating. **nandō**: for constr. cf. *fandō*, ii. 6, with n. The comparison of the equestrian movements with the gambols of the dolphins brings out the vigor and liveliness of the maneuvers, just as the comparison with the labyrinth emphasizes their intricacy.

595. **Carpathium**: sc. *mare*.

596. **hunc . . . cursūs**: freely, 'such evolutions as a fixed and settled custom'; cf. *hunc . . . mōrem sacrōrum*, iii. 408.

598. **rettulit**, 'revived.' **prīscōs . . . Latīnōs**: for them see on *genus . . . Rōmae*, i. 6, 7.

599. **quō . . . pūbēs**: sc. *modo celebrāvit*.

601. **honōrem**: the sport is so called because celebrated, on this occasion at least, to honor a given individual; see on *avō*, 550. Render by 'observance' and cf. *honōs* = sacrifice, e.g. i. 49.

602. **puerī**: briefly put for 'the games the lads celebrate'; see § 185. Sc. *dīcuntur* with *puerī*. **dīcitur**: the subject is *agmen*. The point of 596–602 is that certain equestrian sports, introduced by Sulla and revived by Caesar and Augustus, had a Trojan origin: see § 68. V. is, of course, complimenting Augustus in particular.

603. **hāc . . . tenus**: see § 211. **celebrāta**: sc. *ab Aenēā*.

604–663. Some Trojan women are gathered on the shore by the ships. To them Juno sends Iris who induces them to set fire to the ships.

604. **novāvit**: the context gives the force of 'changed for the worse.'

605. **referunt**, 'are bearing (i.e. paying),' is here a verb of giving and so takes the dat.

606. **Īrim**: cf. iv. 694 ff.

607. **euntī**: sc. *eī*. For the winds as helpers of a divine messenger cf. iv. 223, with note on *pinnīs*

608. **multa movēns**: as in iii. 34. **saturāta**, 'having fed fat,' is a dep. prtcpl.; see on *crētus*, ii. 74. For the thought cf. i. 25–28.

609, 610. **illa . . . virgō**, 'she . . . the maiden goddess.' **mīlle colōribus**, 'thousand-hued'; abl. of char. **nūllī vīsa**: for constr. cf. *neque cernitur ūllī*, i. 440, with n. **trāmite**: abl. of the route;

Cōnspicit ingentem concursum et lītora lūstrat
dēsertōsque videt portūs classemque relīctam.
At procul in sōlā sēcrētae Trōades actā
āmissum Anchīsēn flēbant cūnctaeque profundum
pontum aspectābant flentēs. Heu tot vada fessīs
et tantum superesse maris! vōx omnibus ūna.
Urbem ōrant; taedet pelagī perferre labōrem.
Ergō inter mediās sēsē haud ignāra nocendī
cōnicit et faciemque deae vestemque repōnit;
fit Beroē, Tmariī coniūnx longaeva Doryclī,
cui genus et quondam nōmen nātīque fuissent,
ac sīc Dardanidum mediam sē mātribus īnfert.
'Ō miserae, quās nōn manus,' inquit, 'Achāica bellō
trāxerit ad lētum patriae sub moenibus! ō gēns
īnfēlīx, cui tē exitiō Fortūna reservat?
Septima post Trōiae excidium iam vertitur aestās,
cum freta, cum terrās omnīs, tot inhospita saxa
sīderaque ēmēnsae ferimur, dum per mare māgnum
Ītaliam sequimur fugientem et volvimur undīs.

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§ 146. With this join *citō* as a transferred epithet (§ 194); it is the goddess, not the way, that is swift.

612. **dēsertōs . . . relīctam:** cf. ii. 28.

613. **sēcrētae,** 'apart'; cf. *sēcrēta,* used of the house of Anchises, ii. 299.

616. **superesse:** for the infin. see § 158; 'alas that so many waters . . . yet remain,' etc. **vōx:** pred. to *est,* to be supplied; the subject is the cl. *heu . . . maris.*

617. **urbem ōrant:** sc. *deōs;* cf. n. on *ō fortūnātī . . . surgunt,* i. 437.

619. **faciem . . . repōnit:** she does what Venus did, i. 318, and Cupid, i. 689, 690.

621. **cui:** the antec. is *Beroē.* **genus:** used, like Eng. 'family,' of distinguished lineage. **fuissent:** subj. in O. O., giving the thought which prompts Iris to come to Beroë; *cui . . . fuissent* thus = *quod eī . . . fuissent.* Render, 'remembering how once she had,' etc. The discontent of a woman like Beroë with present conditions would seem to the others perfectly natural.

623, 624. **quās . . . trāxerit:** a causal rel. cl. For the thought cf. i. 94-96, and iii. 321-324. For the force of *trāxerit* cf. the fate of Cassandra, ii. 403 ff.

626. **septima . . . aestās:** cf. i. 755, 756. *aestās* is hardly reconcilable with iv. 193, iv. 309.

627, 628. **cum . . . cum:** as in iii. 646; see n. there. **freta . . . terrās:** join with *ferimur;* cf. § 132, and n. **tot . . . ēmēnsae:** freely, 'having grazed so many rocks and sailed under so many stars.' *saxa* refers to the danger, *sīdera* to the length of the way.

629. **Ītaliam . . . fugientem;** cf *arva . . . Ausoniae semper cēdentia retrō,* iii. 496.

Hīc Erycis fīnēs frāternī atque hospes Acestēs;
quis prohibet mūrōs iacere et dare cīvibus urbem?
Ō patria et raptī nēquīquam ex hoste Penātēs,
nūllane iam Trōiae dīcentur moenia? nūsquam
Hectoreōs amnīs, Xanthum et Simoenta, vidēbō?
Quīn agite et mēcum īnfaustās exūrite puppīs?
nam mihi Cassandrae per somnum vātis imāgō
ārdentīs dare vīsa facēs: "Hīc quaerite Trōiam,
hīc domus est," inquit "vōbīs." Iam tempus agī rēs,
nec tantīs mora prōdigiīs. Ēn quattuor ārae
Neptūnō; deus ipse facēs animumque ministrat.'
Haec memorāns prīma īnfēnsum vī corripit īgnem
sublātāque procul dextrā cōnīxa coruscat
et iacit. Arrēctae mentēs stupefactaque corda
Īliadum. Hīc ūna ē multīs, quae māxima nātū,
Pyrgō, tot Priamī nātōrum rēgia nūtrīx:
'Nōn Beroē vōbīs, nōn haec Rhoetēïa, mātrēs,
est Doryclī coniūnx; dīvīnī sīgna decōris
ārdentīsque notāte oculōs; quī spīritus illī,
quī vultus vōcisque sonus vel gressus euntī!
looks

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631. **mūros iacere:** cf. the common phrase *fundāmenta iacere;* sc. *eum = Aenēān* as subject. **cīvibus:** i.e. those who are ready and willing to people a city. **urbem:** cf. 617.

632. **raptī . . . Penātēs:** cf. *raptōs . . Penātēs*, i. 378. **nēquīquam:** i.e. if they never find a home.

633. **iam,** 'any longer,' 'hereafter.' **moenia** is both subject and pred. to *dīcentur.*

634. **Hectoreōs:** i.e. those which Hector, truest of Trojans, loved. 633, 634 = 'are we not to be as fortunate as Helenus has been?' See iii. 349 ff.

635. **īnfaustās:** it is the ships that make prolonged wanderings possible.

639. **prōdigiīs** (sc. *est*): poss. dat. We should say, 'nor do such marvels brook delay.'

640. **Neptūnō:** for constr. cf. *avō*, 550, with n. **facēs . . . ministrat:** cf. *furor arma ministrat*, i. 150. **animum:** i.e. the spirit required for the deed.

641. **īnfēnsum . . . īgnem:** cf. *īnfandōs . . . īgnīs*, i. 525.

642. **procul,** 'far back'; join with *sublātā.*

644. **māxima nātū** (sc. *est*): such a person, with the wide experience of years, is fittingly made to take the initiative among the women.

645. **tot . . . nātōrum:** see on *centum . . . nurūs*, ii. 501.

646. **Rhoetēïa** throws some light on *Tmariī . . . Doryclī*, 620. Beroë herself was a true Trojan by birth.

647, 648. **dīvīnī . . . notāte:** cf. n. on *hominem*, i. 328. **spīritus,** 'fire.'

649. **sonus . . . gressus:** for stress

Ipsa egomet dūdum Beroēn dīgressa relīquī
aegram, indīgnantem, tālī quod sōla carēret
mūnere nec meritōs Anchīsae īnferret honōrēs.'
Haec effāta.
At mātrēs prīmō ancipitēs oculīsque malīgnīs
ambiguae spectāre ratēs miserum inter amōrem
praesentis terrae fātīsque vocantia rēgna,
cum dea sē paribus per caelum sustulit ālīs
ingentemque fugā secuit sub nūbibus arcum.
Tum vērō attonitae mōnstrīs āctaeque furōre
conclāmant rapiuntque focīs penetrālibus īgnem,
pars spoliant ārās, frondem ac virgulta facēsque
cōniciunt. Furit inmissīs Vulcānus habēnīs
trānstra per et rēmōs et pīctās abiete puppīs.
Nūntius Anchīsae ad tumulum cuneōsque theātrī
incēnsās perfert nāvīs Eumēlus, et ipsī
respiciunt ātrō in nimbō volitāre favillam.
Prīmus et Ascanius, cursūs ut laetus equestrīs
dūcēbat, sīc ācer equō turbāta petīvit

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laid on a deity's voice cf. *nec vōx hominem sonat*, i. 328; for emphasis on a deity's gait cf. *incēdō*, i. 46, *incessū*, i. 405.

650. **dūdum**: as in ii. 726.

651. **tālī . . . carēret**: Pyrgo is indirectly quoting Beroë's words.

652. **mūnere**, 'ceremony'; the word was used esp. of funeral honors.

654, 655. **oculīsque**: *-que* really unites *ancipitēs* and *ambiguae*. **ambiguae**, 'wavering.'

656. **fātīs** = *fātōrum vōcibus* and is instr. abl. **rēgna**: briefly put for 'their feelings towards the realms,' etc. The *rēgna* are, of course, those of Italy.

658. **arcum**: cf. *per mīlle colōribus arcum*, 609. With *secuit . . . arcum* cf. *Carpathium . . . secant*, 595. Iris descended *nūllī vīsa*, 610; she goes off visibly and in a way to give the clearest proof of her divinity. Cf. the mode of Venus's departure, i. 402 ff.

660. **penetrālibus**: cf. *adytīs . . . penetrālibus*, ii. 297. The hearths are in adjoining houses.

661. **ārās**: for these see 639.

662. **inmissīs . . . habēnīs**: i.e. at full speed; modal abl. The fire is compared with racing steeds. Cf. *inmissīs . . . iugīs*, 146, 147 **Vulcānus** = *īgnis;* § 189.

663. **pīctās . . . puppīs**, 'the painted fir-wood sterns.' *abiete* is abl. of material without *ex*, a poetic use. For scansion cf. *parietibus*, 589, and see § 240.

664-699. All efforts to extinguish the flames are useless, till, in answer to the prayer of Aeneas, Jupiter sends a great shower of rain.

664. **cuneōs . . . theātrī**: cf. *theātrī circus*, 288, *tōtum caveae cōnsessum ingentis*, 340, already used of the site of the games.

666. **respiciunt**, 'turning round see.' **nimbō**: here a smoke-cloud.

castra, nec exanimēs possunt retinēre magistrī.
'Quis furor iste novus? quō nunc, quō tenditis,' inquit,
'heu miserae cīvēs? nōn hostem inimīcaque castra
Argīvum, vestrās spēs ūritis. Ēn, ego vester
Ascanius!' Galeam ante pedēs prōiēcit inānem,
quā lūdō indūtus bellī simulācra ciēbat.
Adcelerat simul Aenēās, simul agmina Teucrum.
Ast illae dīversa metū per lītora passim
diffugiunt silvāsque et sīcubi concava fūrtim
saxa petunt; piget inceptī lūcisque, suōsque
mūtātae agnōscunt, excussaque pectore Iūnō est.
Sed nōn idcircō flammae atque incendia vīrīs
indomitās posuēre; ūdō sub rōbore vīvit
stuppa vomēns tardum fūmum, lentusque carīnās
est vapor, et tōtō dēscendit corpore pestis,
nec vīrēs hērōum īnfūsaque flūmina prōsunt.
Tum pius Aenēās umerīs abscindere vestem
auxiliōque vocāre deōs et tendere palmās:
'Iuppiter omnipotēns, sī nōndum exōsus ad ūnum
Trōiānōs, sī quid pietās antīqua labōrēs

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669. magistrī: attendants with functions like those of Epytides, who is called *cūstōs* and *comes Iūlī*, 546.

671. cīvēs, 'fellow-citizens.' Ascanius seeks to remind the women that they have as deep an interest in the fleet as he himself.

672. vestrās spēs: sharp advers. asynd. Ascanius thinks of the ships as the only means of getting to the land, where, all alike, when in their sober senses, yearn to be.

673, 674. galeam . . . indūtus: Ascanius seems to think that the women do not recognize him and so will not heed him. In 556 he wears a garland and the cut of his hair is noticed; the pictures are inconsistent.

678. piget: sc. *eās;* cf. n. on *pertaesum . . . fuisset*, iv. 18. **suōs:** i.e. their true friends. Iris had pretended to be their helper, 630–640.

679. Iūnō: i.e. Juno's influence.

681, 682. indomitās, 'invincible'; see on *indēprēnsus*, 591. **vīvit stuppa:** i.e. the fire in the tow or caulking still lives. **lentus**, 'smouldering'; properly 'sluggish,' and so equivalent to *tardum.*

683. est: as in iv. 66. **tōtō . . . corpore** (sc. *nāvium*): the abl. here denotes extent of space; cf. n. on *perpetuā . . . iuventā*, iv. 32.

686. auxiliō: dat. of purpose (§ 123), = *ut sibi auxiliō sint.*

687. exōsus: an adj. used sometimes, as here, in act. sense with forms of *sum* expressed or implied, sometimes in pass. sense, as the equivalent of a pf. pass. prtcpl. *exōsus* (*es*) is in effect a dep. verb, 'hast come to hate.'

688. pietās antīqua: sc. *tua* and then cf. ii. 536, and *pia nūmina*, iv. 382, with notes.

respicit hūmānōs, dā flammam ēvādere classī
nunc, pater, et tenuīs Teucrum rēs ēripe lētō,
vel tū, quod superest, īnfēstō fulmine mortī,
sī mereor, dēmitte tuāque hīc obrue dextrā.'
Vix haec ēdiderat, cum effūsīs imbribus ātra
tempestās sine mōre furit tonitrūque tremēscunt
ardua terrārum et campī; ruit aethere tōtō
turbidus imber aquā dēnsīsque nigerrimus Austrīs,
implenturque super puppēs, sēmiūsta madēscunt
rōbora, restinctus dōnec vapor omnis et omnēs
quattuor āmissīs servātae ā peste carīnae.
 At pater Aenēās cāsū concussus acerbō
nunc hūc ingentīs, nunc illūc pectore cūrās
mūtābat versāns, Siculīsne resīderet arvīs,
oblītus fātōrum, Italāsne capesseret ōrās.
Tum senior Nautēs, ūnum Trītōnia Pallas
quem docuit multāque īnsīgnem reddidit arte
(hāc respōnsa dabat, vel quae portenderet īra
māgna deum vel quae fātōrum posceret ōrdō),
isque hīs Aenēān sōlātus vōcibus īnfit:

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691. quod superest: sc. *ē Teucrōrum rēbus.*

692. mereor: Aeneas completely identifies himself with his people; his deserts are theirs, as theirs are his.

694. sine mōre, 'with unwonted violence'; literally, 'unprecedently.'

695. ardua . . . et campī, 'the hills and the plains.' For the neut. adj. used as a noun see § 196, 2.

696. turbidus, 'murky.'

697. super = *dēsuper.* **sēmiūsta:** for scansion see § 249.

699. quattuor: i.e. only four.

700-778. Aeneas is in doubt whether to go on to Italy, but the seer Nautes and a vision from Anchises both bid him press on. He founds a city, leaves some of his people there, and sets sail.

702, 703. mūtābat: i.e. was entertaining one *cūra* after another. With *nunc . . . versāns* cf. iv. 285, 286, iv. 630. **Siculīsne . . . Italāsne:** note the emphatic places of the adjs.; they are also metrical equivalents. For *-ne . . . -ne* cf. i. 308, with note.

704. ūnum: not 'alone,' but 'preeminently.' In such connections as this V. usually attaches *ūnus* to some phrase of comparison; cf. i. 15, ii. 426.

706, 707. hāc: sc. *arte.* **dabat:** the impf. denotes a settled habit. **portenderet . . . posceret:** subj. in questions dependent on *respōnsa dabat,* which really = *respōnsīs ostendēbat. portenderet . . . deum* refers to sudden emergencies and marvels like the present. **ōrdō,** 'the settled order.'

708. isque spoils the constr. since it leaves *Nautēs,* 704, without a verb; omit it in translation.

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'Nāte deā, quō Fāta trahunt retrahuntque, sequāmur;
quidquid erit, superanda omnis fortūna ferendō est.
Est tibi Dardanius dīvīnae stirpis Acestēs;
hunc cape cōnsiliīs socium et coniunge volentem,
huic trāde, āmissīs superant quī nāvibus et quōs
pertaesum māgnī inceptī rērumque tuārum est,
longaevōsque senēs ac fessās aequore mātrēs
et, quidquid tēcum invalidum metuēnsque perīclī est,
dēlige et hīs habeant terrīs sine moenia fessī;
urbem appellābunt permissō nōmine Acestam.'
Tālibus incēnsus dictīs seniōris amīcī
tum vērō in cūrās animō dīdūcitur omnīs.
Et nox ātra polum bīgīs subvecta tenēbat:
vīsa dehinc caelō faciēs dēlāpsa parentis
Anchīsae subitō tālīs effundere vōcēs:
'Nāte, mihī vītā quondam, dum vīta manēbat,
cāre magis, nāte Īliacīs exercite fātīs,
imperiō Iovis hūc veniō, quī classibus īgnem
dēpulit et caelō tandem miserātus ab altō est.
Cōnsiliīs pārē, quae nunc pulcherrima Nautēs

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709. quō . . . sequāmur: cf. 22, 23.

710. quidquid . . . est: a famous vs. To this day resignation is an Italian trait, embodied in the cry *pazienza* (= Latin *patientia*).

711. est tibi: i.e. is at your service, is ready to your needs.

712. cōnsiliīs: dat. of interest, with personification, 'to help your plan,' so to speak. **volentem** in effect = *nōn enim recūsābit.*

713. superant = *supersunt;* literally, 'are left over,' 'are supernumeraries.'

716. quidquid: the neut. is broader in sense than either the masc. or the fem. would be; cf. *quidquid . . . Dardaniae,* i. 601. **metuēns . . . perīclī:** for constr. cf. *servantissimus aequī,* ii. 427, with note.

717. habeant . . . sine: cf n. on *sinite . . . revīsam,* ii. 669. **fessī:** i.e. since they are too weary to travel further.

718. permissō nōmine: sc. *ēīs ā tē.* **Acestam:** V. is thinking of a Sicilian town called usually Egesta or Segesta, which tradition connected with Troy.

720. in . . . omnīs seems a strange phrase, but we have much the same thought in the familiar 'torn by conflicting emotions.' The next vss. show that his perplexity lasted some time.

721. bīgīs subvecta has been neatly rendered 'car-borne.'

722. caelō . . . dēlāpsa: the 'semblance of Anchises' comes to Aeneas as a vision from Jupiter (726); hence it comes from heaven. The actual shade of Anchises is in the underworld.

725. nāte . . . fātīs: Anchises used these words to Aeneas in iii. 182.

dat senior; lēctōs iuvenēs, fortissima corda,
dēfer in Ītaliam; gēns dūra atque aspera cultū
dēbellanda tibī Latiō est. Dītis tamen ante
īnfernās accēde domōs et Averna per alta
congressūs pete, nāte, meōs; nōn mē impia namque
Tartara habent, trīstēs umbrae, sed amoena piōrum
concilia Ēlysiumque colō. Hūc casta Sibylla
nigrārum multō pecudum tē sanguine dūcet.
Tum genus omne tuum et, quae dentur moenia, discēs.
Iamque valē; torquet mediōs nox ūmida cursūs,
et mē saevus equīs Oriēns adflāvit anhēlīs.'
Dīxerat et tenuīs fūgit ceu fūmus in aurās.
Aenēās 'Quō ~~deinde~~ ruis, quō prōripis?', inquit,
'quem fugis? aut quis tē nostrīs complexibus arcet?'
Haec memorāns cinerem et sōpītōs suscitat īgnīs
Pergameumque Larem et cānae penetrālia Vestae
farre piō et plēnā supplex venerātur acerrā.
  Extemplō sociōs prīmumque arcessit Acestēn
et Iovis imperium et cārī praecepta parentis
ēdocet et, quae nunc animō sententia cōnstet.
Haud mora cōnsiliīs, nec iussa recūsat Acestēs.
Trānscrībunt urbī mātrēs populumque volentem

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732. Averna . . . alta: i.e. through the deep entrance to the underworld.

733. meōs: i.e. with me. **namque:** for position see § 209.

734. trīstēs umbrae is in appos. with *Tartara;* we should say, 'the land of the sorrowing shades.'

735. colō hūc: for the hiatus see § 257.

736. nigrārum: for the color cf. *nigrantīs terga iuvencōs*, 97. **multō . . . sanguine:** instr. abl., 'with the help of,' etc. *multō* implies that the sacrifice is to be a large one.

739. mē . . . anhēlīs: i.e. I must depart. So in *Hamlet* the ghost departs when he scents the morning air. The dawn is *saevus* because he parts Anchises from his son.

741. deinde: freely, 'pray'; cf. *tandem* with a question. The language is much condensed. Strictly Aeneas means, 'You speak, then (*deinde*) at once depart. Whither art thou hastening?' **prōripis:** sc. *tē;* § 139.

743. sōpītōs . . . īgnīs: the 'slumbering fires' are those of his own hearth, by which stood the image of the Lar, the Penates, etc.; § 297.

744. cānae . . . Vestae: cf. *cāna Fidēs*, i. 292, with n. In 743–745, as in iii. 176–178, Aeneas makes a sacrifice after a vision from heaven.

749. cōnsiliīs: dat. of interest (disadvantage) with *mora* (*est*); cf. *nec tantīs mora prōdigiīs*, 639.

750. trānscrībunt: freely, 'enroll';

dēpōnunt, animōs nīl māgnae laudis egentīs.
Ipsī trānstra novant flammīsque ambēsa repōnunt
rōbora nāvigiīs, aptant rēmōsque rudentīsque,
exiguī numerō, sed bellō vīvida virtūs.
Intereā Aenēās urbem dēsignat arātrō
sortīturque domōs; hōc Īlium et haec loca Trōiam
esse iubet. Gaudet rēgnō Trōiānus Acestēs
indīcitque forum et patribus dat iūra vocātīs.
Tum vīcīna astrīs Erycīnō in vertice sēdēs
fundātur Venerī Īdaliae, tumulōque sacerdōs
ac lūcus lātē sacer additur Anchīsēō.
  Iamque diēs epulāta novem gēns omnis, et ārīs
factus honōs; placidī strāvērunt aequora ventī,
crēber et adspīrāns rūrsus vocat Auster in altum.
Exoritur prōcurva ingēns per lītora flētus;
complexī inter sē noctemque diemque morantur.
Ipsae iam mātrēs, ipsī, quibus aspera quondam
vīsa maris faciēs et nōn tolerābile nōmen,

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lit., 'transfer' names from the roll of those who are to press on to Italy to that of those who are to stay in Sicily. **urbī:** see 717, 718. **volentem** = *quī sīc vult.*

751. dēpōnunt combines the idea of disembarking and casting aside. **nīl . . . egentīs,** 'that feel no need of.'

752. ipsī: i.e. those who are made of sterner stuff, the real Trojans; cf. n. on *ipsius,* i. 114. **repōnunt,** 'restore,' is here a verb of giving, and so takes the dative *nāvigiīs.*

753. rudentīsque: for the hypermetrical *-que* cf. 422 and see § 256.

754. virtūs, 'manhood,' for 'a manly band.'

755. urbem . . . arātrō: a practice common in later days at the establishment of cities and colonies.

756. Īlium . . . Trōiam: so Helenus, iii. 302, iii. 349-351, used the old names.

757. rēgnō: i.e. in his sovereignty over the new city. **Trōiānus** gives the reason for his joy; he sees a new Troy arising.

758. indīcit. . . . forum, 'proclaims a court,' i.e. establishes a court and proclaims a time for its sessions. **dat,** 'prescribes.' V. has in mind the Senate (*patribus*) of his own time, which was practically controlled by Augustus. With 755-758 cf. in general i. 423-426, said of the foundation of Carthage.

759, 760. sēdēs . . . Īdaliae: the temple of Venus on Mt. Eryx was very famous. For Venus's connection with Idalium and Cyprus see i. 681, i. 415-417. **tumulō:** the priest is to care for the *tumulus* and to perform sacrifices there.

763. placidī . . . ventī: cf. *plācāta . . . maria,* iii. 69, 70, with note.

764. crēber . . . adspīrāns: for constr. cf. *lēnis crepitāns,* iii. 70, with n *crēber* = 'freshly,' 'steadily.'

766. morantur is here trans.; cf

īre volunt omnemque fugae perferre labōrem.
Quōs bonus Aenēās dictīs sōlātur amīcīs
et cōnsanguineō lacrimāns commendat Acestae.
Trīs Erycī vitulōs et Tempestātibus agnam
caedere deinde iubet solvīque ex ōrdine fūnem.
Ipse caput tōnsae foliīs ēvinctus olīvae
stāns procul in prōrā pateram tenet extaque salsōs
prōicit in fluctūs ac vīna liquentia fundit.
Prōsequitur surgēns ā puppī ventus euntīs;
certātim sociī feriunt mare et aequora verrunt.
At Venus intereā Neptūnum exercita cūrīs
adloquitur tālīsque effundit pectore questūs:
'Iūnōnis gravis īra nec exsaturābile pectus
cōgunt mē, Neptūne, precēs dēscendere in omnīs,
quam nec longa diēs pietās nec mītigat ūlla,
nec Iovis imperiō Fātīsque īnfrācta quiēscit.
Nōn mediā dē gente Phrygum exēdisse nefandīs
urbem odiīs satis est nec poenam trāxe per omnem;
rēliquiās Trōiae, cinerēs atque ossa perēmptae,
īnsequitur. Causās tantī sciat illa furōris.

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annos dēmoror, ii. 647, 648. They make the time linger by crowding so much into it.

771. cōnsanguineō is an important word; the relation of Acestes to those whom Aeneas is leaving will ensure to them proper care.

772. Tempestātibus: for sacrifices to the winds cf. iii. 120.

773. caedere . . . solvī: for the shift from the act. to the pass. voice cf. iii. 60, 61, with notes. **ex ōrdine,** 'in due course,' i.e. after the sacrifice.

774. tōnsae . . . olīvae: cf. *tōnsā . . corōnā*, 556, with note.

775. procul, 'at a distance (from the others).'

776-778. With 776 cf. 238. 777 = iii. 130. 778 = iii. 290.

779-826. Venus begs Neptune to bring Aeneas safely to the Tiber; this Neptune promises. He rides over the waves, quieting them as he goes.

781. exsaturābile; cf. *necdum antīcum saturāta dolōrem*, 608.

782. dēscendere in, 'to stoop to.'

783. quam = *eam* (i.e. *Iūnōnem*) *enim*. **longa diēs** = *vetustās*.

784. īnfrācta, 'bent,' 'subdued.'

785, 786. mediā . . . exēdisse . . . urbem: Venus uses strong language. She thinks of the *gēns Phrygum* as a kind of body or animate being, whose vital organs consist of the *urbs*. Juno is not content though she has eaten the very heart out of this body. **trāxe:** sc. *eōs* or *cīvīs*, out of *urbem*. For form of *trāxe* see § 105.

787. perēmptae (sc. *Trōiae*), 'of the poor dead city.'

788. sciat illa: i.e. I leave it to her to know. The implication is that Juno is no better able to explain her conduct than any one else is.

Ipse mihī nūper Libycīs tū testis in undīs
quam mōlem subitō excierit; maria omnia caelō
miscuit Aeoliīs nēquīquam frēta procellīs,
in rēgnīs hōc ausa tuīs.
Per scelus ecce etiam Trōiānīs mātribus āctīs
exussit foedē puppīs et classe subēgit
āmissā sociōs ignōtae linquere terrae.
Quod superest, ōrō, liceat dare tūta per undās
vēla tibī, liceat Laurentem attingere Thybrim,
sī concessa petō, sī dant ea moenia Parcae.'
Tum Sāturnius haec domitor maris ēdidit altī:
'Fās omne est, Cytherēa, meīs tē fīdere rēgnīs,
unde genus dūcis. Meruī quoque; saepe furōrēs
compressī et rabiem tantam caelīque marisque.
Nec minor in terrīs (Xanthum Simoëntaque testor)
Aenēae mihi cūra tuī. Cum Trōïa Achillēs
exanimāta sequēns impingeret agmina mūrīs,
mīlia multa daret lētō gemerentque replētī
amnēs nec reperīre viam atque ēvolvere posset
in mare sē Xanthus, Pēlīdae tunc ego fortī
congressum Aenēān nec dīs nec vīribus aequīs
nūbe cavā rapuī, cuperem cum vertere ab īmō
strūcta meīs manibus periūrae moenia Trōiae.

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791. Aeoliīs: the ref. is to the storm of i. 81-156. With 790-792, cf. i. 133-141.

794. subēgit: sc. *Aenēān.* Note the exaggeration in 794, 795.

795. terrae: dat. with *linquere* which here = *trādere* or *dēdere.*

796, 797. quod superest: as in 691. The cl. also = a dat. after *liceat;* 'let the remnant (of the Trojans) be permitted.' **dare tūta . . . vēla tibī:** i.e. safely to traverse thy waters. A natural variation from the common *dare vēla ventīs* would be *dare vēla marī.* Venus goes further; remembering that Neptune is god of the sea she substitutes *tibī* for *marī.*

798. ea moenia, 'that city,' i.e. the city implied in the ref. to the Tiber.

801. unde . . . dūcis = *inde enim,* etc. Venus was said to have risen from the foam of the sea near Cythera; hence *Cytherēa,* 800, is a specially fitting title here. **meruī:** sc. as object 'your faith in me.'

804. Take **cum** with all the verbs through 807.

806. replētī: sc. with the slain; cf. the account of the Simois, i. 100, 101.

809. aequīs belongs also with *dīs.* The whole phrase is an abl. abs. = an advers. cl., the sense being 'though not in himself, or in the divine aid on which he could rely, a match for him.'

810. cum, 'although.'

811. strūcta . . . manibus: cf. n.

Nunc quoque mēns eadem perstat mihi; pelle timōrem.
Tūtus, quōs optās, portūs accēdet Avernī.
Ūnus erit tantum, āmissum quem gurgite quaerēs;
ūnum prō multīs dabitur caput.'
Hīs ubi laeta deae permulsit pectora dictīs,
iungit equōs aurō genitor spūmantiaque addit
frēna ferīs manibusque omnīs effundit habēnās.
Caeruleō per summa levis volat aequora currū;
subsīdunt undae, tumidumque sub axe tonantī
sternitur aequor aquīs; fugiunt vāstō aethere nimbī.
Tum variae comitum faciēs, immānia cētē
et senior Glaucī chorus Īnōusque Palaemōn
Trītōnesque citī Phorcīque exercitus omnis;
laeva tenet Thetis et Melitē Panopēaque virgō,
Nīsaeē Spīōque Thalīaque Cȳmodocēque.
Hīc patris Aenēae suspēnsam blanda vicissim
gaudia pertemptant mentem; iubet ōcius omnīs
attollī mālōs, intendī bracchia vēlīs.
Ūnā omnēs fēcēre pedem pariterque sinistrōs,
nunc dextrōs solvēre sinūs, ūnā ardua torquent
cornua dētorquentque; ferunt sua flāmina classem.

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on *Neptūnus*, ii. 610. **periūrae:** because it failed to pay according to promise for the building of the walls.

813. **portūs . . . Avernī:** the harbor of Cumae, near which was the fabled entrance to the underworld.

815. **caput,** 'life,' 'soul.'

816. **laeta:** proleptic, giving the result of *permulsit*, 'soothed into joyousness.'

817. **aurō** here = *aureō iugō*. **addit,** 'puts on'; in compounds *dō* constantly = 'put,' 'place,' rather than 'give.'

818. **effundit habēnās:** cf. *inmissīs . . . habēnīs*, 662, with note.

820, 821. **tumidum . . . aquīs:** literally, 'the swelling plain is laid to rest through (the smoothing of) its waters'; *aquīs* seems to be instr. abl. With 817–821 cf. i. 147–156; in both passages Neptune quiets the waves by riding over them.

822. **comitum:** sc. *Neptūnī*. **cētē:** a Gk. neuter plural.

825. **laeva:** neut. pl.; *laeva tenet* = 'on the left are.' We may infer that the creatures mentioned in 823, 824 are on the right. With 822–826 cf. 239–241.

827–871. The god of sleep, after trying in vain to persuade Palinurus to quit his post, throws him into a deep sleep and flings him into the sea. Aeneas wakes and takes the place of Palinurus.

828. **gaudia . . . mentem:** cf. *tacitum . . . pectus*, i. 502.

829. **intendī . . . vēlīs:** cf. *intendere . . . tergō*, 403, with note.

830–832. **fēcēre pedem,** 'worked the

Prīnceps ante omnīs dēnsum Palinūrus agēbat
agmen; ad hunc aliī cursum contendere iussī.
Iamque ferē mediam caelī nox ūmida mētam
contigerat (placidā laxābant membra quiēte
sub rēmīs fūsī per dūra sedīlia nautae),
cum levis aetheriīs dēlāpsus Somnus ab astrīs
āëra dīmōvit tenebrōsum et dispulit umbrās
tē, Palinūre, petēns, tibi somnia trīstia portāns
īnsontī; puppīque deus cōnsēdit in altā
Phorbantī similis funditque hās ōre loquēlās:
'Īasidē Palinūre, ferunt ipsa aequora classem;
aequātae spīrant aurae; datur hōra quiētī:
pōne caput fessōsque oculōs fūrāre labōrī;
ipse ego paulisper prō tē tua mūnera inībō.'
Cui vix attollēns Palinūrus lūmina fātur:
'Mēne salis placidī vultum fluctūsque quiētōs
ignōrāre iubēs? mēne huic cōnfīdere mōnstrō?
Aenēān crēdam (quid enim?) fallācibus aurīs,

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sheets'; *pedem* is a coll. sing., and = *rudentīs*, iii. 267. See n. there. With the whole phrase cf. *vēla facit*, 281. Sc. *nunc* before *sinistrōs* and note that the emphatic words in these vss. are *ūnā . . . pariter . . . ūnā*. The ships are not running full before the wind, with their square sails at right angles with the mast; the ships are tacking, catching the wind, now with the right, now with the left half of the sail. **solvēre sinūs:** cf. *solvite vēla*, iv. 574; for *sinūs* cf. iii. 455. **torquent . . . dētorquent** = *torquent nunc hūc, nunc illūc*. When the right *sinūs* are filled, the *cornū* on that side is pointed towards the bow, that on the other side towards the stern. **cornua:** as in iii. 549. **sua:** i.e. favoring.

834. **ad**, 'according to,' 'in unison with,' a common meaning. **aliī:** *cēterī* would have been more correct.

835. **mediam caelī . . . mētam:** cf. *mētās . . . Pachȳnī*, iii. 429, with n. Nox rides in a chariot (721), and so the figure from the chariot race is very appropriate.

837. **fūsī:** as in i. 214.

839. **dīmōvit . . . dispulit:** i.e. by flying through the *āer* and the *umbrae*.

841. **deus** suggests the final result; before a god a mortal like Palinurus is powerless. The word thus adds to the pathos of the passage.

842. **Phorbantī:** an unknown Trojan, but plainly an intimate friend of Palinurus.

844. **aequātae**, 'evenly.' **datur:** i.e. is appointed for.

845. **fūrāre** is a picturesque substitute for *ēripe*, and so takes the dat. as that verb would; see on *silicī*, i. 174.

847. **vix attollēns . . . lūmina:** a stereotyped expression for 'giving scant heed.'

849. **ignōrāre:** i.e. to forget what I know about. **huic . . . mōnstrō**, 'this strange and treacherous creature.'

850. **crēdam:** delib. question; 'would

et caelī totiēns dēceptus fraude serēnī!'
Tālia dicta dabat clāvumque adfīxus et haerens
nūsquam āmittēbāt oculōsque sub astra tenēbat.
Ecce deus rāmum Lēthaeō rōre madentem
vīque sopōrātum Stygiā super utraque quassat
tempora cunctantīque natantia lūmina solvit.
Vix prīmōs inopīna quiēs laxāverat artūs,
et super incumbēns cum puppis parte revulsā
cumque gubernāclō liquidās prōiēcit in undās
praecipitem ac sociōs nēquīquam saepe vocantem;
ipse volāns tenuīs sē sustulit āles ad aurās.
Currit iter tūtum nōn sētius aequore classis
prōmissīsque patris Neptūnī interrita fertur.
Iamque adeō scopulōs Sīrēnum advecta subībat
difficilīs quondam multōrumque ossibus albōs
(tum rauca adsiduō longē sale saxa sonābant),

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you have me trust Aeneas?' **quid enim?** sc. *crēdam*, as subj. of obligation; see on *quid . . . dīcam*, iv. 43. 'Why, oh, why should I do this?' The question implies a neg. answer, and so negatives the main question, *Aenēān crēdam*, etc., even before that question is fully stated.

851. et . . . dēceptus: literally, 'even after having been deceived,' i.e. though I have been misled. For this constr. cf. *et dōna ferentīs*, ii. 49, with note.

852. adfīxus . . . haerēns: sc. *eī* (= *clāvō*), 'thereto.' He was fastened to the tiller by the firm hold he had on it.

853. nūsquam: we should expect *numquam*. The close connection, however, between 'at no time' and 'in no place' is seen in *nūsquam aberō*, ii. 620. **āmittēbāt:** for scansion see § 242. **sub . . . tenēbat** together = 'kept . . . upturned toward.'

855. sopōrātum: a transferred epithet (§ 194); this verb is usually employed of making persons drowsy; 'slumberous' is a good rendering.

856. cunctantī (sc. *eī*): i.e. though he struggles against the power of the branch. **natantia** is proleptic, 'till they swim.' **solvit:** cf. *solvuntur*, i. 92, with note.

857, 858. vix . . . et: see §§ 200, 221. **prīmōs** belongs in thought with *laxāverat*, 'had begun to loosen.'

858. incumbēns: sc. *eī*, and then cf. *incubuēre marī*, i. 84.

859. gubernāclō: cf. n. on *clāvum . . . torquet*, 177. *clāvum . . . āmittēbāt*, 852, 853, shows why the rudder goes down with Palinurus. **prōiēcit:** the subject is to be got from *deus*, 854.

862. iter: acc. of effect (§ 128) with *currit*. **nōn sētius:** sc. *quam anteā*.

863. prōmissīs: see 812-815. **interrita:** a picturesque substitute for *sine perīclō*.

865. quondam: as in iii. 704; see n. there.

866. rauca . . . sonābant: it is this sound that wakes Aeneas. 867

cum pater āmissō fluitantem errāre magistrō
sēnsit et ipse ratem nocturnīs rēxit in undīs
multa gemēns cāsūque animum concussus amīcī:
'Ō nimium caelō et pelagō cōnfīse serēnō,
nūdus in ignōtā, Palinūre, iacēbis harēnā.'

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867. fluitantem: freely, 'aimlessly,' 'unsteadily'; the word suggests the thought of eddying water or dancing waves. **errāre:** as subject sc. *ratem* from the next vs. **magistrō:** as in i. 115.

868 rēxit: in 161 *rēctor* = 'pilot.'

870, 871. ō . . . cōnfīse: Aeneas is speaking. He is of course ignorant of the facts. The two vss. contain a reproach. 'Since you trusted too much . . . you will lie.' **nūdus** suggests the thought of lack of burial. Even to be buried in a strange land was a sorrow; to lie there unburied was infinitely worse.

April 7th 1919
"[illegible] me"

LIBER VI

Sīc fātur lacrimāns classīque inmittit habēnās
et tandem Euboïcīs Cūmārum adlābitur ōrīs.
Obvertunt pelagō prōrās; tum dente tenācī
ancora fundābat nāvīs, et lītora curvae
praetexunt puppēs. Iuvenum manus ēmicat ārdēns
lītus in Hesperium; quaerit pars sēmina flammae
abstrūsa in vēnīs silicis, pars dēnsa ferārum
tēcta rapit silvās inventaque flūmina mōnstrat.
At pius Aenēās arcēs, quibus altus Apollō
praesidet, horrendaeque procul sēcrēta Sibyllae,
antrum immāne, petit, māgnum cui mentem animumque
Dēlius īnspīrat vātēs aperitque futūra.
Iam subeunt Triviae lūcōs atque aurea tēcta.
Daedalus, ut fāma est, fugiēns Minōïa rēgna,
praepetibus pinnīs ausus sē crēdere caelō,
īnsuētum per iter gelidās ēnāvit ad arctōs

1-44. Aeneas reaches Cumae and visits the temple of Apollo, to see the Sibyl. Description of the temple.

2. Euboïcīs: Cumae was a colony from Chalcis in Euboea.

3. obvertunt . . . prōrās: see on *puppēs*, iii. 277.

4. fundābat, 'securely fastened'; lit., 'grounded,' gave them a solid bottom (*fundus*), so to speak, on which to rest. The impf. denotes repetition, *ancora* being a coll. singular.

5. praetexunt: the ships are to the shore what the fringe is to a garment.

6, 7. quaerit . . . silicis: cf. *silicī . . . Achātēs*, i. 174, and see § 203.

8. rapit, 'scours,' 'ranges quickly through'; cf. *corripuēre viam*, i. 418. They seek water, though this search is likely to be dangerous (*dēnsa . . . tēcta*). Cf. the mention of water in a similar connection, i. 167.

9, 10. altus = an adv., 'on high.' **Apollō praesidet:** cf. *Geticīs quī praesidet arvīs*, iii. 35. **procul sēcrēta:** freely, 'the deep-hid haunt'; the Sibyl's abode is at a distance from the harbor. For *sēcrēta* see § 196, 2.

11. mentem: i.e. power to know the future. **animum,** 'emotion,' the exaltation produced by the inspiration.

13. subeunt: sc. *Aenēās et comitēs.* **Triviae** = *Diānae;* § 282. As sister of Apollo and goddess of the underworld which Aeneas is soon to visit she is appropriately named here. **lūcōs:** in front of the *aurea* ('gilded') *tēcta*, the temple proper; cf. *laurus*, iii. 91, with note.

15. pinnīs: instr. abl.

16. ēnāvit: cf. *trānat*, iv. 245, used

Chalcidicāque levis tandem super adstitit arce.
Redditus hīs prīmum terrīs tibi, Phoebe, sacrāvit
rēmigium ālārum posuitque immānia templa.
In foribus lētum Androgeō; tum pendere poenās
Cecropidae iussī (miserum!) septēna quotannīs
corpora nātōrum; stat ductīs sortibus urna;
contrā ēlāta marī respondet Gnōsia tellūs;
hīc crūdēlis amor taurī suppostaque fūrtō
Pāsiphaē mixtumque genus prōlēsque bifōrmis
Mīnōtaurus inest, Veneris monumenta nefandae,
hīc labor ille domūs et inextrīcābilis error;
māgnum rēgīnae sed enim miserātus amōrem
Daedalus ipse dolōs tēctī ambāgēsque resolvit
caeca regēns fīlō vestīgia. Tū quoque māgnam
partem opere in tantō, sineret dolor, Īcare, habērēs;

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of Mercury's flight. The poets often describe the air as 'liquid.'

17. **Chalcidicā**: see on *Euboïcīs*, 2. **adstitit**: as in i. 301.

18, 19. **sacrāvit . . . templa**: he was grateful to Apollo for welcoming him; cf. iii. 543-547. He was, besides, through with his wings; hence he dedicates them. See on *fīxit*, i. 248. **rēmigium ālārum**: as in i. 301. **templa** = *tēcta*, 13.

20-22. **Androgeō**: gen.; a Gk. form. With **lētum** and **Cecropidae** sc. *est*, *sunt*, 'is (are) graven.' **tum** ('besides') . . . **urna**: a second picture. **poenās**: i.e. for the murder of Androgeos. **miserum**: cf. *īnfandum*, i. 251, with n. **nātōrum** here = *puerōrum*, 'children'; the Athenians surrendered seven lads, seven maidens yearly. **ductīs sortibus**, 'with the lots already drawn (therefrom).' The sculptor has seized the most pathetic moment, that at which the roll of victims is known.

23. **contrā**: i.e. on the other half of the *forēs*. **ēlāta marī**: cf. *Crētā . . . altā*, v. 588. **respondet**: i.e. to the first pair of pictures. **Gnōsia**: Minos is said to have lived near Gnosus.

24. **crūdēlis**, 'tragic,' 'unnatural.' **taurī**: obj. gen. with *amor*. See *Pāsiphaē* in Vocab. **supposta** (sc. *taurō*), 'mated with the bull.'

25. **mixtum . . . bifōrmis**: parallelism, 'a dual birth (i.e. creature) and an offspring of double form.' The Minotaur was half man, half bull.

26. **Veneris** = *amōris*; see § 189.

27. **domūs**: gen. of definition (§ 111); *labor . . . domūs* = 'that house so laboriously wrought.' The ref. is to the labyrinth, for which see v. 588-591, with notes.

28. **rēgīnae**: Ariadne, daughter of Minos. She fell in love with Theseus, one of the *septēna . . . nātōrum* (21, 22), and, aided by Daedalus, enabled him to thread his way through the labyrinth and kill the Minotaur. **sed enim**: as in i. 19.

29. **ipse . . . resolvit**: he had built it and so knew how to solve its puzzles.

30. **vestīgia**: i.e. of Theseus.

31. **sineret dolor**, 'had grief suffered it.' This is not, however, an ordinary prot. of a contrary to fact condition; for that we should need *sī sīvisset*.

bis cōnātus erat cāsūs effingere in aurō,
bis patriae ceciderē manūs. Quīn prōtinus omnia
perlegerent oculīs, nī iam praemissus Achātēs
adforet atque unā Phoebī Triviaeque sacerdōs,
Dēiphobē Glaucī, fātur quae tālia rēgī:
'Nōn hōc ista sibī tempus spectācula poscit;
nunc grege dē intāctō septem mactāre iuvencōs
praestiterit, totidem lēctās dē mōre bidentīs.'
Tālibus adfāta Aenēān (nec sacra morantur
iussa virī) Teucrōs vocat alta in templa sacerdōs.
  Excīsum Euboïcae latus ingēns rūpis in antrum,
quō lātī dūcunt aditūs centum, ōstia centum,
unde ruunt totidem vōcēs, respōnsa Sibyllae.
Ventum erat ad līmen, cum virgō 'Poscere fāta
tempus' ait; 'deus, ecce, deus!' cui tālia fantī
ante forēs subitō nōn vultūs, nōn color ūnus,
nōn cōmptae mānsēre comae; sed pectus anhēlum,

The impf. occurs here because V., in his sympathy with the events he is describing, fancies himself as standing with Aeneas and viewing the carvings. Note the omission of *sī* here, which occurs occasionally in poetry.

32. cōnātus erat: sc. *Daedalus;* V. is telling us indirectly (§ 225) that all the pictures were by Daedalus. **cāsūs:** sc. *tuōs.*

33. patriae gives the cause of *ceciderē;* freely, 'by reason of his father love.'

34. perlegerent . . . adforet: for the tenses see on *sineret dolor*, 31. *adforet*, however, really=*advēnisset;* see on *tēlō*, i. 99.

35. Phoebī . . . sacerdōs: for this description of the Sibyl cf. n. on *Triviae*, 13.

36. Dēiphobē Glaucī: cf. *Āiācis Oīleī*, i. 41, with n. **rēgī:** Aeneas.

38. intāctō: i.e. by the yoke. Only such animals could be sacrificed.

39. praestiterit: cond. subj.; the prot. is implied in *mactāre*, 38. **lēctās . . . bidentīs:** cf. iv. 57.

42. excīsum . . . in: i.e. cut out so as to form. The *antrum* is the *adytum* of the temple.

43. aditūs: 'passages' from the body or nave of the temple. **centum:** as in i. 416. There is a hill at Cumae, of volcanic origin, pierced by numerous passages. **ōstia,** 'openings'; parallelism.

44. totidem vōcēs: the sound of the *respōnsa* is divided into a hundred utterances, as it passes through the *aditūs.* **respōnsa Sibyllae** in effect = a temporal cl., *cum respōnsa dat Sibylla*, with *ruunt.*

45-76. Aeneas prays for an end to his wanderings and a home in Italy.

45. līmen: i.e. of the *antrum*, 42. **fāta:** here 'oracles.'

46. deus: sc. *adest.*

47. ūnus = *īdem; nōn . . . ūnus* (sc. *erat*) = *sē mūtāvit.*

48. cōmptae, 'in order,' 'in its

et rabiē fera corda tument, māiorque vidērī
nec mortāle sonāns, adflāta est nūmine quandō
iam propiōre deī. ‘Cessās in vōta precēsque,
Trōs,’ ait, ‘Aeneā? cessās? neque enim ante dehīscent
attonitae māgna ōra domūs.’ Et tālia fāta
conticuit. Gelidus Teucrīs per dūra cucurrit
ossa tremor, funditque precēs rēx pectore ab īmō:
‘Phoebe, gravīs Trōiae semper miserāte labōrēs,
Dardana quī Paridis dīrēxtī tēla manūsque
corpus in Aeacidae, māgnās obeuntia terrās
tot maria intrāvī duce tē penitusque repostās
Massȳlum gentīs praetentaque Syrtibus arva;
iam tandem Ītaliae fugientis prēndimus ōrās;
hāc Trōiāna tenus fuerit fortūna secūta.
Vōs quoque Pergameae iam fās est parcere gentī,
dīque deaeque omnēs, quibus obstitit Īlium et ingēns
glōria Dardaniae. Tūque, ō sānctissima vātēs, prophet

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fastenings,’ is in the pred. with *mānsēre;* cf. *vittās . . . resolvit*, iii. 370, with note.

49. rabiē: cf. *īnsānam vātem*, iii. 443, with n. **māior . . . vidērī** (sc. *est*): for the infin. see § 169. The Sibyl, under the inspiration, is more than human; see on *nōtā . . . imāgō*, ii. 773.

50. sonāns (sc. *est*) = *sonat;* cf. *nec vōx hominem sonat*, i. 328. **quandō,** ‘since’; for position see § 209.

51. cessās here = *num nōn curris*, ‘dost thou fail to hasten?’ and so may take *in* with the acc. Usually *cessāre* = ‘loiter,’ and takes *in* with the abl. The question = a command, ‘make vows,’ etc.

52. ante, ‘else,’ ‘otherwise’; literally, ‘before you make your vows,’ etc.

53. attonitae: personification; the very temple feels the coming of the god. **ōra** = *ōstia*, 43.

54. dūra, ‘iron.’ Rugged as the Trojans are, they are deeply moved.

56. gravīs . . . labōrēs: cf. i. 597.

57. dīrēxtī: for form see § 105.

58. obeuntia, ‘surrounding’; properly, ‘facing,’ ‘going to meet.’

59. repostās: as in iii. 364.

60. praetenta: cf. *praetenta sinū . . . īnsula*, iii. 692.

61. Ītaliae fugientis: cf. *Ītaliam . . . fugientem*, v. 629, with n. There is advers. asynd. between this and the preceding vs. **prēndimus**: note the change to the pl. from *intrāvī*, 59; Aeneas is thinking now of his comrades too.

62. hāc . . . secūta belongs in thought closely with 56–61; the whole = ‘since through your help I am come to Italy at last, help me yet again, by bringing about a change in my fortunes.’ For *hāc . . . tenus* see v. 603; here it = ‘thus far but no further.’ **fuerit . . . secūta**: subj. of command; the perf., by willing the completion of the act referred to, gives a tone of urgency and earnestness. **fortūna**: sarcastic, ‘luck.’

63. iam, ‘by this time,’ ‘at last.’

praescia ventūrī, dā (nōn indēbita poscō
rēgna meīs fātīs) Latiō cōnsīdere Teucrōs
errantīsque deōs agitātaque nūmina Trōiae.
Tum Phoebō et Triviae solidō de marmore templum
īnstituam fēstōsque diēs dē nōmine Phoebī.
Tē quoque māgna manent rēgnīs penetrālia nostrīs,
hīc ego namque tuās sortēs arcānaque fāta
dicta meae gentī pōnam lēctōsque sacrābō,
alma, virōs. Foliīs tantum nē carmina mandā,
nē turbāta volent rapidīs lūdibria ventīs;
ipsa canās ōrō.' Fīnem dedit ōre loquendī.
At Phoebī nōndum patiēns immānis in antrō
bacchātūr vātēs, māgnum sī pectore possit
excussisse deum; tantō magis ille fatīgat
ōs rabidum, fera corda domāns, fingitque premendō.
Ōstia iamque domūs patuēre ingentia centum
sponte suā vātisque ferunt respōnsa per aurās:

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66. **nōn indēbita:** the litotes (see on *nōn similī*, i. 136) is tactful.

68. **errantīs**, 'homeless.' **agitāta,** 'storm-tossed.'

69. **tum:** i.e. when the prayer of 66–68 shall have been granted. **templum:** V. is thinking of the temple built to Apollo by Augustus (§ 18), which contained a statue of Diana (Trivia) beside that of Apollo.

70. **fēstōs . . . diēs:** games held annually (after the year 212) in July were known as the *lūdī Apollinārēs*.

71. **tē** is an address to the Sibyl. **penetrālia,** 'shrine.' V. is thinking of the reverence accorded to the Sibylline books, which were kept at first in the temple of Jupiter Capitolinus, later within the base of the statue of Apollo in the temple referred to in 69.

73, 74. **sacrābō . . . virōs:** i.e. to guard the *sortēs* and the *fāta*. The ref. is to the commissioners (at first two, later fifteen) in charge of the Sibylline books. **foliīs . . . mandā:** cf. iii. 444 iii. 456, 457, with notes.

75. **rapidīs . . . ventīs,** 'as the sport of,' etc. For the dat. see § 120.

76. **canās ōrō:** for constr. see on *sinite . . . revīsam*, ii. 669.

77-97. The Sibyl warns Aeneas that dire war awaits him in Italy.

77. **Phoebī . . . patiēns:** i.e. not yet submitting fully to the inspiration. For constr. see on *servantissimus aequī*, ii. 427. **immānis,** 'with giant frenzy.'

78. **sī . . . possit:** cf. *Anthea sī . . . videat*, i. 181, 182, with note.

80. **fingit . . . premendō** (sc. *eam*), 'by constraining her moulds her to his will.' The figure is that of a rider controlling a high-strung horse; cf. *imperiō premit*, i. 54.

81, 82. **iam:** as in 63: it = 'by the time the priestess is fully under the inspiration.' **patuēre . . . suā:** the priestess now passes into the *antrum*, 42.

ages – round about way

'Ō tandem māgnīs pelagī dēfūncte perīclīs
(sed terrae graviōra manent), in rēgna Lavīnī
Dardanidae venient (mitte hanc dē pectore cūram),
they will sed nōn et vēnisse volent. Bella, horrida bella
et Thybrim multō spūmantem sanguine cernō.
Nōn Simoïs tibi nec Xanthus nec Dōrica castra
dēfuerint; alius Latiō jam partus Achillēs,
nātus et ipse deā; nec Teucrīs addita Iūnō
ūsquam aberit, cum tū supplex in rēbus egēnīs
quās gentīs Italum aut quās nōn ōrāveris urbēs!
Causa malī tantī coniūnx iterum hospita Teucrīs
externīque iterum thalamī.
Tū nē cēde malīs, sed contrā audentior ītō
quam tua tē fortūna sinet. Via prīma salūtis,
quod minimē rēris, Grāiā pandētur ab urbe.'
  Tālibus ex adytō dictīs Cūmaea Sibylla
horrendās canit ambāgēs antrōque remūgit
obscūrīs vēra involvēns; ea frēna furentī

83, 84. ō . . . manent: a rhetor. substitute for *quamquam . . . dēfūnctus es, terrae tamen . . . tē manent.* **graviōra:** sc. *pericula.*

86. et, 'also,' belongs with *volent. nōn . . . volent* is an example of litotes, and = 'they will have sad reason to regret their coming.' **bella:** cf. the words of Helenus, iii. 458.

89. dēfuerint: fut. pf.; cf. n. on *fuerit quodcumque,* ii. 77. In writing *Simoïs,* 88, V. was thinking of scenes like that in i. 100, 101. **partus:** cf. *parta,* ii. 784, with n. **Achillēs:** the ref. is to Turnus; § 57.

90. et ipse, 'himself also,' i.e. like the first Achilles. **Teucrīs addita** = *quae Teucrīs addita est,* 'the Trojan's constant foe.' *additus* is used elsewhere of the vulture that, clinging always to Tityos (see Vocab.), fed on his liver.

91. cum = *quō tempore;* we should say, 'in those days,' but see on *quem,* i. 64.

92. quās gentīs . . . ōrāveris: a rhetor. way of saying *omnēs gentēs Italum et urbēs ōrāveris.* For tense of *ōrāveris* see on *dēfuerint,* 89.

93. coniūnx: Lavinia; § 57. **iterum:** the first time Helen was the cause; § 51.

95, 96. audentior . . . quam . . . sinet: a very rhetor. way of saying 'more boldly than might be expected of one so sorely pressed.' *tua . . . fortūna* is explained by 62.

97. quod: the rel. pron.; its antec. is the cl. *via . . . salūtis . . . Grāiā,* etc. **urbe:** Pallanteum, the city of Evander; § 57.

98-123. Undismayed, Aeneas begs the Sibyl to help him gain audience with his father in the underworld.

99. remūgit well describes the strange sounds made by the Sibyl; cf. *nec mortāle sonāns,* 50, and *mūgīre,* iii. 92.

100. obscūrīs, 'mystery.' **ea,** 'such,' as in ii. 17; it sums up *tālibus . . . involvēns.* We should say, 'so does Apollo shake the reins on her till she raves (i.e.

concutit et stimulōs sub pectore vertit Apollō.
Ut prīmum cessit furor et rabida ōra quiērunt,
incipit Aenēās hērōs: 'Nōn ūlla labōrum,
ō virgō, nova mī faciēs inopīnave surgit;
omnia praecēpī atque animō mēcum ante perēgī.
Ūnum ōrō: quandō hīc īnfernī iānua rēgis
dīcitur et tenebrōsa palūs Acheronte refūsō,
īre ad cōnspectum cārī genitōris et ōra
contingat; doceās iter et sacra ōstia pandās.
Illum ego per flammās et mīlle sequentia tēla
ēripuī hīs umerīs mediōque ex hoste recēpī;
ille meum comitātus iter maria omnia mēcum
atque omnīs pelagīque minās caelīque ferēbat,
invalidus, vīrīs ultrā sortemque senectae.
Quīn, ut tē supplex peterem et tua līmina adīrem,
īdem ōrāns mandāta dabat. Gnātīque patrisque,
alma, precor, miserēre (potes namque omnia, nec tē
nēquīquam lūcīs Hecatē praefēcit Avernīs).
Sī potuit Mānīs arcessere coniugis Orpheus
Thrēiciā frētus citharā fidibusque canōrīs,
sī frātrem Pollūx alternā morte redēmit

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becomes fully inspired).' **furentī** (sc. *eī*) is dat. of interest; it is also proleptic. For the figure here cf. 79, 80.

103. hērōs: an important word here; he is undismayed.

104. mī = *mihi*.

106. infernī: cf. n. on *superīs . . . ab ōrīs*, ii. 91.

107. palūs . . . refūsō, 'the lake formed by Acheron's overflow.' *Acheronte refūsō* is an abl. of char., with the usual adj. force, literally, 'upheaved-Acheron's lake.' The ref. is to Avernus (Averna), for which see iii. 442, v. 732.

109. contingat: sc. *mihi*. The subj. here is completely independent of *ōrō*, 106; cf. n. on *canās ōrō*, 76.

114. invalidus = *quamquam invalidus erat*. **vīrīs . . . senectae:** i.e. beyond what old age commonly can endure or is required to undergo.

116. dabat: the impf. implies that the command was often given; for one instance see v. 731-737.

117. omnia: both in prose and verse *possum* is often construed with a neut. acc. (*id*, *plūrimum*, *omnia*), which belongs under § 134.

118. nēquīquam: i.e. without giving you substantial powers.

121. frātrem: Castor. See *Pollūx* in Vocab. **alternā morte:** freely, 'by dying in his stead.' The expression is not quite accurate; V. is thinking of the result of Pollux's sacrifice, which was that the brothers died alternately. **redēmit:** sc. *ā morte* or *ab īnferīs*.

itque reditque viam totiēns—quid Thēsea māgnum,
quid memorem Alcīdēn? et mī genus ab Iove summō.'
  Tālibus ōrābat dictīs ārāsque tenēbat,
cum sīc ōrsa loquī vātēs: 'Sate sanguine dīvum,
Trōs Anchīsiadē, facilis dēscēnsus Avernō
(noctēs atque diēs patet ātrī iānua Dītis);
sed revocāre gradum superāsque ēvādere ad aurās,
hōc opus, hīc labor est. Paucī, quōs aequus amāvit
Iuppiter aut ārdēns ēvexit ad aethera virtūs,
dīs genitī potuēre. Tenent media omnia silvae,
Cōcȳtosque sinū lābēns circumvenit ātrō.
Quod sī tantus amor mentī, sī tanta cupīdō
bis Stygiōs innāre lacūs, bis nigra vidēre
Tartara et īnsānō iuvat indulgēre labōrī,
accipe, quae peragenda prius. Latet arbore opācā
aureus et foliīs et lentō vīmine rāmus,
Iūnōnī īnfernae dictus sacer; hunc tegit omnis

122, 123. itque: for *-que* see § 199. **viam:** i.e. the way between the two worlds. With *it . . . viam* cf. *īre viam*, iv. 468. **totiēns:** i.e. every other day. **quid Thēsea . . . memorem?** for the mood and meaning see on *quid . . . dīcam*, iv. 43. The question forms a pleasing substitute for a third cl. with *sī*. Theseus went down alive into the underworld to help his friend Pirithous carry off Proserpina; Hercules descended to bring up the three-headed dog Cerberus. **et . . . summō** gives the justification for the omitted apod. to *sī potuit . . . Alcīdēn*, 119–123, which would naturally run, 'why may not I too visit the underworld?' **et mī** (sc. *est*) = 'I too (like Hercules, like Pollux), have,' etc.

124–155. The Sibyl's reply: 'To gain entrance to the underworld you must find a certain golden branch. But first you must bury your dead comrade.'

124. tālibus . . . tenēbat: cf. iv. 219, with note.

126. Avernō = *in Avernum;* § 122.

127. ātrī: Pluto is described in terms which fit better the realm he rules; § 194.

128. sed . . . aurās: the *dēscēnsus Avernō* is usually accomplished only by those who die. Aeneas does not desire to go thus. This vs., in the light of the context, must therefore = 'but so to descend as to be able to retrace,' etc.

129. hōc . . . est = Hamlet's 'There's the rub.' **aecus,** 'kind,' 'friendly.'

130. ēvexit ad aethera: cf. *tollēmus in astra*, iii. 158, with note.

131. dīs genitī: an important addition, 'who, to crown all else, were of heavenly blood.' **media:** i.e. between this temple and the underworld.

132. sinū = *maeandrō*, v. 251.

136. peragenda: sc. *sint;* see on *virīs*, i. 517. **opācā:** i.e. with thick-clustering branches; these will make it more difficult to find the golden bough.

137. vīmine: coll. singular.

138. Iūnōnī īnfernae: Proserpina; § 300.

lūcus et obscūrīs claudunt convallibus umbrae.
Sed nōn ante datur tellūris operta subīre,
auricomōs quam quī dēcerpserit arbore fētūs.
Hōc sibi pulchra suum ferrī Prōserpina mūnus
īnstituit; prīmō āvulsō nōn dēficit alter
aureus, et similī frondēscit virga metallō.
Ergō altē vestīgā oculīs et rīte repertum
carpe manū; namque ipse volēns facilisque sequētur,
si tē Fāta vocant; aliter nōn vīribus ūllīs
vincere nec dūrō poteris convellere ferrō.
Praetereā iacet exanimum tibi corpus amīcī
(heu nescīs) tōtamque incestat fūnere classem,
dum cōnsulta petis nostrōque in līmine pendēs;
sēdibus hunc refer ante suīs et conde sepulcrō.
Dūc nigrās pecudēs; ea prīma piācula suntō.
Sīc dēmum lūcōs Stygis et rēgna invia vīvīs
aspiciēs.' Dīxit pressōque obmūtuit ōre.
Aenēās maestō dēfīxus lūmina vultū

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139. obscūrīs . . . umbrae: an inversion (§ 203) for *obscūrīs claudunt convallēs umbrīs; convallibus* is instr. abl. Cf. *collibus . . . silvae*, v. 287, 288.

140. sed: the thought is, 'hard as it is to find the bough, find it you must.' **operta:** prtcpl. as noun, 'the hidden parts.'

141. quī = *quis*, the indefinite pron., found chiefly after *sī, nisi, nē, num.* Cf. also n. on *quī . . . fatērī*, iii. 608.

143. īnstituit has the meaning and the constr. of *iussit.*

145. ergō: i.e. since the possession of the bough is so important. **altē:** either 'deeply,' i.e. carefully, or 'with eyes raised aloft.' **rīte** belongs with *carpe*, 146, and is explained by *manū*, 146; 'pluck it duly, even with thy hand.'

146-148. namque . . . ferrō = 'for no weapon (axe) is needed,' and explains *carpe manū.*

149. praetereā in thought introduces *refer* and *conde*, 152. **tibi:** dat. of interest (disadvantage); it = a cl. like 'and so delays the fulfillment of your purpose.'

150. tōtam . . . classem of course includes Aeneas; being defiled he can hope for no favors from the gods.

151. cōnsulta = *ōrācula;* properly, decrees (of the Fates as to the future) Cf. *senātūs cōnsultum.*

152. suīs, 'his proper,' that to which he has a right. **conde sepulcrō:** cf. *sepulcrō condimus*, iii. 67, 68, with note.

153. nigrās pecudēs: cf. *nigrārum . . . pecudum*, v. 736, with note.

155. pressō = *compressō.*

156-235. At the shore Aeneas finds that Misenus has been drowned; the funeral follows. Guided by two doves Aeneas finds the golden bough.

156. dēfīxus lūmina: sc. *in terram;* for constr. see § 136 and cf. *dēfīxit lūmina*, i. 226.

ingreditur linquēns antrum caecōsque volūtat
ēventūs animō sēcum. Cui fīdus Achātēs
it comes et paribus cūrīs vestīgia fīgit.
Multa inter sēsē variō sermōne serēbant,
quem socium exanimem vātēs, quod corpus humandum
dīceret. Atque illī Mīsēnum in lītore siccō,
ut vēnēre, vident indīgnā morte perēmptum,
Mīsēnum Aeolidēn, quō nōn praestantior alter
aere ciēre virōs Martemque accendere cantū.
Hectoris hīc māgnī fuerat comes, Hectora circum
et lituō pūgnās īnsīgnis obībat et hastā;
postquam illum vītā victor spoliāvit Achillēs,
Dardaniō Aenēae sēsē fortissimus hērōs
addiderat socium nōn īnferiōra secūtus.
Sed tum, forte cavā dum personat aequora conchā,
dēmēns, et cantū vocat in certāmina dīvōs,
aemulus exceptum Trītōn, sī crēdere dīgnum est,
inter saxa virum spūmōsā inmerserat undā.
Ergō omnēs māgnō circum clāmōre fremēbant,
praecipuē pius Aenēās. Tum iussa Sibyllae,

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157. antrum here, as in 77, =*templum;* in 42 the meaning is different. Aeneas of course had not entered the *adytum.*

159. fīgit, 'plants'; he nails his feet to the ground, so to speak. He is walking slowly and heavily, in deep disquietude.

160. serēbant, 'exchanged.' *sermōnem serere* is a common phrase, meaning lit. 'to intertwine remarks into connected discourse.'

161, 162. quem . . . dīceret: Palinurus (cf. v. 838 ff.) they believed to be dead, but he was barred out here by the Sibyl's cry *heu nescīs,* 150. **atque:** for meaning see § 200.

164, 165. praestantior . . . ciēre: for constr. see § 169. **cantū,** 'its strains'; sc. *aeris.* For Misenus as a trumpeter see iii. 239.

168. illum: Hector.

170. nōn īnferiōra, 'no meaner standard.'

171. tum: i.e. at the time of our story, as opposed to the time meant in 164–170. **personat:** here trans., 'makes (the waters) ring.' **conchā** is to be taken literally; he defies the sea-gods to equal him on their own instruments.

172. cantū: as in 165.

173, 174. exceptum . . . inmerserat =*excēperat et inmerserat.* With *exceptum* cf. *excipit,* iii. 332. **sī . . . est** calls attention to the strangeness of Misenus's fate. In tone it is like 'can one believe the tale?' or V. 's own *miserābile dictū.*

175. circum: sc. *Mīsēnum.* **fremēbant,** 'were mourning'; see on *fremunt,* i. 56.

176. pius: he is doing his duty (§ 62) to a friend and close companion (cf. 169, 170).

haud mora, festīnant flentēs āramque sepulcrī
congerere arboribus caelōque ēdūcere certant.
Ītur in antīquam silvam, stabula alta ferārum;
prōcumbunt piceae, sonat icta secūribus īlex,
fraxineaeque trabēs cuneīs et fissile rōbur
scinditur, advolvunt ingentīs montibus ornōs.
Nec nōn Aenēās opera inter tālia prīmus
hortātur sociōs paribusque accingitur armīs.
Atque haec ipse suō trīstī cum corde volūtat
aspectāns silvam inmēnsam et sīc forte precātur:
'Sī nunc sē nōbīs ille aureus arbore rāmus
ostendat nemore in tantō! quandō omnia vērē
heu nimium dē tē vātēs, Mīsēne, locūta est.'
Vix ea fātus erat, geminae cum forte columbae
ipsa sub ōra virī caelō vēnēre volantēs
et viridī sēdēre solō. Tum māximus hērōs
māternās agnōscit avēs laetusque precātur:
'Este ducēs ō, sī qua via est, cursumque per aurās
dīrigite in lūcōs, ubi pinguem dīves opācat
rāmus humum. Tūque ō dubiīs nē dēfice rēbus,
dīva parēns.' Sīc effātus vestīgia pressit
observāns, quae sīgna ferant, quō tendere pergant.
Pāscentēs illae tantum prōdīre volandō,

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177. āram . . . sepulcrī: freely, 'the funeral altar'; for the gen. see § 111.

178. caelō . . . ēdūcere: as in ii. 186.

179. ītur: see on *discumbitur*, i. 700. **stabula . . . ferārum**: cf. *dēnsa ferārum tēcta*, 7, 8.

182. advolvunt: sc. *ārae sepulcrī* out of 177. **montibus**: abl. of motion from.

184. armīs = *secūribus*, 180.

185. haec is explained by 187–189.

187, 188. sī . . . ostendat expresses a wish, 'O that,' etc. The sentence is really cond., some prot. like 'how welcome the sight would be,' being more or less definitely felt.

189. heu nimium belongs with *vērē;* the order gives an effect like 'truly, alas, all too truly.' 187–189 mean, I hope the rest of the Sibyl's utterances will be verified as fully as was her statement regarding my dead comrade.

190. forte repeats, both in sense and meter, *forte* of 186, and so binds the prayer and its fulfillment closely together.

192. sēdēre: from *sīdō*.

193. māternās . . . avēs: doves were sacred to Venus.

195. pinguem dīves: juxtaposition of cause and effect.

196. dēfice, 'fail not,' 'be not false to.' **rēbus** (sc. *meīs*): personified; the dat. is one of pers. interest.

199. tantum, 'only so far.' **prōdīre**

quantum aciē possent oculī servāre sequentum.
Inde, ubi vēnēre ad faucēs grave olentis Avernī,
tollunt sē celerēs liquidumque per āera lāpsae
sēdibus optātīs geminā super arbore sīdunt,
discolor unde aurī per rāmōs aura refulsit.
Quāle solet silvīs brūmālī frīgore vīscum
fronde virēre novā, quod nōn sua sēminat arbōs,
et croceō fētū teretīs circumdare truncōs,
tālis erat speciēs aurī frondentis opācā
īlice, sīc lēnī crepitābat brattea ventō.
Corripit Aenēās extemplō avidusque refringit
cunctantem et vātis portat sub tēcta Sibyllae.
  Nec minus intereā Mīsēnum in lītore Teucrī
flēbant et cinerī ingrātō suprēma ferēbant.
Prīncipiō pinguem taedīs et rōbore sectō

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volandō: freely, 'they flew in advance.' The doves at one time stop to feed, at another fly onward.

200. quantum . . . possent, 'as far each time as the eyes . . . by their vision could'; subj. of repeated action, a constr. found chiefly in post-classical prose. **servāre:** a fine expression for 'keep in view.' As the doves moved on, Aeneas followed; the doves were always distant the range of his eye. He was in a wood (186); hence *quantum . . . sequentum* denotes no great distance. **sequentum:** Aeneas was not alone; § 225.

201. grave: adv. acc.; § 134. *grave olentis* = 'noisome.'

202. liquidum . . . āera: cf. the n. on *ēnāvit*, 16.

203. sēdibus optātīs: abl. abs. **geminā:** the tree is 'double' because, beside its normal branches, it bears the golden bough.

204. discolor: freely, 'marked by the contrast of its hue.' **aura:** here 'gleam,' 'sheen'; properly 'breeze,' then anything which exhales from a substance or is given off therefrom. For the confusion between the notions of light and air cf. *hōc . . . lūmen*, iii. 600, with note.

206. quod . . . arbōs, 'which has no parent tree to give it birth.' The ancients thought of the mistletoe as an animal product incapable of growth unless its germs had passed through the craw of birds. It is really a parasitic plant, whose seeds are eaten by birds and deposited by them in trees as they rub their beaks on the bark.

209. sīc . . . ventō ought rather to have been expressed by a participial phrase, without *sīc;* the rattling is not really part of the comparison.

211. cunctantem (sc. *eam*), 'in spite of its delay,' seems inconsistent with *namque . . . sequētur*, 146. Still, to Aeneas, in his eagerness to pluck the branch so important to him at this time, it would seem to linger, however rapidly it yielded to his grasp.

213. ingrātō, 'thankless,' incapable of returning thanks for attentions rendered.

214. pinguem: i.e. on account of the resin. **rōbore sectō:** cf. *sectā . . . abiete*, ii. 16, *īlice sectā*, iv. 505.

ingentem strūxēre pyram, cui frondibus ātrīs
intexunt latera, et fērālīs ante cupressōs
cōnstituunt decorantque super fulgentibus armīs.
Pars calidōs laticēs et aēna undantia flammīs
expediunt corpusque lavant frīgentis et unguunt.
Fit gemitus. Tum membra torō dēflēta repōnunt
purpureāsque super vestēs, vēlāmina nōta,
cōniciunt. Pars ingentī subiēre feretrō
(trīste ministerium) et subiectam mōre parentum
āversī tenuēre facem. Congesta cremantur
tūrea dōna, dapēs, fūsō crātēres olīvō.
Postquam conlāpsī cinerēs et flamma quiēvit,
rēliquiās vīnō et bibulam lāvēre favillam,
ossaque lēcta cadō tēxit Corynaeus aēnō.
Īdem ter sociōs pūrā circumtulit undā
spargēns rōre levī et rāmō ~~fēlīcis~~ olīvae
lūstrāvitque virōs dīxitque novissima verba.
At pius Aenēās ingentī mōle sepulcrum

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215. **ingentem:** the larger the *pyra*, the greater the honor it bestowed; cf. iii. 62, 63.

216. **fērālīs . . . cupressōs:** cf. iii. 64, with notes.

218. **undantia:** transferred epithet; it suits the contents of the *aēna* rather than the vessels themselves. V. has boiling water in mind.

219. **frīgentis,** 'of him who is cold in death.'

220. **torō:** here the bier. **dēflēta:** freely, 'when the dirge was done.' This pass. prtcpl. implies a trans. use of *dēflēre;* cf., then, *Mīsēnum . . . flēbant,* 212.

221. **nōta** (sc. *Mīsēnō*): freely, 'his usual'; the word is a compliment to Misenus. V. is thinking of the part purple (crimson) played in Roman life as a color used only in garments worn by the great.

222. **ingentī** points to the stature of Misenus; cf. *ingēns,* i. 99, with n. **subiēre:** cf. *subībō,* ii. 708.

223, 224. **subiectam:** freely, 'beneath'; sc. *pyrae.* **mōre parentum āversī:** see § 68.

225. **dapēs:** for offerings to the dead cf. iii. 66, iii. 301, v. 77, 78, v. 92. **fūsō . . . olīvō:** abl. of char., 'oil-yielding'; cf. *merō . . . carchēsia Bacchō,* v. 77.

229. **sociōs . . . undā:** i.e. to purify them (cf. 150). V., thinking of this, feels *circumtulit* to be equivalent to *lūstrāvit;* see also § 203.

230. **rōre . . . et rāmō:** i.e. with (dewy =) light drops scattered by a branch. **fēlīcis,** 'fruitful', i.e. auspicious.

231. **novissima verba:** for these see on *adfātī,* ii. 644. Most of the matters mentioned in 214–231 were regular parts of Roman funerals, at least of the more elaborate.

232. **ingentī mōle:** the size is an added honor; cf. n. on *ingentem,* 215.

inpōnit suaque arma virō, rēmumque tubamque,
monte sub āeriō, quī nunc Mīsēnus ab illō
dīcitur aeternumque tenet per saecula nōmen. 235
Hīs āctīs properē exsequitur praecepta Sibyllae.
Spēlunca alta fuit vāstōque immānis hiātū,
scrūpea, tūta lacū nigrō nemorumque tenebrīs,
quam super haud ūllae poterant inpūne volantēs
tendere iter pinnīs; tālis sēsē hālitus ātrīs 240
faucibus effundēns supera ad convexa ferēbat,
unde locum Grāī dīxērunt nōmine Aornon.
Quattuor hīc prīmum nigrantīs terga iuvencōs
cōnstituit frontīque invergit vīna sacerdōs
et summās carpēns media inter cornua saetās 245
īgnibus inpōnit sacrīs, lībāmina prīma,
~~vōce~~ vocāns Hecatēn caelōque Erebōque potentem.
Suppōnunt aliī cultrōs tepidumque cruōrem
suscipiunt paterīs. Ipse ātrī velleris agnam
Aenēās mātrī Eumenidum māgnaeque sorōrī 250
ēnse ferit sterilemque tibī, Prōserpina, vaccam.

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233. **inpōnit . . . virō**: i.e. sets over the place where his ashes now lie. **rēmum**: Aeneas's comrades row their ships themselves; hence the oar here is typical of the last seven years of Misenus's life.

234, 235. **quī . . . dīcitur**: the ref. is to the promontory of Misenum on the Campanian coast. **aeternum . . . nōmen**: it is now called Punta di Miseno.

236-267. Aeneas sacrifices to the gods of the underworld. Hecate comes to open the way, and Aeneas and the Sibyl descend. The poet prays the powers of the underworld to suffer him to tell what Aeneas saw.

237. **alta**: i.e. going deep down into the earth.

238. **tūta**: the prtcpl.; cf. *tūtōs*, i. 571.

239. **volantēs** = *avēs, volucrēs:* cf. n. on *venientum*, i. 434.

240, 241. **tālis . . . ferēbat** gives the reason of *quam . . . pinnīs*. This form of parataxis (§ 218) is common even in prose. **convexa**: for the adj. as noun see § 196, 2.

242. **dīxērunt nōmine** = *nōminārunt*.

243. **nigrantīs . . . iuvencōs**: cf. 153.

244. **cōnstituit**: cf. *taurum . . . ārās*, v. 236, 237. **frontī . . . vīna**: cf. *pateram . . . media inter cornua fundit*, iv. 60, 61.

245, 246. **carpēns . . . inpōnit**: cf. *nōndum . . . Orcō*, iv. 698, 699, and see § 300. **lībāmina prīma**, 'as the first fruits of worship.'

247. **Hecatēn . . . potentem**: she had power in heaven as the moon goddess. See also § 282.

248. **suppōnunt**: sc. *cervīcibus iuvencōrum*.

249. **suscipiunt**, 'catch.' For bowls of blood as offerings, cf. iii. 67, v. 78.

250. **mātrī Eumenidum**: Nox. **so-**

Tum Stygiō rēgī nocturnās incohat ārās
et solida inpōnit taurōrum vīscera flammīs,
pingue supēr oleum īnfundēns ārdentibus extīs.
Ecce autem prīmī sub lūmina sōlis et ortūs
sub pedibus mūgīre solum et iuga coepta movērī
silvārum, vīsaeque canēs ululāre per umbram
adventante deā. ‘Procul ō, procul este, profānī,’
conclāmat vātēs, ‘tōtōque absistite lūcō;
tūque invāde viam vāgīnāque ēripe ferrum;
nunc animīs opus, Aenēā, nunc pectore fīrmō.’
Tantum effāta furēns antrō sē inmīsit apertō;
ille ducem haud timidīs vādentem passibus aequat.
  Dī, quibus imperium est animārum, umbraeque silentēs
et Chaos et Phlegethōn, loca nocte tacentia lātē,
sit mihi fās audīta loquī, sit nūmine vestrō
pandere rēs altā terrā et cālīgine mersās.

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rōrī: Earth, sister of Nox; both were daughters of Chaos, according to a story differing somewhat from that given in § 273.

252. Stygiō rēgī = *Iovī Stygiō*, iv. 638. **nocturnās:** as in iv. 303; sacrifices to the gods of the underworld were regularly performed by night. **incohat:** see Vocab.; the sacrifices are interrupted by the coming of Hecate (257).

253. solida: in sacrifices to the *dī īnferī* the entire victim was burned.

254. supēr: for scansion see §§ 241, 245.

255. prīmī belongs in thought with *lūmina; prīma* would have been unmetrical. **sub,** ‘just before,’ much as in i. 662.

256, 257. iuga . . . silvārum, ‘the wooded ridges’; literally, ‘the ridges that belong to the woods.’ **canēs:** attendants of Hecate.

258. adventante deā: i.e. to open the way into the *spēlunca*, 237. **procul . . . profānī,** ‘depart, depart,’ etc., a formula common at sacrifices and mysteries; here it is addressed to Aeneas's companions (248), who may no longer go with him.

259. lūcō = *nemorum*, 238. Aeneas and the Sibyl are not yet in the *spēlunca*.

260. tū: Aeneas. **vāgīnā . . . ferrum:** we shall see presently that his sword is of no real use to Aeneas; the warlike attitude which the Sibyl advises serves, however, to keep his courage steadfast.

262. furēns: cf. *furentī*, 100, *furor*, 102, *rabiē . . . tument*, 49. The coming of Hecate has brought back the prophetic exaltation. **antrō** = *spēlunca*, 237. **apertō:** as the result of Hecate's coming.

263. aequat, ‘keeps pace with.’

265. loca . . . lātē, ‘the broad realms in which the silence of night reigns.’ *nocte* is instr. or causal abl.

266. audīta (sc. *mihi*); in what follows V. is to rely on tradition. **sit** (sc. *mihi*) . . . **vestrō,** ‘may it be mine through your divine sanction.’

267. altā terrā, ‘depths of earth’; the emphasis is on the adj.

Ībant obscūrī sōlā sub nocte per umbram
perque domōs Dītis vacuās et inānia rēgna,
quāle per incertam lūnam sub lūce malīgnā
est iter in silvīs, ubi caelum condidit umbrā
Iuppiter et rēbus nox abstulit ātra colōrem.
Vēstibulum ante ipsum prīmīsque in faucibus Orcī
Lūctus et ultrīcēs posuēre cubīlia Cūrae
pallentēsque habitant Morbī trīstisque Senectūs
et Metus et malesuāda Famēs ac turpis Egestās,
terribilēs vīsū fōrmae, Lētumque Labōsque,
tum cōnsanguineus Lētī Sopor et mala mentis
Gaudia mortiferumque adversō in līmine Bellum
ferreīque Eumenidum thalamī et Discordia dēmēns
vīpereum crīnem vittīs innexa cruentīs.
In mediō rāmōs annōsaque bracchia pandit
ulmus opāca, ingēns, quam sēdem Somnia vulgō
vāna tenēre ferunt foliīsque sub omnibus haerent
multaque praetereā variārum mōnstra ferārum

268-294. Description of the entrance to the underworld.

268. obscūrī: freely, 'scarce visible.' **sōlā,** 'lonely.'

269. vacuās . . . inānia: because inhabited only by *umbrae*.

270-272. quāle . . . iter: freely, 'as one goes'; the cl. is really object of *ībant*, 268. Cf. *it . . . viam*, 122. **per . . . malīgnā:** a strained expression, due to the desire to secure a balance, in form at least, to *sōlā . . . umbram*, 268. It merely =*incertae lūnae per lūcem malīgnam.* **malīgnā,** 'niggardly.' **rēbus . . . colōrem:** i.e. all things are alike indistinguishable.

273. vēstibulum: as in ii. 469.

274. ultrīcēs . . . Cūrae: the stings of conscience, remorse.

275. pallentēs: the *Morbī* are described in terms of their effects on their victims; § 194.

276. turpis, 'squalid,' 'unsightly.'

277. Labōs, 'hardship.'

278, 279. cōnsanguineus: Death and Sleep are often represented as twin brothers. Elsewhere (ii. 253, iv. 522-530) V. speaks of sleep as a blessing. Both views are intelligible. A dreamless sleep is a natural type of death, esp. if one assumes that there is no life beyond the grave. **mala . . . Gaudia** = *voluptātēs*, 'sensual indulgence.' **adversō:** freely, 'facing all who came that way.'

280. ferreī: for scansion see § 248.

281. vīpereum: cf. n. on *facibus . . . ātrīs*, iv. 472. 273-281 sum up the various ills that flesh is heir to.

282. in mediō seems to mean 'deeper in (the *vēstibulum*, etc., 273),' 'beyond.'

283. opāca: as in 136. **vulgō:** as in iii. 643.

284. ferunt, 'tradition says'; cf. *audīta*, 266. **foliīs . . . omnibus:** cf. iv. 181-183, said of the eyes of Fama. For *haerent* we should have in prose *haerentia* and *-que* (with *foliīs*) would be omitted.

285. variārum . . . ferārum,

Centaurī in foribus stabulant Scyllaeque bifōrmēs
et centumgeminus Briareus ac bēlua Lernae
horrendum strīdēns flammīsque armāta Chimaera,
Gorgones Harpyiaeque et fōrma tricorporis umbrae.
Corripit hīc subitā trepidus formīdine ferrum
Aenēās strictamque aciem venientibus offert
et, nī docta comes tenuīs sine corpore vītās
admoneat volitāre cavā sub imāgine fōrmae,
inruat et frūstrā ferrō dīverberet umbrās.
  Hinc via, Tartareī quae fert Acherontis ad undās.
Turbidus hīc caenō vāstāque vorāgine gurges
aestuat atque omnem Cōcȳtō ērūctat harēnam.
Portitor hās horrendus aquās et flūmina servat
terribilī squālōre Charōn, cui plūrima mentō
cānitiēs inculta iacet, stant lūmina flammā,
sordidus ex umerīs nōdō dēpendet amictus.
Ipse ratem contō subigit vēlīsque ministrat

'strange forms of divers creatures'; for case of *ferārum* see § 111.

286. bifōrmēs is explained by iii. 426–428.

287. bēlua Lernae: the Hydra, a great serpent killed by Hercules.

288. horrendum: for case see § 130.

289. Harpyiae: see iii. 212–262. **fōrma . . . umbrae:** the ref. is to Geryon, a Spanish giant with three bodies, slain by Hercules. The phrase emphasizes the unsubstantial character of the dwellers in the underworld; cf. 269.

291. strictam . . . aciem: cf. ii. 333, 334.

292-294. nī . . . admoneat . . . inruat: for constr. cf. *sī . . . supersint . . . relinquat*, v. 325, 326, with n. **docta,** 'wise'; lit., 'trained,' i.e. in the affairs of the underworld. **cavā** practically = 'unsubstantial.' **imāgine,** 'semblance.' **frūstrā:** his experience would have been a counterpart of that with the Harpies, described in iii. 242–244.

295-336. At Acheron's bank they see Charon ferrying some souls across the stream, but driving others from the shore. The Sibyl explains his action.

295. hinc: i.e. after one has passed through the *vēstibulum* and the *faucēs*, 273.

296. vāstā . . . vorāgine, 'deep-gulfed,' 'deep'; abl. of characteristic.

297. Cōcȳtō = *in Cōcȳtum;* § 122. **harēnam** = *caenō*, 296.

299, 300. plūrima . . . cānitiēs, 'a mass of white hair.' **stant . . . flammā,** 'his staring eyes are aflame with fire.' *stant* pictures the result rather than the process (see on *tēlō*, i. 99), and in effect = *arrēctae sunt;* we had *lūminibus . . . arrēctīs*, ii. 173. Charon's eyes are said to be uplifted by the fire that flashes from them.

301. nōdō: Charon wears a pilot's costume, a *chlamys* (iii. 484), fastened on the left shoulder by a knot instead of by a brooch (*fībula*, iv. 139).

302. ipse: i.e. without help, old though he was (304). **ministrat,** 'serves': sc. *ratem.* *vēlīs* is instr. abl.

et ferrūgineā subvectat corpora cumbā,
iam senior, sed crūda deō viridisque senectūs.
Hūc omnis turba ad rīpās effūsa ruēbat,
mātrēs atque virī dēfūnctaque corpora vītā
māgnanimum hērōum, puerī innūptaeque puellae
inpositīque rogīs iuvenēs ante ōra parentum,
quam multa in silvīs autumnī frīgore prīmō
lāpsa cadunt folia, aut ad terram gurgite ab altō
quam multae glomerantur avēs, ubi frīgidus annus
trāns pontum fugat et terrīs inmittit aprīcīs.
Stābant ōrantēs prīmī trānsmittere cursum
tendēbantque manūs rīpae ulteriōris amōre;
nāvita sed trīstis nunc hōs nunc accipit illōs,
ast aliōs longē summōtōs arcet harēnā.
Aenēās (mīrātus enim mōtusque tumultū)
'Dīc,' ait 'ō virgō, quid vult concursus ad amnem,
quidve petunt animae? vel quō discrīmine rīpās
hae lincunt, illae rēmīs vada līvida verrunt?'
Ollī sīc breviter fāta est longaeva sacerdōs:
'Anchīsā generāte, deum certissima prōlēs,
Cōcӯtī stāgna alta vidēs Stygiamque palūdem,

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304. crūda, 'fresh,' 'sturdy.' *crūdus* is applied to things which retain their natural juices, animal or vegetable, and so is opposed to 'dried up,' 'shriveled.'

305. effūsa, 'wildly.' Strictly, we should supply *undique* or the like; cf. *effūsī carcere*, v. 145.

307. māgnanimum: for the form see § 89.

308. inpositī . . . parentum: the Romans saw something peculiarly sad in the death of children before that of their parents.

311. frīgidus annus, 'the cold (part of the) year,' = *hiems*.

313. ōrantēs is construed here after the analogy of *cupientēs*. **cursum,** properly 'passage,' stands here for the stream (*gurges*, 296) that constitutes the passage; § 186.

315. nāvita: old form of *nauta*, = *portitor*, 298.

316. harēnā, 'strand,' replaces *rīpās*, 305.

318. quid vult (sc. *sibi*): a common idiom for 'what means?'

320. vada: here 'waters'; they are not shallow, as we see from 296; 296 also explains *līvida*, 'dark-hued.' **verrunt** (cf. iii. 290, iii. 668) is hardly appropriate here, where there is no suggestion of vigorous motion.

322. certissima, 'undoubted.' He is one of the privileged *dīs genitī*, 129–131.

323. palūdem, 'marshy flood.' Note V.'s love of variety, seen here in giving two names in one vs. to the same river.

dī cūius iūrāre timent et fallere nūmen.
Haec omnis, quam cernis, inops inhumātaque turba est;
portitor ille Charōn; hī, quōs vehit unda, sepultī;
nec rīpās datur horrendās et rauca fluenta
trānsportāre prius quam sēdibus ossa quiērunt.
Centum errant annōs volitantque haec lītora circum;
tum dēmum admissī stāgna exoptāta revīsunt.'
Cōnstitit Anchīsā satus et vestīgia pressit
multa putāns sortemque animī miserātus inīquam.
Cernit ibī maestōs et mortis honōre carentīs
Leucaspim et Lyciae ductōrem classis Orontēn,
quōs simul ā Trōiā ventōsa per aequora vectōs
obruit Auster aquā involvēns nāvemque virōsque.
  Ecce gubernātor sēsē Palinūrus agēbat,
quī Libycō nūper cursū, dum sīdera servat,
exciderat puppī mediīs effūsus in undīs.
Hunc ubi vix multā maestum cognōvit in umbrā,
sīc prior adloquitur: 'Quis tē, Palinūre, deōrum
ēripuit nōbīs mediōque sub aequore mersit?

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324. **cūius . . . nūmen,** 'by whose majesty.' Verbs of swearing frequently take an acc. of the god or power by which the oath is taken. **iūrāre . . . et fallere,** 'to swear falsely'; lit., 'to swear and (then) to dupe (those to whom they have sworn).'

325. **inops,** 'poor'; they have no money with which to pay their way across Acheron. Among the Greeks and to some extent among the Romans it was the custom to put a small coin in the mouth of a person just dead, to serve as his fare across the Styx.

327. **datur:** sc. *Charontī.*

328. **sēdibus:** as in 152.

329. **errant:** i.e. unless they are, meanwhile, properly buried.

330. **revīsunt:** for their first visit see 305-316.

332. **animī:** for case see § 148.

333. **mortis honōre:** the honor that comes to a man as the result of death, the honor of burial.

334. **Orontēn:** for his fate see i. 113-119.

335. **simul:** they were on the same ship. **vectōs,** 'as they were sailing'; see § 171.

337-383. Aeneas meets Palinurus and learns the manner of his death. The Sibyl promises Palinurus a tomb and a name that will live forever.

337. **sēsē . . . agēbat** = *ībat,* 'was passing'; cf. *sē . . . ferre* = *īre,* ii. 455, 456.

338. **Libycō . . . cursū:** i.e. on their way from Africa, a loose expression, since the fleet was really sailing from Sicily; see v. 827-871.

339. **mediīs . . . in undīs,** 'out on the open main,' increases the pathos, by suggesting the hopelessness of rescue.

340. **vix . . . umbrā:** for a commentary on this see 268-272.

Dīc age, namque mihī, fallāx haud ante repertus,
hōc ūnō respōnsō animum dēlūsit Apollō,
quī fore tē pontō incolumem fīnīsque canēbat
ventūrum Ausoniōs. Ēn haec prōmissa fidēs est?'
Ille autem: 'Neque tē Phoebī cortīna fefellit,
dux Anchīsiadē, nec mē deus aequore mersit,
namque gubernāclum multā vī forte revulsum,
cui datus haerēbam cūstōs cursūsque regēbam,
praecipitāns trāxī mēcum. Maria aspera iūrō
nōn ūllum prō mē tantum cēpisse timōrem,
quam tua nē spoliāta armīs, excussa magistrō
dēficeret tantīs nāvis surgentibus undīs.
Trīs Notus hībernās inmēnsa per aequora noctēs
vexit mē violentus aquā; vix lūmine quārtō
prōspexī Ītaliam summā sublīmis ab undā.
Paulātim adnābam terrae; iam tūta tenēbam,
nī gēns crūdēlis madidā cum veste gravātum
prēnsantemque uncīs manibus capita aspera montis

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343. fallāx reminds one of *fallere*, 324.

344-346. dēlūsit Apollō . . . Ausoniōs: there is nothing in the Aeneid to explain the allusion. The ref. cannot be to v. 813-815. There Neptune is the speaker, and Palinurus is not named at all. See in general § 49.

347. cortīna, 'oracle'; see on *mūgīre . . . reclūsīs*, iii. 92.

348. nec . . . mersit answers 341, 342. We shall see presently that Palinurus was not drowned and that he did come safely to Italy. The oracle referred to in 344-346 was thus fulfilled. Palinurus knows nothing of the part the sleep-god played in his undoing. He thinks of his death as an accident; i.e. he believes that he slipped and fell.

350. cursūs . . . regēbam: sc. *quō* to introduce this cl., and see on *cui . . . locus*, ii. 71.

351. maria: for constr. see on *cūius . . nūmen*, 324.

352. mē is object both of *prō* and of *cēpisse*.

353. tua: join with *nāvis*, 354. **armīs**: as in v. 15. **excussa magistrō**: an illogical inversion (§ 203) of *excutitur . . . magister*, i. 115, due to the desire to balance *spoliāta armīs*.

354. tantīs . . . undīs: causal abl. abs. The vs. is inconsistent with v. 848.

355. hībernās: either 'stormy,' or 'long' (cf. i. 746).

356. violentus = an adv. **aquā**: abl. of the route; § 146. It emphasizes *per aequora*, 355, by suggesting that the waters repeatedly swept over him. **lūmine** = *diē*.

357. summā . . . ab undā belongs in syntax with *prōspexī*, in thought also with *sublīmis*; 'raised aloft by a wave, from its crest I saw.'

358. tenēbam: for constr. see on *impulerat*, ii. 55.

359, 360. madidā . . . prēnsantem (sc. *mē*) shows a fusion of two construc-

ferrō invāsisset praedamque ignāra putāsset.
Nunc mē flūctus habet versantque in lītore ventī.
Quod tē per caelī iūcundum lūmen et aurās,
per genitōrem ōrō, per spēs surgentis Iūlī,
ēripe mē hīs, invicte, malīs: aut tū mihi terram
inice (namque potes) portūsque require Velīnōs,
aut tū, sī qua via est, sī quam tibi dīva creātrīx
ostendit (neque enim, crēdō, sine nūmine dīvum
flūmina tanta parās Stygiamque innāre palūdem),
dā dextram miserō et tēcum mē tolle per undās,
sēdibus ut saltem placidīs in morte quiēscam.'
Tālia fātus erat, coepit cum tālia vātēs:
'Unde haec, ō Palinūre, tibī tam dīra cupīdō?
Tū Stygiās inhumātus aquās amnemque sevērum
Eumenidum aspiciēs rīpamve iniussus adībis?
Dēsine fāta deum flectī spērāre precandō,
sed cape dicta memor, dūrī sōlācia cāsūs,
nam tua fīnitimī longē lātēque per urbēs
prōdigiīs āctī caelestibus ossa piābunt

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tions; (1) *madidā cum veste prēnsantem* (see § 147) and (2) *madidā veste gravātum prēnsantemque.* **montis:** a cliff; he had crawled to its top from the sea. *madidā . . . montis* adds to the pathos (he was so near safety) and also explains why he was so easily killed.

361. praedam, 'a rich find'; they thought of him as a shipwrecked man with some of his property on his person.

362. mē = *meum corpus.*

363. quod: as in ii. 141; see n. there. **per . . . lūmen:** cf. iii. 600.

365, 366. invicte virtually = *potes enim tū mē ēripere;* cf. 366. **terram inice:** if but three handfuls of earth were cast upon a dead body, the dead man's shade would be admitted to Charon's boat (302 ff., 326 ff.). For scansion of *inice* see on *disice,* i. 70. **inice . . . require** are parts of one act; the vs. really = 'bury me by seeking,' etc. See also on *referēs . . . ībis,* ii. 547. **namque potes:** Velia is not far from Cumae. **Velīnōs:** see on *Lāvīniaque . . . lītora,* i. 2, 3.

368. neque . . . sine nūmine dīvum: cf. i. 387, ii. 777, v. 56. 366–370 = 'Enable me in some way or other to get across the Styx.'

371. saltem qualifies the whole contents of the vs., 'that I may at least have the blessing of a quiet home in death.' Palinurus had endured ten years of siege, and seven of wandering. His body is the sport of the waves (362) and Charon will not take him over the Styx to the quiet and rest beyond.

374. tū: emphatic, 'you alone of all men.' **inhumātus** carries the thought back to 325–330.

375. iniussus: sc. *ā Charonte,* and contrast *admissī* = *iussī,* 330.

377. dicta: sc. *haec* or *mea.*

379. āctī, 'plagued,' 'scourged.'

et statuent tumulum et tumulō sollemnia mittent, 380
aeternumque locus Palinūrī nōmen habēbit.'
Hīs dictīs cūrae ēmōtae, pulsusque parumper
corde dolor trīstī; gaudet cognōmine terrae.
Ergō iter inceptum peragunt fluviōque propinquant.
Nāvita quōs iam inde, ut Stygiā prōspexit ab undā 385
per tacitum nemus īre pedemque advertere rīpae,
sīc prior adgreditur dictīs atque increpat ultrō:
'Quisquis es, armātus quī nostra ad flūmina tendis,
fāre age, quid veniās, iam istinc et comprime gressum.
Umbrārum hīc locus est, somnī noctisque sopōrae; 390
corpora vīva nefās Stygiā vectāre carīnā.
Nec vērō Alcīdēn mē sum laetātus euntem
accēpisse lacū nec Thēsea Pīrithoumque,
dīs quamquam genitī atque invictī vīribus essent.
Tartareum ille manū cūstōdem in vincla petīvit 395
ipsius ā soliō rēgis trāxitque trementem;
hī dominam Dītis thalamō dēdūcere adortī.'
Quae contrā breviter fāta est Amphrȳsia vātēs:
'Nūllae hīc īnsidiae tālēs (absiste movērī),

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ossa, 'dust.' **piābunt:** i.e. for your murder.

380. This vs. gives the means and the manner of *piābunt*, 'by building,' etc. **tumulō . . . mittent:** cf. v. 605.

381. **aeternum . . . habēbit:** cf. 235. A certain promontory is still called Punta di Palinuro.

384-416. Charon refuses to carry Aeneas over the Styx until he sees the golden bough.

384. **ergō:** i.e. since Palinurus is content.

385, 386. **iam** is used much as in i. 623, to emphasize *inde;* it practically = *etiam. iam inde* thus = 'even from the (distant) place where they then were,' and is to be taken with *īre* and *advertere.* The whole cl. = 'when . . . he espied them even at that distance and marked that they were coming.'

389. **iam istinc,** 'even from the spot where now you stand': cf. n. on *iam,* 385.

392, 393. **Alcīdēn . . . accēpisse:** cf. 123. The infin. after verbs of emotion is common. **euntem,** 'what time he came.' **accēpisse lacū:** cf. *caelō . . . accipiēs,* i. 289, with note.

394. **dīs . . . essent:** i.e. though they were of the favored few (129-131). In classical prose *quamquam* is usually construed with the indic. 391-394 = (1) the gods forbid me to do certain things, (2) they punish me for disobeying orders. Charon was chained for a year after conveying Hercules across the Styx.

395. **ille:** Hercules. **cūstōdem:** Cerberus.

396. **trementem** pictures the complete success of Hercules.

397. **dominam,** 'our queen.'

nec vim tēla ferunt; licet ingēns iānitor antrō
aeternum lātrāns exsanguīs terreat umbrās,
casta licet patruī servet Prōserpina līmen.
Trōïus Aenēās, pietāte īnsīgnis et armīs,
ad genitōrem īmās Erebī dēscendit ad umbrās.
Sī tē nūlla movet tantae pietātis imāgō,
at rāmum hunc' (aperit rāmum, quī veste latēbat)
'agnōscās.' Tumida ex īrā tum corda resīdunt,
nec plūra hīs. Ille admīrāns venerābile dōnum
fātālis virgae longō post tempore vīsum
caeruleam advertit puppim rīpaeque propinquat.
Inde aliās animās, quae per iuga longa sedēbant,
dēturbat laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis et multam accēpit rīmōsa palūdem.
Tandem trāns fluvium incolumīs vātemque virumque
īnfōrmī līmō glaucāque expōnit in ulvā.
Cerberus haec ingēns lātrātū rēgna trifaucī
personat adversō recubāns immānis in antrō.

400, 401. licet . . . terreat, 'may affright at his will.' The constr. is like that in *sinite . . . revīsam,* ii. 669, but the subj. cl. came to be felt as one of result, 'permission is given so that,' etc. **iānitor:** cf. *cūstōdem,* 395.

402. casta = an adv., 'chastely.' **patruī:** Pluto was brother to Jupiter, father of Proserpina. **servet,** 'cling to.' Latin inscriptions which recount the virtues of a deceased wife often say, among other things, *domī mānsit, lānam* (wool) *fēcit.*

403. pietāte carries the emphasis; Aeneas is as distinguished for his *pietās* (§ 62) as for his prowess; his present errand proves that.

407. tumida . . . resīdunt: an inversion (§ 203) of the natural expression, *tumidīs ex cordibus tum īra resīdit.*

408, 409. nec . . . hīs: sc. *dicta sunt;* the thought is 'nor were further words needed.' **venerābile . . . virgae:** see § 111. *fātālis* is explained by 146, 147. **longō . . . tempore,** 'after a long interval.'

410. caeruleam = *ferrūgineā,* 303.

411. aliās animās, 'other souls (sc. than Aeneas),' is an incorrect expression, since Aeneas was not an *anima.* **iuga** = *trānstra.*

412. accipit alveō: cf. *accēpisse lacū,* 393. For scansion see § 248.

413. ingentem: see on *ingēns,* i. 99.

414. sūtilis: freely, 'lightly-built'; the adj. = a causal cl. The boat was built of skins sewn together; its usual freight was *exsanguēs umbrae.* **et:** see § 199. **multam . . . palūdem:** cf. *laxīs . . . imbrem,* i. 122, 123.

417-425. The Sibyl overpowers Cerberus with a drugged cake and Aeneas enters the lower world.

418. personat: as in 171. **adversō:** i.e. facing the bank; cf. 279.

Cui vātēs horrēre vidēns iam colla colubrīs
melle sopōrātam et medicātīs frūgibus offam
obicit. Ille famē rabidā tria guttura pandēns
corripit obiectam atque immānia terga resolvit
fūsus humī tōtōque ingēns extenditur antrō.
Occupat Aenēās aditum cūstōde sepultō
ēvāditque celer rīpam inremeābilis undae.

Continuō audītae vōcēs vāgītus et ingēns
īnfantumque animae flentēs in līmine prīmō,
quōs dulcis vītae exsortīs et ab ūbere raptōs
abstulit ātra diēs et fūnere mersit acerbō.
Hōs iūxtā falsō damnātī crīmine mortis.
Nec vērō hae sine sorte datae, sine iūdice sēdēs;
quaesītor Mīnōs urnam movet; ille silentum
conciliumque vocat vītāsque et crīmina discit.
Proxima deinde tenent maestī loca, quī sibi lētum

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419. horrēre . . . colubrīs: the snakes form the hair or mane.

420. sopōrātam: cf. *rāmum . . . sopōrātum*, v. 854, 855. **frūgibus,** 'meal.' The cake is made of honey and meal, and the whole is drugged. Cf. iv. 486, with notes.

422. obiectam (sc. *offam*), 'the proffered morsel.' **resolvit:** see on *solvuntur*, i. 92. The word marks a contrast with *horrēre*, 419.

423. tōtō . . . antrō: cf. 418. The repetition emphasizes the danger that confronted Aeneas until Cerberus was rendered powerless.

424. occupat: this verb often = to do something before some one or something else can act; here Aeneas acts before Cerberus ceases to feel the effects of the drug. **sepultō** = *sopōrātō*.

425. ēvādit, 'passes over,' 'quits.' For *ēvādō* with acc. cf. ii. 731, iv. 685.

426-439. First Aeneas meets the souls of those who died before their time, as infants, or as victims of unjust sentences, or as suicides.

427. in . . . prīmō: those cut off by an untimely death could not obtain full admission to the underworld.

429. ātra: as the day of their death. **acerbō:** this word is often used of premature death.

431. 431-433 explain how those unjustly condemned and suicides (434-439) find places in the same quarter with those dying in infancy. **sorte,** 'allotment.' **iūdice:** coll. singular.

432. quaesītor . . . movet = *quaesītor enim*, etc. **urnam movet:** i.e. to select the *iūdicēs*, the jurymen who are to hear the case. Cf. also n. on *sortem*, v. 490. **silentum,** 'the dead,' as often in the poets; it is inappropriate here after 426, 427.

433. crīmina: the charges which worked their death; cf. 430. We shall see presently that some souls are assigned to Elysium, others to Tartarus, according as their deeds done in the flesh were good or bad. The three classes here are in a neutral region; since their lives were prematurely cut off, the record of their deeds was incomplete and there was no chance for a final assignment.

īnsontēs peperēre manū lūcemque perōsī
prōiēcēre animās. Quam vellent aethere in altō
nunc et pauperiem et dūrōs perferre labōrēs!
Fās obstat, trīstīque palūs inamābilis undā
alligat et noviēs Styx interfūsa coercet.
Nēc procul hinc partem fūsī mōnstrantur in omnem
Lūgentēs Campī; sīc illōs nōmine dīcunt.
Hīc, quōs dūrus amor crūdēlī tābe perēdit,
sēcrētī cēlant callēs et myrtea circum
silva tegit; cūrae nōn ipsā in morte relinquunt.
Hīs Phaedram Procrimque locīs maestamque Eriphȳlēn
crūdēlis nātī mōnstrantem vulnera cernit
Euadnēnque et Pāsiphaēn; hīs Lāodamīa
it comes et iuvenis quondam, nunc fēmina Caeneus
rūrsus et in veterem Fātō revolūta figūram.
Inter quās Phoenissa recēns ā vulnere Dīdō
errābat silvā in māgnā. Quam Trōïus hērōs
ut prīmum iūxtā stetit agnōvitque per umbram

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435. **īnsontēs:** i.e. though they had done nothing to deserve death; it practically = 'needlessly.' **manū** contains two suggestions: (1) 'by violence,' (2) 'by their own hands.' **perōsī:** cf. n. on *exōsus*, v. 687.

436. **quam** ('how') **vellent:** sc. if the chance were theirs.

438, 439. **palūs** and **Styx** denote the same thing. **interfūsa:** i.e. between their present abode and the *altus aethēr*, 436. The account here is inconsistent with 295–297, and indeed with the whole narrative thus far. Aeneas crossed but one river or arm of a river. V. has assumed the poet's license to adopt the view which at the moment seems most picturesque and effective.

440-476. Next Aeneas sees the Mourning Fields, the abode of those who died for love.

440. **fūsī** = *effūsī*, 'spreading,' i.e. extensive, in order to give their occupants the solitude they love.

443. **myrtea:** cf. n. on *silvam*, iii. 24.

445. **Procrim:** Procris and Eriphyle (see Vocab.) do not belong here, since they did not die of love. V. is following a Homeric passage describing the visit of Ulixes to the underworld; in this Homer dwells on heroines in general.

446. **nātī . . . vulnera:** cf. *vulnere . . . Ulixī*, ii. 436, with note.

447-449. **Pāsiphaēn:** cf. 24 ff. **iuvenis . . . figūram,** 'Caeneus, once a youth,' etc. He was first a woman named Caenis, then a man called Caeneus, then again a woman. Stages two and three are fully described; the first is to be inferred from *veterem*, 449. **fēmina . . . revolūta:** two descriptions of the present state of Caenis or Caeneus.

450. **vulnere:** see iv. 660 ff.

451. **silvā in māgnā** suggests solitude; see on *fūsī*, 440. **quam:** with *iūxtā*, 452; cf. *hōs iūxtā*, 430.

obscūram, quālem prīmō quī surgere mēnse
aut videt aut vīdisse putat per nūbila lūnam,
dēmīsit lacrimās dulcīque adfātus amōre est: 455
'Īnfēlīx Dīdō, vērus mihi nūntius ergō
vēnerat exstīnctam ferrōque extrēma secūtam?
fūneris heu tibi causa fuī? per sīdera iūrō,
per superōs et, sī qua fidēs tellūre sub īmā est,
invītus, rēgīna, tuō dē lītore cessī, 460
sed mē iussa deum, quae nunc hās īre per umbrās,
per loca senta sitū cōgunt noctemque profundam,
imperiīs ēgēre suīs; nec crēdere quīvī
hunc tantum tibi mē discessū ferre dolōrem.
Siste gradum tēque aspectū nē subtrahe nostrō. 465
Quem fugis? extrēmum fātō, quod tē adloquor, hōc est.'
Tālibus Aenēās ārdentem et torva tuentem
lēnībat dictīs animum lacrimāsque ciēbat.
Illa solō fīxōs oculōs āversa tenēbat

453, 454. obscūram agrees with *eam* = *Dīdōnem*, to be supplied. **quālem . . . quī . . . videt** = *tālem quālem lūnam videt prīmō quī . . . videt.* The thought is much the same as in 340, but is quite differently expressed. **per nūbila** balances *per umbram*, 452.

456, 457. nūntius: V. has given us no means of determining his exact meaning here. The blazing pyre (v. 3) could not tell Aeneas that Dido had died by the sword (457). Perhaps the ref. is to an actual message brought from Carthage; see § 225. **ergō . . . vēnerat,** 'must I then believe it a true message that came?' **extrēma secūtam,** 'went to all lengths.'

458, 459. fūneris: emphatic; 'was it death even that my coming brought you?' **per . . . sī . . . est:** cf. ii. 142, 143, with note.

460. invītus . . . cessī: for proof of this statement see iv. 395, 396.

461. iussa deum: cf. iv. 237, iv. 356-359.

462. loca . . . situ, these waste and mouldering realms." *senta sitū* suggests the wild and rough appearance of a place long uncared for.

463. imperiīs: for the pl. see § 175. After the cl. *quae . . . profundam* V. thought of *iussa deum*, 461, as = *dī.*

464. mē . . . ferre, 'that I was bringing'; note the tense.

466. extrēmum . . . est, 'these words . . . are the very last destiny allows me to speak to you.' *fātō* is instr. abl. with *est*, which here virtually = *concēditur.* Aeneas will never again while living visit the underworld; after death he will, of course, not dwell in the *Campī Lūgentēs.*

467, 468. ārdentem: i.e. with wrath. **torva:** for case see § 134. **tuentem . . animum** is a bold phrase, but natural enough since the mind looks out through the eyes. **lēnībat:** conative; for form see § 103. **ciēbat:** i.e. gave way freely to; cf. *ciēbat . . . flētūs*, iii. 344, 345.

469 nearly = i. 482.

nec magis inceptō vultum sermōne movētur,
quam sī dūra silex aut stet Marpēsia cautēs.
Tandem corripuit sēsē atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illī
respondet cūrīs aequatque Sychaeus amōrem.
Nec minus Aenēās cāsū concussus inīquō
prōsequitur lacrimīs longē et miserātur euntem.
    Inde datum mōlītur iter. Iamque arva tenēbant
ultima, quae bellō clārī sēcrēta frequentant.
Hīc illī occurrit Tȳdeus, hīc inclutus armīs
Parthenopaeus et Adrastī pallentis imāgō,
hīc multum flētī ad superōs bellōque cadūcī
Dardanidae; quōs ille omnīs longō ōrdine cernēns
ingemuit, Glaucumque Medontaque Thersilochumque,
trīs Antēnoridās, Cererīque sacrum Polyboetēn
Īdaeumque etiam currūs, etiam arma tenentem.
Circumstant animae dextrā laevāque frequentēs.
Nec vīdisse semel satis est; iuvat ūsque morārī
et cōnferre gradum et veniendī discere causās.
At Danaum procerēs Agamemnoniaeque phalanges,

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470. inceptō = *quem Aenēās facere coeperat.* **vultum:** for case see § 135.

471. stet adds to the idea of fixity suggested by *silex* and *cautēs; stō* is often, as here, picturesquely used where we might look for *sum.* **Marpēsia:** since Marpessus was a mountain of Paros, V. is comparing Dido to marble (cf. i. 593).

472. corripuit sēsē: sc. *ab Aenēā.*

473. illī: for case see § 120.

475. cāsū: sc. *ēius.*

476. longē gives the result of *corripuit sēsē,* 472.

477-547. Next Aeneas sees the place of departed heroes. Among others he notes the champions of Greece and Troy.

477. datum: sc. *ā Sibyllā.* **mōlītur,** 'toils over.'

478. ultima: i.e. in this neutral part of the underworld; see on *crīmina,* 433. **sēcrēta** belongs in thought with *arva;* for its position see on *ignōtum,* ii. 59.

479, 480. Tȳdeus . . . Adrastī: V. is thinking of the expedition of the 'Seven against Thebes,' the most famous event of Greek story before the siege of Troy. **pallentis:** cf. i. 354.

481. ad superōs: i.e. among men on earth. *ad,* more often *apud,* with pl. words denoting persons, = 'among.' **cadūcī,** 'fallen'; properly, 'liable to fall.' There is no prtcpl. of *cadō* available here.

484. Antēnoridās: see Vocab. **Cererī . . . sacrum:** as her priest.

485. etiam . . . etiam, 'still . . . still,' the fundamental sense of the word.

486. circumstant: sc. *eum* = *Aenēān.*

488. cōnferre gradum: sc. *ēius gradū* (dat.), 'to keep pace with him.'

ut vīdēre virum fulgentiaque arma per umbrās,
ingentī trepidāre metū; pars vertere terga,
ceu quondam petiēre ratēs, pars tollere vōcem
exiguam; inceptus clāmor frūstrātur hiantis.
  Atque hīc Prīamidēn laniātum corpore tōtō
Dēiphobum videt et lacerum crūdēliter ōra,
ōra manūsque ambās populātaque tempora raptīs
auribus et truncās inhonestō vulnere nārīs.
Vix adeō agnōvit pavitantem ac dīra tegentem
supplicia et nōtīs compellat vōcibus ultrō:
'Dēiphobe armipotēns, genus altō ā sanguine Teucrī,
quis tam crūdēlīs optāvit sūmere poenās?
cui tantum dē tē licuit? mihi fāma suprēmā
nocte tulit fessum vāstā tē caede Pelasgum
prōcubuisse super cōnfūsae strāgis acervum.
Tunc egomet tumulum Rhoetēō in lītore inānem
cōnstituī et māgnā Mānīs ter vōce vocāvī.
Nōmen et arma locum servant; tē, amīce, nequīvī

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491. ingentī . . . metū is a tribute to Aeneas's prowess.

492. quondam . . . ratēs: for a similar picture cf. ii. 276, with n. **vōcem**: coll. singular.

493. exiguam: emphatic by position; it = an advers. cl., 'but these proved all too feeble.' Their voices, like their bodies, were but shadows of their former selves. **clāmor**, 'battle-cry.' **frūstrātur hiantīs** (sc. *eōs*), 'mocks their wide-open mouths.' The shout begins but never attains any volume.

495, 496. ōra, ōra: for the pathetic repetition cf. *lūmina . . . lūmina*, ii. 405, 406. For the acc. in 495–497 see § 135. **populāta** is a strengthened *prīvāta*.

498. tegentem, 'trying to hide.'

499. nōtīs: sc. *eī;* the inference is that Aeneas and Deiphobus had been intimate friends.

500. genus: as in iv. 12; 'scion.'

501. optāvit: i.e. had the hardihood.

502. cui . . . licuit? 'who has had so free a hand concerning you?'

503. tulit = *adtulit, nārrāvit;* cf. the the common *ferunt* = *dīcunt.* **Pelasgum**: obj. genitive.

504. strāgis: the abstract, 'carnage,' for the concrete, *corporum* or *cadāverum.* This story was a compliment to Deiphobus; Aeneas had of course expected to see him wounded but not shockingly mutilated.

505. tumulum . . . inānem: as in iii. 304.

506. māgnā . . . vocāvī: cf. *dīxit . . . verba*, 231, and *māgnā . . . ciēmus*, iii. 68 with notes.

507. servant: i.e. by preventing it from being forgotten. There is perhaps another suggestion; so long as men remember that Deiphobus is buried there they will not desecrate the place. For the ref. in *nōmen* cf. 234. 235, 381, with

cōnspicere et patriā dēcēdēns pōnere terrā.'
Ad quae Prīamidēs: 'Nihil ō tibi, amīce, relīctum;
omnia Dēiphobō sōlvistī et fūneris umbrīs.
Sed mē fāta mea et scelus exitiāle Lacaenae
hīs mersēre malīs; illa haec monumenta relīquit.
Namque, ut suprēmam falsa inter gaudia noctem
ēgerimus, nōstī; et nimium meminisse necesse est.
Cum fātālis ecus saltū super ardua vēnit
Pergama et armātum peditem gravis attulit alvō,
illa chorum simulāns euhantīs orgia circum
dūcēbat Phrygiās; flammam media ipsa tenēbat
ingentem et summā Danaōs ex arce vocābat.
Tum mē cōnfectum cūrīs somnōque gravātum
īnfēlīx habuit thalamus, pressitque iacentem
dulcis et alta quiēs placidaeque simillima mortī.
Ēgregia intereā coniūnx arma omnia tēctīs
āmovet et fīdum capitī subdūxerat ēnsem;
intrā tēcta vocat Menelāum et līmina pandit,
scīlicet id māgnum spērāns fore mūnus amantī

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notes. The *arma* were put on the *tumulus;* cf. 233. **tē, amīce:** for scansion see §260. *tē = tuum corpus.*

508. patriā is an important word here; a grave in the fatherland was a blessing. Cf. n. on *nūdus*, v. 871. **pōnere terrā:** i.e. to bury.

509. relīctum: i.e. has been left undone.

510. Dēiphobō: emphatic substitute for *mihi;* cf. *Nīsō*, v. 354, and see on *Iūnōnis*, i. 48. **fūneris,** 'his body,' is really a substitute for *meī* or *meīs*.

511. Lacaenae: scornful, 'that (notorious) woman from Sparta'; Helen.

512. illa: nom. singular.

513, 514. ut: as in i. 667. **suprēmam . . . ēgerimus:** the ref. is to ii. 248, 249, ii. 265. **nimium,** 'all too well.'

515. saltū practically = 'eagerly,' and is inconsistent with *quater . . . substitit*, ii. 242, 243.

516. alvō: abl. of spec. with *gravis.*

517. chorum: i.e. a dance of thanksgiving for deliverance from the Greeks; the dance was often an expression of public joy. **euhantīs** is here trans. (§130), 'celebrating with the (Bacchic) cry *euhoe*.' **circum:** i.e. from temple to temple, the usual custom.

518. flammam: no doubt all the dancers, as usual, carried torches. To the Trojans Helen's torch thus seemed innocent enough; to the Greeks it was a signal (519). Its size was therefore important.

520. cūrīs: i.e. those of the siege.

521. thalamus: after the death of Paris Deiphobus had married Helen.

522. dulcis . . . mortī: see on *cōnsanguineus*, 278.

523. ēgregia: ironical.

526. scīlicet: as in ii. 577; see n. there. **amantī,** 'her lover,' a scornful designation of Helen's former husband.

et fāmam exstinguī veterum sīc posse malōrum.
Quid moror? inrumpunt thalamō; comes additur ūnā
hortātor scelerum Aeolidēs. Dī, tālia Grāīs
īnstaurāte, piō sī poenās ōre reposcō.
Sed tē quī vīvum cāsūs age fāre vicissim
attulerint. Pelagīne venīs errōribus āctus
an monitū dīvum? an quae tē fortūna fatīgat,
ut trīstīs sine sōle domōs, loca turbida, adīrēs?'
Hāc vice sermōnum roseīs Aurōra quadrīgīs
iam medium aetheriō cursū trāiēcerat axem,
et fors omne datum traherent per tālia tempus,
sed comes admonuit breviterque adfāta Sibylla est:
'Nox ruit, Aeneā; nōs flendō dūcimus hōrās.
Hīc locus est, partīs ubi sē via findit in ambās;
dextera quae Dītis māgnī sub moenia tendit,
hāc iter Ēlysium nōbīs; at laeva malōrum

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527. malōrum, 'wickedness.' This whole account (515–527) is inconsistent with ii. 254 ff., as well as with ii. 567 ff.; in the latter passage Helen is pictured as crouching in Vesta's temple, hated by Greeks and Trojans both.

529, 530. hortātor scelerum: Ulixes is *scelerum . . . inventor*, ii. 164. **Aeolidēs:** in Homer Ulixes is son of Laërtes. Later gossip made him the son of the Corinthian Sisyphus by the wife of Laërtes. Sisyphus was notorious for his trickery. **tālia . . . īnstaurāte:** briefly put for 'once again deal out such a fate, but this time to the Greeks.' See on *īnstaurāmus*, iii. 62. **piō** carries the emphasis, 'if holy are the lips with which,' etc.; cf. *sī pietāte merēmur*, ii. 690.

532, 533. pelagī . . . dīvum: the underworld, as V. has pictured it hitherto, could not be reached by ship. Here, however, in his own thoughts, V. has identified the underworld with Cumae.

534. loca turbida, 'the land of confusion.' Cf. *loca senta sitū*, 462. **adīrēs:** *fatīgat*, 533, really = *fatīgāvit et fatīgat;* hence the tense of *adīrēs* is correct.

536. aetheriō = *per aethera*. **axem,** 'heavens.' It was now past noon. They had entered the underworld at daybreak; see 255 ff.

537, 538. traherent, 'would have wasted'; lit., 'would have trailed out.' For the mood and tense see on *sineret dolor*, 31. For the natural prot., *nī comes admonēret*, the more effective statement of fact in 538 is substituted. **breviter:** the Sibyl's speeches are like the oracles she delivers; cf. 321, 398, and note the brevity of the oracle, 83–97.

539. ruit: i.e. is rushing up from the ocean.

540. hīc . . . ambās: we have reached the end of the neutral region (see on *crīmina*, 433, and cf. 477, 478). *ambās* here = *duās*.

541. dextera = an adv., 'on the right.' **quae:** sc. *via*.

542. iter . . . nōbīs (sc. *est*) in effect = *nōbīs eundum*.

exercet poenās et ad impia Tartara mittit.'
Dēiphobus contrā: 'Nē saevī, māgna sacerdōs;
dīscēdam, explēbō numerum reddarque tenebrīs.
Ī decus, ī, nostrum; meliōribus ūtere fātīs.'
Tantum effātus et in verbō vestīgia pressit.
  Respicit Aenēās subitō et sub rūpe sinistrā
moenia lāta videt triplicī circumdata mūrō,
quae rapidus flammīs ambit torrentibus amnis,
Tartareus Phlegethōn, torquetque sonantia saxa.
Porta adversa ingēns solidōque adamante columnae,
vīs ut nūlla virum, nōn ipsī exscindere ferrō
caelicolae valeant; stat ferrea turris ad aurās,
Tīsiphonēque sedēns pallā succīncta cruentā
vēstibulum exsomnis servat noctēsque diēsque.
Hinc exaudīrī gemitūs, et saeva sonāre
verbera, tum strīdor ferrī trāctaeque catēnae.
Cōnstitit Aenēās strepitūque exterritus haesit.
'Quae scelerum faciēs, ō virgō, effāre, quibusve
urgentur poenīs? quis tantus plangor ad aurās?'
Tum vātēs sic ōrsa loquī: 'Dux inclute Teucrum,

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543. **exercet:** lit., 'plies'; we might say, 'sets in train,' 'puts in motion.' **et . . . mittit** gives the means and manner of *exercet*, 'by sending them,' etc.

545. **numerum:** sc. *animārum* or *umbrārum*. **reddar** is a middle.

547. **in verbō . . . pressit:** cf. *mediā . . . in vōce resistit*, iv. 76.

548-627. Aeneas sees a huge fortress surrounded by a fiery stream; from the fortress come sounds of woe. The Sibyl explains that this is Tartarus, the place of the guilty, and describes some of its horrors.

548. **respicit,** 'looks about him.'

549. **moenia,** 'buildings,' as in ii. 234; freely, 'stronghold.'

550. **flammīs . . . amnis:** the river serves as a moat, outside the *mūrus*.

551. **torquet:** i.e. carries along, making them whirl about as they go. *torquet . . . saxa* throws light on *rapidus*, 550.

552. **adversa:** sc. *eī* (= *Aenēae*) *est*.

554. **stat** gives the result rather than the process; we should have looked for *ērēcta est*.

556. **vēstibulum** belongs in thought with *sedēns*, 555, as well as with *servat*, 'seated at the entrance keeps ward over it.'

558. **ferrī** and **catēnae** describe the same thing. **trāctae,** 'trailing'; lit., 'dragged,' as those wearing the chains move about.

560. **faciēs,** 'types.' Aeneas naturally associates the groans and the clanking chains with guilt and punishment. Besides, he has had a hint from the Sibyl, 543.

561. **ad aurās:** sc. *it*, *oritur*, or the like.

nūllī fās castō scelerātum īnsistere līmen;
sed mē, cum lūcis Hecatē praefēcit Avernīs,
ipsa deum poenās docuit perque omnia dūxit.
Gnōsius haec Rhadamanthus habet dūrissima rēgna
castīgātque, auditque dolōs subigitque fatērī,
quae quis apud superōs fūrtō laetātus inānī
distulit in sēram commissa piācula mortem.
Continuō sontīs ultrīx accīncta flagellō
Tīsiphonē quatit īnsultāns torvōsque sinistrā
intentāns anguīs vocat agmina saeva sorōrum.
Tum dēmum horrisonō strīdentēs cardine sacrae
panduntur portae. Cernis, cūstōdia quālis
vēstibulō sedeat, faciēs quae līmina servet?
Quīnquāgintā ātrīs immānis hiātibus hydra
saevior intus habet sēdem. Tum Tartarus ipse
bis patet in praeceps tantum tenditque sub umbrās,

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563. scelerātum . . . līmen: cf. *impia Tartara*, 543. The vs. = 'These things you cannot see for yourself.' 564, 565 = 'but I can describe them to you.'

567. castīgatque belongs with what precedes. *rēgna . . . castīgat* strikingly describes the function of Rhadamanthus; he is jailer and executioner, not judge. The judge in the underworld is Minos; see 431–433. **audit . . . fatērī:** he knows that all delivered to him are guilty, but must know the facts in each case to administer fitting punishment. **dolōs:** *dolus* is a technical term of law for intentional wrong-doing.

568. quae = *quaecumque;* join with *commissa piācula*, 569. **quis:** the indefinite pron.; see on *quī*, 141. **apud superōs** = *ad superōs*, 481. **fūrtō,** 'cheat,' the attempt to escape punishment (569). **inānī:** because escape is impossible.

569. distulit . . . mortem contains two thoughts: (1) the commission of crimes, (2) the atonement for crimes committed. The latter thought predominates. The double sense of *piācula*, usually 'atonements,' sometimes 'sins,' has made this condensation possible. 568, 569 thus = 'those crimes of his life in the upper world each man has hidden, rejoicing in the idle cheat and postponing atonement till he finds that death has rendered such atonement too late.'

570. continuō: i.e. as soon as the full measure of their guilt is known.

571. quatit, a strong expression for 'lashes furiously.'

572. agmina: V. talks as if there were many Furies. The number is usually given as three.

573-575. tum . . . portae tells us indirectly (§ 225) that the scenes of 567–572 have all taken place in the *vēstibulum* (556). **sacrae:** i.e. to the powers of the underworld; 'awful.' **cernis . . . servet** refers to Tisiphone; see 555, 556.

577. saevior: i.e. even than Tisiphone.

578. in praeceps, 'sheer downwards'; *praeceps* is here a noun meaning merely 'perpendicular'; hence the definition *tendit . . . umbrās* is needed.

quantus ad aetherium caelī suspectus Olympum.
Hīc genus antīcum Terrae, Tītānia pūbēs,
fulmine dēiectī fundō volvuntur in īmō.
Hīc et Alōīdās geminōs immānia vīdī
corpora, quī manibus māgnum rescindere caelum
adgressī superīsque Iovem dētrūdere rēgnīs.
Vīdī et crūdēlīs dantem Salmōnea poenās,
dum flammās Iovis et sonitūs imitātur Olympī.
Quattuor hīc invectus equīs et lampada quassāns
per Grāium populōs mediaeque per Ēlidis urbem
ībat ovāns dīvumque sibī poscēbat honōrem,
dēmēns, quī nimbōs et nōn imitābile fulmen
aere et cornipedum pulsū simulāret equōrum;
at pater omnipotēns dēnsa inter nūbila tēlum
contorsit, nōn ille facēs nec fūmea taedīs
lūmina, praecipitemque immānī turbine adēgit.
Nec nōn et Tityon, Terrae omniparentis alumnum,
cernere erat; per tōta novem cui iūgera corpus
porrigitur, rōstrōque immānis vultur obuncō
inmortāle iecur tondēns fēcundaque poenīs

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579. **caelī**: obj. gen. with *suspectus*; it = an adj. 'skyward,' 'upward.' V. is thinking of the view from earth upward to heaven. With 578, 579 cf. iv. 445, 446.

580. **Tītānia pūbēs**: for the Titans see §§ 273–275.

581. **volvuntur**: i.e. are still grovelling. Their punishment is never-ending.

582. **Alōīdās**: for the attack of the giants on Jupiter see § 274.

585, 586. **dantem . . . dum . . . imitātur**, 'who suffered . . . the while he was imitating.' The nature of that punishment appears from 592 594. The present punishment of Salmoneus is not described.

587. **quassāns**: i.e. to make it give more light.

588. **mediae . . . urbem** may refer to the city of Elis itself, specially sacred to Jupiter, or may loosely describe Olympia, the *district* in which the great games were held; he defies Jupiter on his own ground.

590, 591. **quī . . . simulāret** gives the reason for the exclamation *dēmēns*. **aere** = *aereō currū*: Salmoneus drove a brazen car over a brazen bridge. This vs. describes the mock thunder, as 587 described the mock lightning. **simulāret**: conative.

592. **tēlum** = *rapidum . . . ignem*, i. 42.

593. **ille**: as in i. 3, v. 186, etc.

594. **praecipitem . . . adēgit**: cf. *turbine corripuit*, i. 45. **turbine** might also be taken of the 'whirl' or furious force of the thunderbolt.

596. **erat**, 'it was possible.'

598. **fēcunda . . . poenīs**: because ever renewed (cf. *inmortāle iecur;* also 600) and so ever supplying materials whereby the vulture can torture Tityos.

vīscera rīmāturque epulīs habitatque sub altō
pectore, nec fibrīs requiēs datur ūlla renātīs.
Quid memorem Lapithās, Ixīona Pīrithoumque,
quōs super ātra silex iam iam lāpsūra cadentīque
imminet adsimilis? lūcent geniālibus altīs
aurea fulcra torīs, epulaeque ante ōra parātae
rēgificō lūxū; Furiārum māxima iūxtā
accubat et manibus prohibet contingere mēnsās
exsurgitque facem attollēns atque intonat ōre.
Hīc, quibus invīsī frātrēs, dum vīta manēbat,
pulsātusve parēns et fraus innexa clientī,
aut quī dīvitiīs sōlī incubuēre repertīs
nec partem posuēre suīs, quae māxima turba est,
quīque ob adulterium caesī, quīque arma secūtī
impia nec veritī dominōrum fallere dextrās,
inclūsī poenam exspectant. Nē quaere docērī,
quam poenam, aut quae fōrma virōs fortūnave merset.

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599. rīmātur: sc. *ea=vīscera.* **epulīs:** for case see § 123. *rīmātur . . . epulīs* effectively pictures the grievous pain endured by Tityos; the *iecur* and the *vīscera* are renewed each time just as the vulture's supply of food seems exhausted.

600. nec . . . renātīs: they are eaten as soon as they grow.

601. quid memorem: as in 123.

602. iam iam lāpsūra, 'on the very verge of falling.' **cadentīque** (sc. *silicī*): for scansion see § 256.

604. fulcra, 'rests,' 'supports,' the ends of the framework which supported the cushions of the couch; they corresponded to the head of a modern sofa.

605. rēgificō lūxū: cf. *rēgālī . . . lūxū,* i. 637. The punishment described in 602-607 is usually represented in ancient stories as having befallen Tantalus, not Ixion and Pirithous.

608, 609. quibus belongs with *pulsātus* and *innexa* (*est*) as with *invīsī* (*erant*): see §§ 125, 121. **pulsātusve parēns:** old Roman law punished this offence with death. **fraus . . . clientī:** the *patrōnus* was bound to protect his *clientēs* to the very utmost.

610. incubuēre denotes the eagerness with which they devoted all their powers and faculties to their treasures.

611. suīs, 'their kin.' **quae:** what is the antecedent? For the gender see on *hōc,* i. 17.

612, 613. quī . . . caesī: the law allowed an outraged husband to put to death an adulterer caught in the act. **quī . . . dextrās:** the ref. is to uprisings of slaves. **dextrās:** properly the pledge of faith, but here, by metonymy, that faith itself, 'confidence.'

614. inclūsī: sc. *in Tartarum.* **poenam exspectant** is inconsistent with 570 ff., from which we should suppose that the entrance into Tartarus proper marked the beginning of punishment. V.'s picture here, however, is very effective, dwelling as it does on the agony of waiting in the sight of spectacles like those of 602 ff.

615. poenam: sc *exspectent.* **fōrma** is in itself indefinite, but its position

Saxum ingēns volvunt aliī, radiīsque rotārum
districtī pendent; sedet aeternumque sedēbit
īnfēlīx Thēseus, Phlegyāsque miserrimus omnīs
admonet et māgnā testātur vōce per umbrās:
“Discite iūstitiam monitī et nōn temnere dīvōs.”
Vēndidit hīc aurō patriam dominumque potentem
inposuit, fīxit lēgēs pretiō atque refīxit;
hīc thalamum invāsit nātae vetitōsque hymenaeōs;
ausī omnēs immāne nefās ausōque potītī.
Nōn, mihi sī linguae centum sint ōraque centum,
ferrea vōx, omnīs scelerum comprēndere fōrmās,
omnia poenārum percurrere nōmina possim.’
  Haec ubi dicta dedit Phoebī longaeva sacerdōs,
‘Sed iam age, carpe viam et susceptum perfice mūnus;
adcelerēmus,’ ait; ‘Cyclōpum ēducta camīnīs
moenia cōnspiciō atque adversō fornice portās,

---

between *poenam* and *fortūna* makes it mean ‘woe,’ ‘suffering’; it practically = *fōrma poenae* or *malī*. **merset** has future force, ‘is to overwhelm.’ Note the parallelism in this vs.

616, 617. **saxum . . . aliī**: they fare as Sisyphus did, who was condemned to roll up hill a stone which always rolled down again when he got it to the top. **radiīs . . . pendent**: this is Ixion's fate as pictured by other writers; contrast 601-607. For *-que* we should say ‘or.’ **districtī**: i.e. with arms and legs stretched out. **sedet**: i.e. chained to a rock, as story said, by way of punishment for his attempt to carry off Proserpina (122, 393). Other writers say that Hercules rescued him and this is implied in Aeneas's words, 122.

618. **Phlegyās . . . umbrās**: V. does not describe his punishment but leaves its severity to be inferred from his doleful warning, 620. That warning would, of course, be useless to the condemned shades in Tartarus, but V. has his eye on the human readers of his poem.

620. **nōn . . . dīvōs** virtually = *fās*, duty to the gods.

622. **fīxit . . . atque refīxit**: i.e. made and unmade. At Rome, laws, when duly enacted, were inscribed on bronze tablets and set up in a public place; Cic. *Cat.* iii. §19 speaks of the *aera lēgum*. When laws were annulled the tablets containing them were taken down. For *fīxit* cf. i. 248, iii. 287; for *refīxit* cf. v. 360, v. 527.

624. **ausō . . . potītī**, ‘gained their venture.’ *ausō = eō quod ausī erant.* In itself the phrase is a compliment but in this setting it is an added justification of their punishment.

628-678. Aeneas deposits the golden bough in Pluto's palace and passes on to the place of the blessed. He inquires the way to Anchises.

629. **mūnus**: in part ‘duty,’ i.e. of carrying the bough to Proserpina (cf. 632, 142, 143), in part ‘gift.’

630. **Cyclōpum . . . camīnīs**: see §§ 284, 300. The palace is of metal.

631. **moenia**: as in 549. Sc. *Dītis* or *Plūtōnis*. **adversō**: as in 279, 418.

haec ubi nōs praecepta iubent dēpōnere dōna.'
Dīxerat et pariter gressī per opāca viārum
corripiunt spatium medium foribusque propinquant.
Occupat Aenēās aditum corpusque recentī
spargit aquā rāmumque adversō in līmine fīgit.
  Hīs dēmum exāctīs, perfectō mūnere dīvae,
dēvēnēre locōs laetōs et amoena virecta
fortūnātōrum nemorum sēdēsque beātās.
Largior hīc campōs aethēr et lūmine vestit
purpureō, sōlemque suum, sua sīdera nōrunt.
Pars in grāmineīs exercent membra palaestrīs,
contendunt lūdō et fulvā luctantur harēnā;
pars pedibus plaudunt choreās et carmina dīcunt;
nec nōn Thrēicius longā cum veste sacerdōs
obloquitur numerīs septem discrīmina vōcum
iamque eadem digitīs, iam pectine pulsat eburnō.
Hīc genus antīcum Teucrī, pulcherrima prōlēs,

Proserpina

---

632. **praecepta:** practically 'our instructions,' the rules governing the use of the golden bough.

633. **opāca viārum:** see § 197.

634. **corripiunt spatium:** cf. v. 316. **medium,** 'intervening.'

635. **recentī:** i.e. pure. Cf. ii. 719, 720, with n. on *vīvō*. Aeneas purifies himself before he enters Elysium. V. has in mind the custom whereby vessels of lustral water were set at the doors of temples to be used by entering worshipers.

637. **mūnere:** here merely 'gift'; contrast 629.

640. **largior** = an adv., 'more fully' (sc. than on earth), and may thus be coupled by *et* with *lūmine . . . purpureō*. For the latter phrase see on i. 590, 591. See also on *dulcī adspīrāns . . . umbrā*, i. 694. **aethēr:** here of pure dazzling air. With the brightness of Elysium contrast the gloom elsewhere in the underworld, noted e.g. in 268–272, 340, 452–454.

641. **suum, sua:** i.e. distinct from those of earth.

642. **palaestrīs:** here the place of the game; in iii. 281 it = the game.

644. **choreās:** acc. of effect; § 128.

645. **Thrēicius . . . sacerdōs:** Orpheus; cf. 119, 120. **longā . . . veste:** a long robe, like long hair (see on *crīnītus*, i. 740), was characteristic of musicians.

646. **obloquitur . . . vōcum,** 'and sounds forth, to match (*ob-*) their strains, the seven changing notes (of his lyre).' **numerīs:** the strains of the dance and the song of 644. **discrīmina:** for case see § 130. V. is thinking of the seven-stringed lyre or heptachord of the Greeks.

647. **digitīs:** i.e. of the left hand, used in producing the lighter notes. **pectine,** 'quill,' held in the right hand. Cf. the quills or picks used nowadays in playing the mandolin or the zither.

648. **genus . . . prōlēs:** cf. 580, which

māgnanimī hērōes nātī meliōribus annīs,
Īlusque Assaracusque et Trōiae Dardanus auctor.
Arma procul currūsque virum mīrātur inānīs;
stant terrā dēfīxae hastae, passimque solūtī
per campum pāscuntur equī; quae grātia currum
armōrumque fuit vīvīs, quae cūra nitentīs
pāscere equōs, eadem sequitur tellūre repostōs.
Cōnspicit ecce aliōs dextrā laevāque per herbam
vescentīs laetumque chorō paeāna canentīs
inter odōrātum laurī nemus, unde supernē
plūrimus Ēridanī per silvam volvitur amnis.
Hīc manus ob patriam pūgnandō vulnera passī,
quīque sacerdōtēs castī, dum vīta manēbat,
quīque piī vātēs et Phoebō dīgna locūtī,
inventās aut quī vītam excoluēre per artīs,
quīque suī memorēs aliquōs fēcēre merendō;
omnibus hīs niveā cinguntur tempora vittā.
Quōs circumfūsōs sīc est adfāta Sibylla,
Mūsaeum ante omnīs (medium nam plūrima turba
hunc habet atque umerīs exstantem suspicit altīs):

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begins the description of the dwellers in Tartarus.

649. **meliōribus:** i.e. than those of the fall of Troy and Aeneas's wanderings.

651. **mīrātur:** sc. *Aenēās.*

653. **grātia:** freely, 'pleasure'; lit., 'charm,' 'loveliness.' **currum:** a subjective gen.; for the form see § 91.

654. **vīvīs:** sc. *eīs.*

655. **pāscere:** join with *cūra*; see § 170.

656, 657. **dextrā . . . vescentīs:** so in i. 214 the Trojans feast simply but pleasantly. Contrast the elaboration of the tantalizing banquet of 603–607.

658. **unde supernē:** freely, 'the source whence, making its way to the world above.' *supernē = apud superōs,* 568.

659. **Ēridanī:** see Vocab. V. was perhaps thinking of the Po, a river which he doubtless knew well. Near its source it flows underground for a time and so it was naturally fabled to have its source in the underworld. **per silvam:** i.e. between its wooded banks.

660. **manus . . . passī:** for the pl. prtcpl. cf. *pars . . . parātī,* v. 108, with n. *passī = quī passī sunt.*

661, 662. **castī:** sc. *erant,* as also with *vātēs,* 662. The latter word here includes prophets and poets. **Phoebō dīgna:** i.e. worthy of the god who inspired them; § 281.

663. **vītam excoluēre:** i.e. have made life fuller and thereby better worth living. *excoluēre* suggests the thought of helping the advance of civilization, of uplifting the race. 660–665 correspond closely in form to 608–613; cf. 661 esp. with 608.

667, 668. **nam . . . altīs:** he is most conspicuous.

'Dīcite, fēlīcēs animae, tūque, optime vātēs,
quae regiō Anchīsēn, quis habet locus? illius ergō
vēnimus et māgnōs Erebī trānāvimus amnīs.'
Atque huic respōnsum paucīs ita reddidit hērōs:
'Nūllī certa domus; lūcīs habitāmus opācīs
rīpārumque torōs et prāta recentia rīvīs
incolimus. Sed vōs, sī fert ita corde voluntās,
hōc superāte iugum, et facilī iam trāmite sistam.'
Dīxit et ante tulit gressum campōsque nitentīs
dēsuper ostentat; dehinc summa cacūmina lincunt.
   At pater Anchīsēs penitus convalle virentī
inclūsās animās superumque ad lūmen itūrās
lūstrābat studiō recolēns omnemque suōrum
forte recēnsēbat numerum cārōsque nepōtēs
fātaque fortūnāsque virum mōrēsque manūsque.
Isque ubi tendentem adversum per grāmina vīdit
Aenēān, alacris palmās utrāsque tetendit,
effūsaeque genīs lacrimae, et vōx excidit ōre:
'Vēnistī tandem, tuaque exspectāta parentī
vīcit iter dūrum pietās? datur ōra tuērī,
nāte, tua et nōtās audīre et reddere vōcēs?
Sīc equidem dūcēbam animō rēbarque futūrum

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670. **ergō**: a prep.,=*causā*. This use belongs mainly to old Latin.

672. **atque**, 'forthwith'; see § 206.

673. **opācīs**: i.e. shaded, pleasant.

674. **rīpārum . . . torōs**: freely, 'cushion-like banks.' For the gen. *rīpārum* see § 111. The banks are rounded like *torī*, and soft with turf; cf. *viridante torō . . . herbae*, v. 388. **recentia**: we should say 'freshened,' 'refreshed.'

679-702. Anchises is surveying the long line of his future descendants, the souls that are again to inhabit human forms. He greets Aeneas warmly.

679. **convalle** belongs in part with *inclūsās*, in part with *lūstrābat*, 681.

681. **studiō**: modal abl., 'eagerly,' 'lovingly.'

682. **forte recēnsēbat**: V. dwells on the fact that Anchises's present thoughts fit in with the purpose of Aeneas's coming.

683. **manūs**, 'exploits,' a meaning akin to that borne by this word in i. 455. See n. there.

684. **adversum** = an adv., 'towards him (self).'

686. **vōx . . . ōre** expresses eagerness; he does not wait to speak properly.

687. **exspectāta parentī**: i.e. on which your father so confidently counted.

689. **nōtās . . . vōcēs**: cf. *vērās audīre et reddere vōcēs*, i. 409.

690. **dūcēbam** = *exīstimābam; dūcō* often = 'to think.'

tempora dīnumerāns, nec mē mea cūra fefellit.
Quās ego tē terrās et quanta per aequora vectum
accipiō, quantīs iactātum, nāte, perīclīs!
Quam metuī, nē quid Libyae tibi rēgna nocērent!'
695 Ille autem: 'Tua mē, genitor, tua trīstis imāgō
saepius occurrēns haec līmina tendere adēgit;
stant sale Tyrrhēnō classēs. Dā iungere dextram,
dā, genitor, tēque amplexū nē subtrahe nostrō.'
Sīc memorāns largō flētū simul ōra rigābat.
700 Ter cōnātus ibī collō dare bracchia circum,
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventīs volucrīque simillima somnō.
  Intereā videt Aenēās in valle reductā
sēclūsum nemus et virgulta sonantia silvae
705 Lēthaeumque domōs placidās quī praenatat amnem.
Hunc circum innumerae gentēs populīque volābant,
ac velut in prātīs ubi apēs aestāte serēnā
flōribus īnsīdunt variīs et candida circum
līlia funduntur, strepit omnis murmure campus.
710 Horrēscit vīsū subitō causāsque requīrit
īnscius Aenēās, quae sint ea flūmina porrō,
quīve virī tantō complērint agmine rīpās.
Tum pater Anchīsēs: 'Animae, quibus altera Fātō

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691. tempora: we should say 'days' or 'hours.' **cūra** denotes the hope Anchises had of his son's coming, which was after all coupled with a fear that something might hinder their reunion.

692. terrās: with *per;* see § 210.

694. nē . . . nocērent: cf. Venus's words, i. 671, 672.

695. tua . . . imāgō: cf. iv. 351-353, and v. 722 ff.

696. līmina: for case see § 127. **tendere:** for the infin. see § 168.

698. tē . . . nostrō: cf. 465.

699. largō . . . rigābat: cf. *largō . . . vultum,* i. 465.

700-702 = ii. 792-794. See notes there.

703-723. Aeneas, seeing the spirits crowding to the river Lethe, asks who and what they are. Anchises explains that these are spirits destined to live again in the upper world.

703. valle reductā: a special nook of the *convallis* of 679.

707. apēs: for a simile involving bees see i. 430-436.

709. murmure, 'humming,' is used of any indistinct noise and so equally fits the hum of the crowd and the buzz of the bees.

711. porrō belongs closely with *ea flūmina,* with adj. value, 'distant'; see on *longē,* i. 14. It repeats the thought of *valle . . . nemus,* 703, 704.

713. altera=an adv., 'for the second time.'

corpora dēbentur, Lēthaeī ad flūminis undam
sēcūrōs laticēs et longa oblīvia pōtant.
Hās equidem memorāre tibi atque ostendere cōram,
iam prīdem hanc prōlem cupiō ēnumerāre meōrum,
quō magis Ītaliā mēcum laetēre repertā.'
'Ō pater, anne aliquās ad caelum hinc īre putandum est
sublīmīs animās iterumque ad tarda revertī
corpora? quae lūcis miserīs tam dīra cupīdō?'
'Dīcam equidem nec tē suspēnsum, nāte, tenēbō,'
suscipit Anchīsēs atque ōrdine singula pandit.
'Prīncipiō caelum ac terrās campōsque liquentīs
lūcentemque globum lūnae Tītāniaque astra
spīritus intus alit, tōtamque īnfūsa per artūs
mēns agitat mōlem et māgnō sē corpore miscet.
Inde hominum pecudumque genus vītaeque volantum
et quae marmoreō fert mōnstra sub aequore pontus.

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715. sēcūrōs: a transferred epithet, § 194; the waters are 'careless' because they remove all care. Render 'that free from care.'

717. hanc prōlem . . . meōrum: cf. *pūbēs . . . tuōrum*, i. 399.

719. ō pater: this address sufficiently indicates the change of speaker. **sublīmīs** = an adv. with *īre* (cf. *sublīmem*, i. 259, *sublīmis*, i. 415), and repeats the thought of *ad caelum*, 719.

723. suscipit: freely, 'replies'; lit., 'takes up.' Sc. *Aenēān* or *sermōnem*.

724-751. Anchises explains the nature of the soul, how it is clogged by the body, how after death it must be purified, and how most souls are then sent back to the world to animate other bodies.

724, 725. prīncipiō: as in iii. 381. **campōs . . . liquentīs:** a picturesque substitute for *mare*. **Tītānia . . . astra:** the sun; see § 281 (end). *caelum . . . astra* = 'the whole universe.'

726. spīritus . . . alit: V. has in mind a philosophical doctrine common in Greek and Roman writers, of the *anima mundī*, or quickening soul which pervades the universe. The souls of individuals are portions of this world-soul. For V.'s interest in philosophy see §§ 38, 43. **artūs,** like *corpore*, 727, personifies the universe.

727. mēns: a further definition of *spīritus*. The *anima mundī* possesses consciousness, the power of thought; it is sometimes called *ratiō*, 'reason.' **agitat:** i.e. makes it live, 'animates,' motion being a sign of life. **mōlem** and **corpore** both denote the universe, described in 724, 725. **sē corpore miscet:** *misceō* and *iungere* sometimes (chiefly in verse) take an acc. and an abl.; the latter appears sometimes to be local, sometimes instr., sometimes one of accompaniment.

728. inde: i.e. from this *spīritus* and this *mēns*, 726, 727. Sc. *est*, 'spring.' **volantum:** cf. *volantēs*, 239.

729. marmoreō: i.e. bright, flashing. *hominum . . . pontus* includes all living creatures on earth, in the air, or in the sea.

730 Īgneus est ollīs vigor et caelestis orīgō
sēminibus, quantum nōn noxia corpora tardant
terrēnīque hebetant artūs moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque aurās
dispiciunt clausae tenebrīs et carcere caecō.
735 Quīn et suprēmō cum lūmine vīta relīquit,
nōn tamen omne malum miserīs nec funditus omnēs
corporeae excēdunt pestēs, penitusque necesse est
multa diū concrēta modīs inolēscere mīrīs.
Ergō exercentur poenīs veterumque malōrum
740 supplicia expendunt. Aliae panduntur inānīs
suspēnsae ad ventōs, aliīs sub gurgite vāstō
īnfectum ēluitur scelus aut exūritur īgnī,
(quisque suōs patimur Mānīs; exinde per amplum
mittimur Ēlysium et paucī laeta arva tenēmus),

730, 731. ollīs . . . sēminibus refers back to *spīritus* and *mēns*, 726, 727. For the form *ollīs* see § 92. **vigor,** 'life,' 'glow.' There is parallelism in this vs. The *anima mundī* (see on 726) was variously identified with air, fire, or the ether. To the ancients air and fire seemed very closely akin. Both rise heavenward; hence we have the phrase *caelestis orīgō*. **quantum,** 'in so far as.' **corpora tardant:** cf. *tarda . . . corpora*, 720, 721.

733, 734. hinc: i.e. in consequence of this clogging influence of the body. **metuunt . . . gaudent:** the subject is *illa sēmina*, to be derived from 730, 731, but V. feels these words to be equivalent to *animae;* hence he writes *clausae*, 734. The philosophers distinguished four kinds of reprehensible emotion: fear of future evil (*metus*), craving for future good (*cupīdō*), grief over present evil (*dolor*), joy over present good (*gaudium*). **aurās** carries us back to *īgneus . . . orīgō*, 730, and practically = 'their heavenly origin.' **tenebrīs . . . carcere:** i.e. of the body.

735. quīn et = *quīn etiam*, ii. 768. **cum** is the conjunction. **relīquit:** sc. *eōs*.

736. miserīs (sc. *eīs*); for case see § 120. V. writes loosely here, talking of the persons whose life has quitted them rather than of those persons' souls. We should have looked for *miserōrum animīs*.

737. corporeae . . . pestēs is defined by *metuunt . . . gaudent*, 733; see n. there. **-que:** cf. n. on *et*, ii. 94.

738. diū concrēta = *quae diū concrēvērunt* (sc. with those souls; see on *miserīs*, 736). See n. on *crētus*, ii. 74. **inolēscere:** sc. *eīs* = *animīs*.

739-742. poenīs . . . supplicia: these penalties are intended simply as means of purifying the various souls. **inānīs . . . ventōs:** the winds are empty because they are without substance. Cf. *tenuīs . . . ventōs*, v. 526, 527. *aliae . . ventōs* means that some souls are purified by air. **aliīs . . . scelus:** this purification is by water; *sub . . . vāstō* picturesquely suggests the thoroughness of the purging. **īnfectum:** a transferred epithet; the word is properly applicable to the soul stained by guilt rather than to the guilt itself. *īnfectum . . . scelus* = 'the stain of guilt.'

743, 744. Mānīs: properly the spirit

dōnec longa diēs perfectō temporis orbe
concrētam exēmit lābem pūrumque relinquit
aetherium sēnsum atque aurāī simplicis īgnem.
Hās omnīs, ubi mīlle rotam volvēre per annōs,
Lēthaeum ad fluvium deus ēvocat agmine māgnō,
scīlicet inmemorēs supera ut convexa revīsant
rūrsus et incipiant in corpora velle revertī.'
  Dīxerat Anchīsēs nātumque ūnāque Sibyllam
conventūs trahit in mediōs turbamque sonantem
et tumulum capit, unde omnīs longō ōrdine posset
adversōs legere et venientum discere vultūs.
'Nunc age, Dardaniam prōlem quae deinde sequātur
glōria, quī maneant Italā dē gente nepōtēs,
inlūstrīs animās nostrumque in nōmen itūrās
expediam dictīs et tē tua fāta docēbō.

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that survives the death of the body, but here, by metonomy, the lot or experiences of that spirit, 'condition in the world below.' From this point through 749 the passage has been very variously explained; it is perhaps incomplete (§ 49). Taking the words as they stand (*nōs*) *paucī*, 'few of us,' seems to be subject of *mittimur* as of *tenēmus*. Those that are sent through Elysium, etc., constitute but a small portion of the whole number of souls purified (739–742), though in themselves a great host (706, 749).

746. concrētam, 'ingrained'; cf. *diū concrēta*, 738, with note.

747. sēnsum=*spīritus*, 726, and *mēns*, 727. Render by 'mind,' 'intelligence.' Note also that *aetherium* = *caelestis*, 730. **aurāī . . . īgnem:** i.e. pure fiery air, unpolluted ether. For the form *aurāī* see § 88. *simplicis* = 'uncompounded,' and so free from any admixture of corruption, 'pure,' 'elemental.' In *pūrum . . . īgnem* V. has restated, in different words (§ 181), his theory of the *anima mundī;* see on *spīritus . . . alit*, 726, *īgneus . . . vigor*, 730. The phrase thus = 'and has left nothing save those pure elements from which life is ultimately derived' (728, 729).

748. hās omnīs: sc. *animās*. **rotam volvēre per:** i.e. have completed the cycle of. The wheel is that of time.

750. scīlicet emphasizes the thought of 750, 751, but without the sarcastic or ironical force seen in ii. 577, iv. 379. vi. 526. **supera . . . convexa:** as in 241.

753. sonantem is explained by *strepit . . . campus*, 709.

755. adversōs, 'face to face.'

752-787. Anchises shows Aeneas his future descendants, the Romans that are to be. First he points out the long line of Alban kings, ending in Romulus.

756. deinde, 'thereafter,' i.e. after the reincarnation referred to in 748–751. It might be taken also as 'hereafter,' 'in future days.'

757. Italā dē gente, coming after *Dardaniam prōlem*, 756, reminds us of the Trojan origin of the Italian (i.e. Roman) race; cf. e.g. i. 19–22.

758. animās: object, like the clauses in 756, 757, of *expediam*. 759. **nostrum . . .**

Ille, vidēs, pūrā iuvenis quī nītitur hastā,
proxima sorte tenet lūcis loca, prīmus ad aurās
aetheriās Italō commixtus sanguine surget,
Silvius, Albānum nōmen, tua postuma prōlēs,
quem tibi longaevō sērum Lāvīnia coniūnx
ēdūcet silvīs rēgem rēgumque parentem,
unde genus Longā nostrum dominābitur Albā.
Proximus ille Procās, Trōiānae glōria gentis,
et Capys et Numitōr et, quī tē nōmine reddet,
Silvius Aenēās, pariter pietāte vel armīs
ēgregius, sī umquam rēgnandam accēperit Albam.
Quī iuvenēs! quantās ostentant, aspice, vīrīs
atque umbrāta gerunt cīvīlī tempora quercū!
Hī tibi Nōmentum et Gabiōs urbemque Fidēnam,
hi Collātīnās inpōnent montibus arcēs,
Pōmetiōs Castrumque Inuī Bōlamque Coramque;

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itūrās: i.e. to be accounted Trojans, even as we are.

760. pūrā . . . hastā: a spear without an iron head, given as a prize for bravery in war. *ille . . . pūrā . . . hastā* thus = 'yonder gallant youth.' With *pūrā . . . nītitur hastā* cf. *paribus nītēns . . . ālīs*, iv. 252.

761, 762. proxima . . . loca: i.e. is destined first to return to the world of light. *lūcis* and *aurās aetheriās* (cf. *superās . . . aurās*, 128) both stand for 'the upper world.' **Italō . . . sanguine:** i.e. in his veins both Trojan and Italian blood is to flow; cf. 763–765. For the constr. cf. *māgnō . . . miscet*, 727, with note.

763. Albānum nōmen: *Silvius* is said to have been the cognomen of all the Alban kings.

764. Lāvīnia: see on *genus . . . Rōmae*, i. 6, 7. Cf. also ii. 783, and vi. 93, with notes.

766. unde=*ā quō*. **genus . . . Albā:** in i. 267–271 V. connects the name of Ascanius most closely with Alba Longa. Again in i. 265, 266, iv. 618–620 (see notes) it is clearly implied that Aeneas's life is not to be a long one. Inconsistencies (§ 49) in such important matters constitute a real blemish.

767–770. Procās . . . Silvius Aenēās: Alban kings. Various legends give the order of their reigns very differently. **Numitōr:** for scansion see § 242. **reddet:** i.e. will reproduce. Cf. the use of *referō*, iv. 329, v. 564. **pariter . . . ēgregius:** cf. *pietāte . . . armīs*, 403, said of Aeneas. Aeneas Silvius is to reproduce Aeneas in more than name. **sī:** as in v. 64; see n. there.

771. aspice is parenthetical, in sense a strengthened *ecce*.

772. gerunt . . . tempora: cf. *gestāmus pectora*, i. 567. **cīvīlī . . . quercū:** an allusion to the *corōna cīvica*, of oak leaves, given to a Roman soldier who in battle saved the life of a fellow-citizen, at the same time killing that fellow citizen's adversary.

773. Fidēnam: the name is usually pl.; cf. the sing. *Mycēna*, v. 52.

haec tum nōmina erunt, nunc sunt sine nōmine terrae.
Quīn et avō comitem sēsē Māvortius addet
Rōmulus, Assaracī quem sanguinis Īlia māter
ēdūcet. Viden, ut geminae stant vertice cristae
et pater ipse suō superum iam sīgnat honōre?
Ēn hūius, nāte, auspiciīs illa incluta Rōma
imperium terrīs, animōs aequābit Olympō
septemque ūna sibī mūrō circumdabit arcēs,
fēlīx prōle virum, quālis Berecyntia māter
invehitur currū Phrygiās turrīta per urbēs
laeta deum partū, centum complexa nepōtēs,
omnīs caelicolās, omnīs supera alta tenentīs.
Hūc geminās nunc flecte aciēs, hanc aspice gentem
Rōmānōsque tuōs; hīc Caesar et omnis Iūlī
prōgeniēs māgnum caelī ventūra sub axem.

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776. **nōmina:** a picturesque way of saying 'famous places.'

777. **avō:** Numitor. 768. **comitem sēsē . . . addet:** i.e. will join him in the upper world. **Māvortius:** Romulus was son of Mars. Cf. i. 274-277.

778. **Assaracī . . . sanguinis:** gen. of char. with *māter;* it = *Trōiāna.*

779. **viden ut . . . stant:** V. felt *ut . . . stant* as an exclamation independent of *viden;* hence the indic. *stant.* Cf. n. on *substitit errāvitne,* ii. 739. Cf. also *quantās . . . vīrīs,* 771. **geminae . . . cristae:** a double-crested helmet was worn by Mars.

780. **suō . . . honōre,** 'by (suffering Romulus to wear) his own distinction marks him out even now as a god,' i.e. as destined to be translated to the skies, as equal to Mars himself. **superum:** the sing. very rarely, perhaps nowhere else, = *deus.*

781. **auspiciīs:** the ref. is to the famous omen of the twelve vultures which gave Romulus the right to name the city, newly built by himself and Remus, and to be its ruler.

782. **animōs,** 'her spirit.' With this vs. cf. i. 287.

783. **sibī,** 'for her protection'; dat. of interest.

784. **Berecyntia māter:** Cybele; §§ 274, 275.

785. **turrīta:** i.e. wearing the *corōna mūrālis.* a crown with decorations resembling battlements, given among the Romans to the soldier who first forced his way over the enemy's walls. Cybele wore this crown because she taught men how to fortify cities.

786. **laeta . . . partū** balances *fēlīx . . . virum,* 784. **centum:** a round number, as in i. 416, but here it understates the total. **complexa** is of course to be taken freely, 'fond mother of.'

787. **supera** = *caelestia.* 784-787 = 'happy in her warrior brood, as Cybele is when she rides,' etc.

788-807. Next Anchises points out the Julian family, especially Augustus.

789, 790. **tuōs:** as being directly descended from you. **Iūlī progeniēs:**

Hīc vir, hic est, tibi quem prōmittī saepius audīs,
Augustus Caesar, dīvī genus, aurea condet
saecula quī rūrsus Latiō rēgnāta per arva
Sāturnō quondam; super et Garamantas et Indōs
prōferet imperium (iacet extrā sīdera tellūs,
extrā annī sōlisque viās, ubi caelifer Atlās
axem umerō torquet stellīs ārdentibus aptum).
Hūius in adventum iam nunc et Caspia rēgna
respōnsīs horrent dīvum et Maeōtia tellūs
et septemgeminī turbant trepida ōstia Nīlī.
Nec vērō Alcīdēs tantum tellūris obīvit,
fīxerit aeripedem cervam licet atque Erymanthī
pācārit nemora et Lernam tremefēcerit arcū,
nec, quī pampineīs victor iuga flectit habēnīs,
Līber, agēns celsō Nȳsae dē vertice tigrīs.

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cf. *Iūlius* . . . *Iūlō*, i. 288, with notes. **axem:** freely, 'vault,' 'dome.'

791. hīc . . . hic; note the varying quantity; in classical times the *ĭ* is seldom short. **quem . . . audīs:** cf. e.g. i. 286.

792. dīvī (sc. *Caesaris*): Julius Caesar, who after his death was solemnly enrolled among the gods.

793, 794. rūrsus: the first golden age was that of Saturn's rule; §§ 274, 275, 293. **rēgnāta . . . Sāturnō:** cf. *rēgnāta Lycurgō*, iii. 14, with n. **super . . . Indōs,** 'beyond,' etc. The Garamantes were conquered in 19, but the Indi were never subdued by Augustus. In 20, however, the Parthians restored to Augustus the standards captured from Crassus in 53, and an embassy came to Rome from India. V. may be exaggerating these incidents into a formal conquest of the remote East. See also §§ 64, 65.

795–797. sīdera denotes the constellations or signs of the zodiac. **annī . . . viās,** 'the path the sun follows in his yearly course,' denotes the zodiac itself. *extrā sīdera* . . . *viās* really = 'beyond the world of civilization'; cf. i. 567, 568, with notes. **ubi . . . aptum** (cf. iv. 481, 482) perhaps contains a ref. to Ethiopia, which was overrun in 22. V. does not say that this land is to be conquered, but the context suggests this thought.

798. in, 'against,' i.e. at the prospect of.

799. respōnsīs . . . dīvum: i.e. by reason of oracles which have predicted the coming of Augustus.

800. turbant, 'are all astir.' This intrans. use of *turbō* is very rare. See § 139.

802. fīxerit . . . licet, 'granting that he pierced.' For the use of *licet* here see A. 313, and b.; B. 308, *a;* G. 603, 4, 607; H. 586, II, and 1; for its position see § 209.

803. nemora: they had been plagued by a wild boar. For these exploits see the article 'Hercules' in a classical dictionary. **Lernam . . . arcū:** cf. *bēlua Lernae*, 287, with note.

804. nec: sc. *tantum tellūris obīvit* from 801. **iuga,** 'team.'

805. Nȳsae: see § 287. Hercules freed the world from monsters, Bacchus taught men the cultivation of wine; both thus contributed to the advance of civilization. The labors of Augustus are to be like theirs in kind, but greater in degree.

AUGUSTUS

Et dubitāmus adhūc virtūtem extendere factīs,
aut metus Ausoniā prohibet cōnsistere terrā?
Quis procul ille autem rāmīs īnsīgnis olīvae
sacra ferēns? nōscō crīnīs incānaque menta
rēgis Rōmānī, prīmam quī lēgibus urbem 810
fundābit Curibus parvīs et paupere terrā
missus in imperium māgnum. Cui deinde subībit,
ōtia quī rumpet patriae residēsque movēbit
Tullus in arma virōs et iam dēsuēta triumphīs
agmina. Quem iūxtā sequitur iactantior Ancus 815
nunc quoque iam nimium gaudēns populāribus aurīs.
Vīs et Tarquiniōs rēgēs animamque superbam
ultōris Brūtī fascēsque vidēre receptōs?
Cōnsulis imperium hīc prīmus saevāsque secūrēs
accipiet nātōsque pater nova bella moventīs 820
ad poenam pulchrā prō lībertāte vocābit,
īnfēlīx; utcumque ferent ea facta minōrēs,

806, 807. et joins these vss. closely to 791–805; 'though Augustus is to do so much, is it possible that we (you and I) are still hesitating?' i.e. shall we not play our parts? The exhortation is of course really meant for Aeneas. **extendere:** i.e. display to the utmost.

808-835. Anchises now points out the kings of Rome, and some of the heroes of the republic, especially Pompey and Caesar.

809. incāna belongs with both nouns. **menta:** the pl. in *incāna . . . menta* is metrically convenient; § 174.

810. rēgis: Numa, to whom the Romans ascribed the foundation of most of their sacred rites. **prīmam,** 'newly-founded,' 'infant'; lit., 'the first part of.' Cf. the use of *prīmā*, i. 541.

811. Curibus: Numa was a Sabine, native of Cures.

813-815. residēs . . . virōs . . . dēsuēta . . . agmina: cf. *residēs . . . corda*, i. 722. **Tullus:** sc. *Hostīlius*, a warlike king, who resembled Romulus rather than Numa; he destroyed Alba Longa.

816. nunc quoque: i.e. even as he will when he comes again to earth. **populāribus aurīs:** a highly fig. (metaphorical) expression for 'the popular favor,' which is as fickle as the winds. Roman writers do not usually picture Ancus as a demagogue.

817. Tarquiniōs perhaps is meant to include Servius Tullius, who ruled between the two Tarquins.

818. fascēs: here 'government,' of which the *fascēs* were the symbols. **receptōs,** 'retrieved'; cf. such phrases as *ex* (*ab*) *hoste recipere.* Brutus drove out the Tarquins and founded the republic.

819. cōnsulis: join with both accs. **saevās:** because with them he put his own sons to death, when they plotted to restore the Tarquins; cf. 820, 821.

822. utcumque . . . minōrēs, 'however after ages may (lit., 'will') speak of this deed.' *ferō* is often used of carrying things by word of mouth. This vs. implies that in later times, perhaps in V.'s days, the act of Brutus had been

vincet amor patriae laudumque inmēnsa cupīdō.
Quīn Deciōs Drūsōsque procul saevumque secūrī
aspice Torquātum et referentem sīgna Camillum.
Illae autem, paribus quās fulgere cernis in armīs,
concordēs animae nunc et dum nocte premuntur,
heu, quantum inter sē bellum, sī lūmina vītae
attigerint, quantās aciēs strāgemque ciēbunt,
aggeribus socer Alpīnīs atque arce Monoecī
dēscendēns, gener adversīs īnstrūctus Eōīs!
Nē, puerī, nē tanta animīs adsuēscite bella
neu patriae validās in vīscera vertite vīrīs!
Tūque prior, tū parce, genus quī dūcis Olympō,
prōice tēla manū, sanguis meus!
Ille triumphātā Capitōlia ad alta Corinthō
victor aget currum caesīs īnsīgnis Achīvīs;

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criticized; the act of the Liberators (§ 2) may well have caused a reconsideration of the whole history of the Bruti.

823. laudum . . . cupīdō: here 'an honorable ambition'; cf. *laudumque arrēcta cupīdō*, v. 138. Hence it is not inconsistent with 822, which declares that Brutus cares nothing for fame.

824, 825. quīn . . . aspice: cf. *quīn morere*, iv. 547, with note. **Drūsōs:** V. has in mind esp. Drusus, brother of Tiberius, and son of Livia Drusilla, wife of Augustus. There is thus a compliment to the imperial household. **saevum . . . secūrī . . . Torquātum:** contrast *saevās secūrēs* (sc. *Brūtī*), 819. **sīgna:** those captured by the Gauls during their advance on Rome, at the battle of the river Allia, in 390.

826. paribus . . . armīs: the ref. is to Pompey and Caesar, who for so long a time seemed equal in power.

827. nocte: i.e. the lower world; contrast *lūcis*, 761, with note.

828, 829. bellum . . . ciēbunt: cf. i. 541, v. 585. **sī:** used as in 770.

830. aggeribus, 'ramparts.' The Alps are thought of as a wall barring out invaders from Italy. **socer:** Caesar; Pompey had married his daughter Julia.

831. dēscendēns: it was with his Gallic legions that Caesar conquered Pompey. **Eōīs** (sc. *agminibus*): Pompey's forces were raised largely in Greece and Asia Minor.

832. puerī: Anchises thinks of them as warriors in their prime and so as younger than himself. They are his 'children,' too, as being his descendants.

833. patriae: join with both accs. Note the allit. in this verse.

834. parce = *tē retinē.* **genus . . . Olympō:** Caesar, descendant, through Iulus, Aeneas, Anchises, and Venus, of Jupiter himself; see on *genus invīsum*, i. 28. The appeal to Caesar is a compliment; the greater can afford to take the initiative towards measures of peace.

836-853. Anchises now points out other heroes of the republic and declares in what the real greatness of Rome is to consist.

836, 837. ille . . . currum: the ref. is to Lucius Mummius Achaicus, who captured Corinth in 146. **Capitōlia . . . currum:** i.e. will celebrate a triumph

ēruet ille Argōs Agamemnoniāsque Mycēnās
ipsumque Aeacidēn, genus armipotentis Achillī,
ultus avōs Trōiae templa et temerāta Minervae.
Quis tē, māgne Catō, tacitum aut tē, Cosse, relinquat?
Quis Gracchī genus aut geminōs, duo fulmina bellī,
Scīpiadās, clādem Libyae, parvōque potentem
Fabricium vel tē sulcō, Serrāne, serentem?
Quō fessum rapitis, Fabiī? tū Māximus ille es,
ūnus quī nōbīs cunctandō restituis rem!
Excūdent aliī spīrantia mollius aera
(crēdō equidem), vīvōs dūcent dē marmore vultūs,

Triumphal processions came into the city from the Campus Martius, passed around to the Forum, and moved up to the temple of Jupiter Capitolinus.

838. ēruet . . . Mycēnās: cf. i. 284, 285, with notes.

839. Aeacidēn: the ref. is not certain, but is probably to Perseus, king of Macedonia, defeated by Lucius Aemilius Paulus in 168. In this view *ille*, 838, will refer to Paulus. This defeat did not, to be sure, involve the conquest of all Greece, for Corinth and the Peloponnesus were yet to be taken, but Aemilius's victory was a very famous one, and V. is writing as a poet rather than with strict historical accuracy. **genus . . . Achillī:** other Latin writers agree with V. in calling Perseus a descendant of Achilles.

840. temerāta: by the act of Ajax (i. 41), and by the theft of the Palladium, ii. 165–175.

841. tacitum, 'unheralded.' In poetry *taceō* is often trans., 'to keep silence about.'

842. Gracchī genus, 'the Gracchan line,' including not merely the two famous tribunes, but Tiberius Sempronius Gracchus, who distinguished himself in the Second Punic War. **fulmina,** 'thunderbolts.'

843. Scīpiadās: Africanus Maior and Africanus Minor. **clādem Libyae:** due to the victories of the Scipios, at Zama in 202, at Carthage in 149. **parvō . . . potentem** may = (1) 'rich on little,' or (2) 'powerful by means of little,' i.e. powerful though he had but slight resources, nothing in fact save his own *virtūs*. If (1) is the right view, then V. is praising, as other writers often do, the contented spirit of Fabricius and his incorruptibility.

844. sulcō . . . serentem: Regulus was at work on his farm when the news came to him of his election as consul.

845. quō . . . rapitis (*mē*): i.e. why do you crowd on me so and press me to sing your exploits? **tū:** Anchises points to the proper shade or spirit, as he had done when he said *ille*, 808, *illae*, 826, *ille*, 836, 838. **Māximus:** Quintus Fabius Maximus Cunctator, Hannibal's famous opponent.

846. ūnus . . . rem: a line modelled on a vs. of Ennius (§ 72), which was very popular with the Romans. **restituis:** for the pres. after the fut. in 829, 837, 838, see n. on *manēre*, ii. 194.

847. excūdent: strictly a prophecy, but used here to concede for the sake of argument something which, being still in the future, is really debatable; in other words the fut. indic. here = *quamvīs* or *licet* with a subj.; cf. 802. There are four examples of this use in 848–850. **aliī** refers, of course, to the Greeks.

ōrābunt causās melius caelīque meātūs
dēscrībent radiō et surgentia sīdera dīcent;
tū regere imperiō populōs, Rōmāne, mementō
(hae tibi erunt artēs) pācisque inpōnere mōrem,
parcere subiectīs et dēbellāre superbōs.'
  Sīc pater Anchīsēs atque haec mīrantibus addit:
'Aspice, ut īnsīgnis spoliīs Marcellus opīmīs
ingreditur victorque virōs superēminet omnīs.
Hīc rem Rōmānam māgnō turbante tumultū
sistet, eques sternet Poenōs Gallumque rebellem
tertiaque arma patrī suspendet capta Quirīnō.'
Atque hīc Aenēās (ūnā namque īre vidēbat
ēgregium fōrmā iuvenem et fulgentibus armīs,

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spīrantia . . . aera: i.e. statues that seem to be alive. **mollius:** sc. *quam tū, Rōmāne,* comparing 851.

849. ōrābunt . . . melius: Cic. would not have granted this, but V. admits the superiority of the Greeks, even in the one department of literature in which the Romans specially distinguished themselves, in order to enforce his point in 851-853. **caelī:** here by metonymy for 'the heavenly bodies.'

850. radiō, 'rods,' 'pointers.'

851. regere . . . mementō: a forceful substitute for the fut. of positive statement which would naturally follow 847-850.

852. hae gets its meaning from 851, its gender from *artēs;* see on *hōc,* i. 17. **artēs,** 'accomplishments,' 'graces,' is neatly used; skill in government is to be to the Romans what sculpture, oratory, and science are to the Greeks. With 851-853 cf. i. 263, 264 (said of Aeneas), with notes. 847-853 is a splendid summing up of 756-846, embodying in brief the characteristics of Rome as seen in the deeds of its heroes.

854-901. Anchises now points out the Marcelli, especially the younger. He then tells Aeneas what awaits him in Italy and finally sends him back to the upper world through one of the gates of dreams.

854. mīrantibus: sc. *eīs = Aenēae et Sibyllae.*

855, 856. aspice ut . . . superēminet: cf. *viden ut . . . stant,* 779, with n. **spoliīs . . . opīmīs:** see *opīmus* in Vocab. These spoils were taken but thrice in all Roman history. This Marcellus gained them from the Insubrian Gauls in 222.

857. rem Rōmānam: join with both *turbante* and *sistet.* **tumultū:** this word was used esp. of Gallic uprisings; the vs. thus repeats the thought of 855, 856.

858. eques sternet: freely, 'his horses' hoofs will trample under foot.' Marcellus's battle with the Gauls was largely a cavalry fight; he may have won fame in like manner against the Carthaginians (he fought with distinction against Hannibal), but we have no certain evidence to that effect.

859. tertia . . . arma . . . capta: i.e. the third set of *spolia opīma.* The first two were dedicated to Jupiter Feretrius.

860. Aenēās: sc. *ait* or *exclāmat.* **ūnā:** sc. *cum Marcellō* (855).

861. iuvenem: the younger Marcellus, son of Octavia, sister of Augustus; cf. § 42. In 25 he married Julia, daughter of Augustus, and was marked out as the latter's successor, but he died in 23, at the early age of 20.

sed frōns laeta parum et dēiectō lūmina vultū):
'Quis, pater, ille, virum quī sīc comitātur euntem?
fīlius anne aliquis māgnā dē stirpe nepōtum?
Quis strepitus circā comitum! quantum īnstar in ipsō!
sed nox ātra caput trīstī circumvolat umbrā.'
Tum pater Anchīsēs lacrimīs ingressus obortīs:
'Ō gnāte, ingentem lūctum nē quaere tuōrum.
Ostendent terrīs hunc tantum Fātā neque ultrā
esse sinent. Nimium vōbīs Rōmāna propāgō
vīsa potēns, superī, propria haec sī dōna fuissent.
Quantōs ille virum māgnam Māvortis ad urbem
campus aget gemitūs! vel quae, Tiberīne, vidēbis
fūnera, cum tumulum praeterlābēre recentem!
Nec puer Īliacā quisquam dē gente Latīnōs

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862. laeta parum: an example of litotes; see on *nōn similī*, i. 136. The phrase belongs also with *lūmina*. His sorrow was due to a premonition of his early death. Thus, like Ancus Martius (815, 816), he displays already the characteristics which belong rather to his destined life in the world above.

863. virum: i.e. the Marcellus of 855–859.

864. anne for the simple *an*, is not very common in the best prose but occurs in both independent and dependent questions. **nepōtum:** sc. *nostrōrum*.

865. quis: we should have expected the adj. *quī*, but see on *quī*, 141. **comitum:** Marcellus has his admiring attendants now, even as the great on earth have them. In V.'s day *comes* was practically a technical term for the members of the suite of a prince of the ruling house. *strepitus* points to the number of the *comitēs*; cf. *strepit . . . campus*, 709. **īnstar** has occurred in ii. 15, iii. 637, but with different meaning and construction. Here it = 'true greatness,' 'ideal worth.' **ipsō:** i.e. in him independently of his great ancestor (855, 863), in whose company he is, or of the *comitēs*.

866. Cf. ii. 360. The vs. has ref. to Marcellus's early death.

868. quaere here = *inquīre*, 'search into,' 'probe.'

869. ostendent . . . tantum, 'will merely give a glimpse of.'

871. propria, 'its own,' refers back to *Rōmāna*, 870; see on *propriam*, i. 73. **sī . . . fuissent:** not a contrary to fact cond. but a fut. less vivid cond., so called, in O. O., dependent on *vōbīs . . . vīsa* (*est*), which=*putāstis* or *existimāstis*. The prot. is contained in *nimium . . . potēns*. In O. R. we might have *nimium Rōmāna propāgō sit potēns, propria sī haec dōna fuerint.*

872. māgnam . . . urbem: cf. *Māvortia . . . moenia*, i. 276, 277, also said of Rome.

873. campus: the Campus Martius, in which stood the mausoleum built by Augustus; in this Marcellus was buried. **Tiberīne:** the address is to the god of the river.

874. fūnera: for the pl. see § 175. **tumulum . . . recentem:** the mausoleum of Augustus, built in 27, only four years before the death of Marcellus.

in tantum spē tollet avōs, nec Rōmula quondam
ūllō sē tantum tellūs iactābit alumnō.
Heu pietās, heu prīsca fidēs invictaque bellō
dextera! nōn illī sē quisquam inpūne tulisset
obvius armātō, seu cum pedes īret in hostem
seu spūmantis equī foderet calcāribus armōs.
Heu miserande puer! sī quā fāta aspera rumpās!
Tū Marcellus eris! manibus date līlia plēnīs
purpureōs spargam flōrēs animamque nepōtis
hīs saltem adcumulem dōnīs et fungar inānī
mūnere.' Sīc tōtā passim regiōne vagantur
āeris in campīs lātīs atque omnia lūstrant.
Quae postquam Anchīsēs nātum per singula dūxit
incenditque animum fāmae venientis amōre,
exin bella virō memorat quae deinde gerenda
Laurentīsque docet populōs urbemque Latīnī
et quō quemque modō fugiatque feratque labōrem.
Sunt geminae somnī portae; quārum altera fertur

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876. spē, 'by the hopes he inspires,' i.e. as to his future greatness. **avōs**, 'sires,' his dead ancestors who look forward with pride to his future greatness, even as Anchises himself has been dwelling on that greatness. **quondam**, 'ever'; the word is rarely used of the future.

877. sē tantum . . . iactābit, 'take such pride in.

878, 879. pietās . . . dextera is a rhetor. and forceful way of intimating that Marcellus possessed all these qualities. **tulisset**: V. effectively makes Anchises overleap the years that are to elapse before Marcellus comes to life, and speak of him as if he were already dead.

882. sī . . . rumpās, 'mayest thou in some way,' etc. For this form of wish or prayer cf. *si . . . ostendat*, 187, with note.

883-885. Marcellus: we should say, 'a true Marcellus.' **date . . . fungar**: for the constr. cf. *date . . . legam*, iv. 683-685, with n. **animam**, 'shade,' 'spirit'; Anchises fancies himself at the grave of Marcellus, rendering the proper offerings.

886. mūnere is explained by *manibus . . . dōnīs*, 883-885. **sīc**: i.e. marking the various shades and holding converse as to their futures.

887. āeris = an adj., 'misty.'

888. per singula dūxit: cf. *perque omnia dūxit*, 565.

890. virō, 'his hero son.'

891. Laurentīs . . . populōs: cf. *Laurentem . . . Thybrim*, v. 797. 890-892 are inconsistent with iii. 458-460; there the Sibyl is to reveal these things to Aeneas, here Anchises reveals them. The speech of the Sibyl, 83-97, contained little, if anything, not already known to Aeneas.

893. somnī stands for *somniōrum*, which would here be unmetrical. **fertur** = *dīcitur*, 'is represented as.' For

cornea, quā vērīs facilis datur exitus umbrīs,
altera candentī perfecta nitēns elephantō,
sed falsa ad caelum mittunt īnsomnia Mānēs.
Hīs ubi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur dictīs portāque ēmittit eburnā,
ille viam secat ad nāvīs sociōsque revīsit;
tum sē ad Cāiētae rēctō fert lītore portum.
Ancora dē prōrā iacitur; stant lītore puppēs.

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the mention of tradition here cf. *audīta*, 266.

896. sed: sc. *per hanc.* **falsa . . . īnsomnia:** we may compare with 894–896 the delusiveness of the gold and the silver caskets in the Merchant of Venice.

898. portā . . . eburnā: for case see § 146. A recent writer has reminded us that dreams after midnight were accounted true both by the Greeks and the Romans. Hence he concludes that V., in making Aeneas issue by the gate of false dreams, is indicating that Aeneas comes forth from the underworld before midnight. For hints as to the time of Aeneas's stay in the lower world see 255, 535–539, with notes. He is in the land of the shades from dawn till nearly mid night.

900. rēctō . . . lītore, 'straight along the shore'; cf. *adversō flūmine*, etc., and see § 146.

901. Cf. iii. 277.

LIBER VII

Māior rērum mihi nāscitur ōrdō,
māius opus moveō. Rēx arva Latīnus et urbēs
iam senior longā placidās in pāce regēbat.

Fīlius huic fātō dīvum prōlēsque virīlis
nūlla fuit prīmāque oriēns ērepta iuventā est;
sōla domum et tantās servābat fīlia sēdēs,
iam mātūra virō, iam plēnīs nūbilis annīs.
Multī illam māgnō ē Latiō tōtāque petēbant
Ausoniā; petit ante aliōs pulcherrimus omnīs
Turnus, avīs atavīsque potēns, quem rēgia coniūnx
adiungī generum mīrō properābat amōre.
Sed variīs portenta deum terrōribus obstant.
Laurus erat tēctī mediō in penetrālibus altīs
sacra comam multōsque metū servāta per annōs,
quam pater inventam, prīmās cum conderet arcēs,
ipse ferēbātur Phoebō sacrāsse Latīnus
Laurentīsque ab eā nōmen posuisse colōnīs.

44-106. In 1-36 Vergil has told how Aeneas came to the promised land; he now describes the condition of Latium at this time. Certain portents had prepared the Latins for the coming of a foreign host.

44, 45. māior . . . māius: V. regarded the second part of the Aeneid (see on *arma . . . canō*, i. 1) as the more important, probably because it had more intimate connection with the founding of Rome (cf. i. 5-7). Modern criticism views the earlier half as the greater. **opus:** that of describing Aeneas's wars.

51. -que: we should say 'for,' i.e. we should regard this cl. as subordinate to *fīlius . . . fuit*. **oriēns:** sc. to manhood: freely, 'that gave such promise.'

52. sōla . . . servābat, 'the sole stay . . . was'; she alone prevented the extinction of the royal line.

55. ante . . . omnīs: as in iv. 141; see n. there.

56. rēgia = *rēgis;* § 191. Her name was Amata.

57. adiungī: sc. *sibi*. Join with *properābat*, which here = *cupiēbat;* § 162.

59, 60. laurus . . . altīs: cf. *aedibus . . . laurus*, ii. 512, 513. **tēctī mediō:** cf. *aulāī mediō*, iii. 354, with n. **sacra:** i.e. undesecrated, untouched. **comam:** for case see § 135. **metū** = *rēligiōne*, ii. 715. Cf. that whole verse.

63. Laurentīs . . . nōmen posuisse: cf. *Aeneadās . . . nōmen . . . fingō*, iii. 18. **ab eā:** we might have had

Hūius apēs summum dēnsae (mīrābile dictū)
strīdōre ingentī liquidum trāns aethera vectae
obsēdēre apicem, et pedibus per mūtua nexīs
exāmen subitum rāmō frondente pependit.
Continuō vātēs 'Externum cernimus,' inquit,
'adventāre virum et partīs petere agmen eāsdem
partibus ex īsdem et summā dominārier arce.'
Praetereā, castīs adolet dum altāria taedīs
et iūxtā genitōrem adstat Lāvīnia virgō,
vīsa (nefās) longīs comprēndere crīnibus īgnem
atque omnem ōrnātum flammā crepitante cremārī
rēgālīsque accēnsa comās, accēnsa corōnam
īnsīgnem gemmīs tum fūmida lūmine fulvō
involvī ac tōtīs Vulcānum spargere tēctīs.
Id vērō horrendum ac vīsū mīrābile ferrī,
namque fore inlūstrem fāmā fātīsque canēbant
ipsam, sed populō māgnum portendere bellum.
At rēx sollicitus mōnstrīs ōrācula Faunī,
fātidicī genitōris, adit lūcōsque sub altā
cōnsulit Albuneā, nemorum quae māxima sacrō

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et ā quā, but see on *cui* . . *locus*, ii. 71.

64. **summum:** with *apicem*, 66.

66. **obsēdēre:** a military word, purposely chosen. **per mūtua** = an adv.; in sense it = *inter sē*.

68. **vātēs:** specially summoned to explain the omen; see § 225.

69, 70. **eāsdem:** sc. *quās apēs petiērunt;* so with *īsdem* sc. *ex quibus apēs vēnērunt*. **summā . . . arce** balances *summum . . . apicem*, 64–66. Latinus's palace, like Priam's, was in the *arx* (cf. 61). The Romans always saw an omen of strife in the swarming of bees in an unusual place. **dominārier:** for form see § 102.

71. **adolet,** 'is kindling'; cf. *incendimus ārās*, iii. 279, with note.

72. **Lāvīnia virgō:** for position see on *Dīdō*, iv. 171.

74. **ōrnātum:** for case see on *comam*, 60.

75. **-que** joins the infins. of 77 to those of 73, 74.

76. **tum** repeats the thought of the prtcpls. in 75. **fūmida:** transferred epithet; it really belongs with *lūmine*. V. is thinking of thick smoke illuminated by flashes of flame.

78. **ferrī,** 'was noised abroad.

79, 80. **canēbant:** sc. *vātēs;* cf. 68. **inlūstrem . . . ipsam:** for the omen in 73–77 cf. ii. 681–686, with notes, esp. on *apex*, 683. **populō . . . bellum:** this was foreshadowed by the circumstance noted in *tōtis . . . tēctīs*, 77. The omen in ii. 681 ff. was not thus marred.

82, 83. **lūcōs . . . Albuneā:** we are to think of a wooded hill, with a grove also at its foot. *lūcōs* stands for the powers of the grove; for the pl. see §§ 175,

fonte sonat saevamque exhālat opāca mephītim.
Hinc Italae gentēs omnisque Oenōtria tellūs
in dubiīs respōnsa petunt; hūc dōna sacerdōs
cum tulit et caesārum ovium sub nocte silentī
pellibus incubuit strātīs somnōsque petīvit,
multa modīs simulācra videt volitantia mīrīs
et variās audit vōcēs fruiturque deōrum
conloquiō atque īmīs Acheronta adfātur Avernīs.
Hīc et tum pater ipse petēns respōnsa Latīnus
centum lānigerās mactābat rīte bidentīs
atque hārum effultus tergō strātīsque iacēbat
velleribus; subita ex altō vōx reddita lūcō est:
'Nē pete cōnubiīs nātam sociāre Latīnīs,
ō mea prōgeniēs, thalamīs neu crēde parātīs;
externī venient generī, quī sanguine nostrum
nōmen in astra ferant quōrumque ab stirpe nepōtēs
omnia sub pedibus, quā Sōl utrumque recurrēns
aspicit Ōceanum, vertīque regīque vidēbunt.'
Haec respōnsa patris Faunī monitūsque silentī
nocte datōs nōn ipse suō premit ōre Latīnus,
sed circum lātē volitāns iam Fāma per urbēs
Ausoniās tulerat, cum Lāomedontia pūbēs
grāmineō rīpae religāvit ab aggere classem.

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177. **nemorum . . . māxima** really belongs with *Albuneā;* for its position see on *ignōtum*, ii. 59.

84. opāca: see on *fūmida*, 76.

91. Acheronta: i.e. the powers of the underworld, regarded as having the gift of prophecy. The *sacerdōs*, 86, fancies himself transported to the lower world, and talking to its powers face to face.

92. pater ipse: Latinus was priest as well as king; cf. *rēx . . . sacerdōs*, iii. 80, with note.

96. cōnubiīs = *coniugī;* see on *coniugium*, ii. 579. For case see § 124; the *u* is common; for the ref. cf. 56, 57.

98. 99. externī repeats *externum*, 68.

quī . . . ferant: cf. note on *quae . . . verteret*, i. 20.

100, 101. quā = *quācumque*. *quā . . . Ōceanum* = *ab Ōceanō ūsque ad Ōceanum*.

vertī: i.e. turned about at will, controlled. *quōrum . . . vidēbunt*, 99–101, refers to the Romans.

103. ipse: one might have expected the king to keep these prophecies to himself; the Latins were none too ready to welcome foreigners. **suō . . . ōre:** instr. abl.; freely, 'within,' etc.

104, 105. circum . . . tulerat is condensed; it = Latinus spoke of them and so Rumor had a chance to blaze them abroad. **Fāma:** cf. iv. 173–188.

106. religāvit ab: for constr. see

Tandem laetus ait: 'Dī nostra incepta secundent
auguriumque suum! dabitur, Trōiāne, quod optās,
mūnera nec spernō; nōn vōbīs rēge Latīnō
dīvitis ūber agrī Trōiaeve opulentia dērit.
Ipse modō Aenēās, nostrī sī tanta cupīdō est,
sī iungī hospitiō properat sociusque vocārī,
adveniat vultūs nēve exhorrēscat amīcōs;
pars mihi pācis erit dextram tetigisse tyrannī.
Vōs contrā rēgī mea nunc mandāta referte.
Est mihi nāta, virō gentis quam iungere nostrae
nōn patriō ex adytō sortēs, nōn plūrima caelō
mōnstra sinunt; generōs externīs adfore ab ōrīs,
(hōc Latiō restāre canunt), quī sanguine nostrum
nōmen in astra ferant. Hunc illum poscere Fāta
et reor et, sī quid vērī mēns augurat, optō.'

Ecce autem Īnachiīs sēsē referēbat ab Argīs

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§140, n.—The Trojans now land at the Tiber's mouth, and partake of a meal during which Celaeno's prophecy (iii. 253–257) is harmlessly fulfilled (107–147). Next day Aeneas, having learned to whose realm he is come, sends an embassy with rich presents to Latinus (148–258).

259-273. Latinus welcomes the Trojans and proffers his daughter in marriage to Aeneas.

259, 260. ait: sc. *Latīnus.* **incepta . . . augurium** is explained in 268–273. **Trōiāne:** Ilioneus, who here, as in i. 522 ff., had been spokesman for the Trojans.

261. vōbīs: see on *vestrās*, i. 140.

262. ūber: as in i. 531. **opulentia:** Ilioneus had emphasized the past glory and wealth of the Trojans. **dērit:** fut. from *dēsum*; the form is due to synizesis, §247.

264. iungī . . . properat: cf. *adiungī . . . properābat*, 57.

266. pars: i.e. an essential condition. **tyrannī:** here an honorable title suggestive of great power.

269, 270. patriō . . . sortēs: cf. 81–101. **plūrima . . . mōnstra:** cf. 58–67, 71–77. **externīs** repeats *externī*, 98, *externum*, 68. **adfore:** in O. O., dependent on a verb of speech implied in *sinunt*.

271, 272. quī . . . ferant: cf. 98, 99. **hunc . . . Fāta:** freely, 'that this (stranger) is the one the Fates demand'; cf. *haec illa Charybdis*, iii. 558. *hunc* = Aeneas.

273. sī . . . optō: Latinus had been favorably impressed by the appearance of Aeneas's messengers, by Ilioneus's speech, and by Aeneas's gifts. **optō** contains also a suggestion like that in *nec . . . abnuit*, v. 530, 531; see n. there. In making Latinus thus offer his daughter to Aeneas V. has his eye on a Homeric passage.

286-340. Juno appeals to Allecto, one of the Furies, for help against the Trojans.

saeva Iovis coniūnx aurāsque invecta tenēbat
et laetum Aenēān classemque ex aethere longē
Dardaniam Siculō prōspexit ab ūsque Pachȳnō;
290 mōlīrī iam tēcta videt, iam fīdere terrae,
dēseruisse ratēs. Stetit ācrī fīxa dolōre;
tum quassāns caput haec effundit pectore dicta:
'Heu stirpem invīsam et fātīs contrāria nostrīs
fāta Phrygum! num Sīgēīs occumbere campīs,
295 num captī potuēre capī? num incēnsa cremāvit
Trōia virōs? mediās aciēs mediōsque per īgnīs
invēnēre viam. At, crēdō, mea nūmina tandem
fessa iacent, odiīs aut exsaturāta quiēvī.
Quīn etiam patriā excussōs īnfēsta per undās
300 ausa sequī et profugīs tōtō mē oppōnere pontō!
Absūmptae in Teucrōs vīrēs caelīque marisque.
Quid Syrtēs aut Scylla mihī, quid vāsta Charybdis
prōfuit? optātō conduntur Thybridis alveō
sēcūrī pelagī atque meī. Mars perdere gentem
305 immānem Lapithum valuit, concessit in īrās
ipse deum antīquam genitor Calydōna Diānae,
quod scelus aut Lapithās tantum aut Calydōna merentem?

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287. **aurās . . . tenēbat,** 'was moving steadily through,' etc. **invecta,** 'upborne'; sc. *eīs* = *aurīs*, or *currū* (i. 17).

288, 289. **et:** see §§ 200, 221. **Siculō . . . Pachȳnō:** Juno was on her way from Argos (i. 24) to Carthage (i. 12 ff.). Cf. the picture in iv. 143–146. **ab ūsque** = the prose *ūsque ab*.

292. **quassāns caput:** a sign of gloom and wrath.

293. **stirpem invīsam:** cf. *genus invīsum*, i. 28, with n. For case see A. 240, d; B. 183; G. 343, 1; H. 421. **nostrīs:** i.e. those of Carthage.

294, 295. **Phrygum:** contemptuous, as in iv. 103. For *fātīs . . . Phrygum* see i. 19–22. **num Sīgēīs . . . capī:** cf. *Pallasne . . . Oīleī*, i. 39–41, with notes. **potuēre:** sc. *Trōiānī*.

297, 298. **at . . . quiēvī:** ironical: it means, therefore, just the opposite of what it seems to say. **nūmina:** for the pl. see § 175. **exsaturāta:** cf. *Iūnōnis . . . nec exsaturābile pectus*, v. 781.

300. **ausa:** sc. *sum*.

302, 303. **Syrtēs:** cf. i. 111, 112, i. 146. **Scylla . . . Charybdis:** cf. i. 200, iii. 420-432, iii. 684 ff. **alveō:** see § 248.

304, 305. **sēcūrī:** with gen., as in i. 350. **Mars . . . valuit:** cf. *ipsa . . . acūtō*, i. 42–45. The usual story is that Bacchus caused the fight between the Centaurs and the Lapithae. **immānem,** 'mighty though it was.' **Lapithum:** for form see § 88.

306. **antīquam** balances *immānem*, 305. Diana caused a great boar to ravage Calydon because its king Oeneus forgot to sacrifice to her.

307. **quod . . . merentem** = *cūius*

MARS

Ast ego, māgna Iovis coniūnx, nīl linquere inausum
quae potuī īnfēlīx, quae mēmet in omnia vertī,
vincor ab Aeneā. Quod sī mea nūmina nōn sunt
māgna satis, dubitem haud equidem inplōrāre, quod ūsquam est:
flectere sī nequeō superōs, Acheronta movēbō.
Nōn dabitur rēgnīs, estō, prohibēre Latīnīs,
atque immōta manet Fātīs Lāvīnia coniūnx;
at trahere atque morās tantīs licet addere rēbus,
at licet ambōrum populōs exscindere rēgum.
Hāc gener atque socer coeant mercēde suōrum;
sanguine Trōiānō et Rutulō dōtābere, virgō,
et Bellōna manet tē prōnuba. Nec face tantum
Cisseïs praegnās īgnīs ēnīxa iugālīs;
quīn īdem Venerī partus suus et Paris alter,
fūnestaeque iterum recidīva in Pergama taedae.'
  Haec ubi dicta dedit, terrās horrenda petīvit;
lūctificam Allēctō dīrārum ab sēde deārum

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tantī sceleris poenās merentem; cf. *scelus expendisse*, ii. 229, with n. Render, 'and yet what crime comparable (to that of the Trojans) did . . . commit?' The interrogative is seldom used with a participle.

308. **ast . . . coniūnx:** cf. *ast . . . rēgīna*, i. 46.

309. **in omnia vertī,** 'have shifted into every shape,' i.e. have tried every way of opposing the Trojans.

310, 311. **Aenēā** corresponds to *ūnā . . . gente*, i. 47. With 304–310 cf. i. 39–48. **sunt . . . dubitem:** note the mixed cond. forms; *dubitem* is less brusque than *dubitābō* would be.

312. **Acheronta movēbō:** see § 301.

313. **estō:** as in iv. 35; see n. there.

314. **coniūnx:** in the pred. after *immōta manet*, which together = 'is immovably fixed.'

315. **at** is used as in i. 543, since 313, 314 really = 'if,' etc. See also § 305.

317. **hāc . . . mercēde suōrum,** 'at this cost of their peoples' lives'; for case of *suōrum* see § 111.

319, 320. **prōnuba:** freely, 'as your bridesmaid'; see, however, on *prōnuba*, iv. 166. **nec . . . iugālīs,** 'Hecuba is not the only mother whose child was a firebrand and who bore,' etc. Before Paris was born Hecuba dreamed that she was to bear a firebrand which would cause the ruin of Troy. By his marriage with Helen Paris caused the fulfillment of this dream. Hence V., by a strained metaphor, calls Paris *īgnīs . . . iugālis*.

321. **Venerī:** poss. dat. with *est* to be supplied. **Paris alter** = *ille Paris*, iv. 215, said of Aeneas.

322. **recidīva . . . Pergama:** as in iv. 344. Cf. the Sibyl's words, vi. 92–94. **fūnestae . . . taedae** describes Aeneas as *īgnīs . . . iugālīs*, 320, described Paris. The torches are to be both wedding torches (iv. 18) and funeral torches (vi. 214, vi. 224).

īnfernīsque ciet tenebrīs, cui trīstia bella
īraeque īnsidiaeque et crīmina noxia cordī;
ōdit et ipse pater Plūtōn, ōdēre sorōrēs
Tartareae mōnstrum; tot sēsē vertit in ōra,
tam saevae faciēs, tot pullulat ātra colubrīs.
Quam Iūnō hīs acuit verbīs ac tālia fātur:
'Hunc mihi dā proprium, virgō sata Nocte, labōrem,
hanc operam, nē noster honōs īnfrāctave cēdat
fāma locō neu cōnubiīs ambīre Latīnum
Aeneadae possint Italōsve obsīdere fīnīs.
Tū potes ūnanimōs armāre in proelia frātrēs
atque odiīs versāre domōs, tū verbera tēctīs
fūnereāsque īnferre facēs, tibi nōmina mīlle,
mīlle nocendī artēs; fēcundum concute pectus,
disice compositam pācem, sere crīmina bellī;
arma velit poscatque simul rapiatque iuventūs.'

Postquam vīsa satis prīmōs acuisse furōrēs
cōnsiliumque omnemque domum vertisse Latīnī,
prōtinus hinc fuscīs trīstis dea tollitur ālīs
audācis Rutulī ad mūrōs, quam dīcitur urbem
Ācrisiōnēīs Danaē fundāsse colōnīs

325, 326. īnfernīs . . . tenebrīs explains *dīrārum . . . deārum;* cf. vi. 548-558. **cui . . . cordī** (*sunt*) may (1) involve the constr. seen in *excidiō Libyae,* i. 22, or (2) *cordī* may be a loc. In either case *cordī* has become practically an indeclinable adj. = *dulce.*

327. pater . . . sorōrēs: sc. *ēius* = *Allēctōnis.* **sorōrēs:** the other Furies.

329. tōt . . . colubrīs: freely, 'so many and so black are the snakes with which,' etc. *ātra* is proleptic. The snakes form Allecto's hair and are in her wings.

331. proprium: i.e. to be wholly mine.

332. īnfrācta: for position see § 208.

333. ambīre: as in iv. 283.

336-338. verbera . . . facēs stand, by metonymy, for conduct which merits punishment by the Furies; cf. vi. 570-572, vi. 605-607. **nōmina . . . artēs:** parallelism; each name is a tribute to some special power of working harm. **artēs,** 'cunning ways'; cf. n. on *artēs,* vi. 852. **fēcundum:** sc. *nocendī artibus.* **concute,** 'search thoroughly,' contains a figure from shaking out a robe to see what is contained or concealed therein.

339. pācem: cf. 263-266, 285.—Allecto now sets out on her mission; she inspires in Amata, and, through her, in other Latin women, a Bacchic frenzy (341-405).

406-474. Allecto sets Turnus aflame against the Trojans.

406. vīsa: sc. *est sibi Allēctō.*

410. colōnīs: instr. abl. The story

praecipitī dēlāta Notō. Locus Ardea quondam
dictus avīs; et nunc māgnum manet Ardea nōmen,
sed fortūna fuit. Tēctīs hīc Turnus in altīs
iam mediam nigrā carpēbat nocte quiētem.
Allēctō torvam faciem et furiālia membra
exuit, in vultūs sēsē trānsfōrmat anīlīs
et frontem obscēnam rūgīs arat, induit albōs
cum vittā crīnīs, tum rāmum innectit olīvae;
fit Calybē, Iūnōnis anus templīque sacerdōs,
et iuvenī ante oculōs hīs sē cum vōcibus offert:
'Turne, tot incassum fūsōs patiēre labōrēs
et tua Dardaniīs trānscrībī scēptra colōnīs?
Rēx tibi coniugium et quaesītās sanguine dōtēs
abnegat, externusque in rēgnum quaeritur hērēs.
Ī nunc, ingrātīs offer tē, inrīse, perīclīs!
Tyrrhēnās, ī, sterne aciēs; tege pāce Latīnōs!
Haec adeō tibi mē, placidā cum nocte iacērēs,
ipsa palam fārī omnipotēns Sāturnia iussit.
Quārē age et armārī pūbem portīsque movērī
laetus in arma iubē et Phrygiōs, quī flūmine pulchrō

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here hinted at may have arisen from the similarity of the names Danae and Daunia; the latter was applied to a part of Apulia.

411. dēlāta: sc. *hūc;* cf. iii. 154.

413. fuit: as in ii. 325. *et . . . fuit* is a splendid summary of the history of many a town which, like Ardea, came into collision with (Trojan =) Roman power.

414. mediam . . . quiētem suggests (1) its natural meaning, akin to that seen in *prīma quiēs*, ii. 268, (2) the thought of midnight. Render. 'at deep of night was in the midst of his sleep.' With *carpēbat . . . quiētem* cf. *carpēbant . . . sopōrem*, iv. 522.

418. cum vittā = an adj., *vittātōs.* **innectit:** sc. *crīnibus.* **olīvae:** this she wears as priestess; cf. 419.

419. Iūnōnis . . . sacerdōs: cf. *arcis Phoebīque sacerdōs*, ii. 319. **anus** = an adj.; so *rēgīna*, i. 273.

421. fūsōs = *effūsōs* (*esse*). **labōrēs:** the thought is that Turnus had helped to fight the battles of the Latins; see 423, 425, 426. This suggestion seems inconsistent with *longā . . . regēbat*, 46.

422, 423. tua . . . scēptra and **quaesītās . . . dōtēs** refer to the same thing. The Fury means that Turnus had earned the hand of Lavinia, which would in time give him also succession to Latinus's throne. **coniugium:** as in ii. 579.

425. Ī nunc often, as here, ironically paves the way for another imperative. The Fury of course does not desire Turnus to help the Latins further.

427, 428. adeō emphasizes the pred., as *ipsa* does the subject, of *iussit.* **cum . . . iacērēs:** join with *fārī.*

430. in arma is so placed that it may

cōnsēdēre, ducēs pīctāsque exūre carīnās.
Caelestum vīs māgna iubet. Rēx ipse Latīnus,
nī dare coniugium et dictō pārēre fatētur,
sentiat et tandem Turnum experiātur in armīs.'
Hīc iuvenis vātem inrīdēns sīc ōrsa vicissim
ōre refert: 'Classīs invectās Thybridis undam
nōn, ut rēre, meās effūgit nūntius aurīs;
nē tantōs mihi finge metūs; nec rēgia Iūnō
inmemor est nostrī.
Sed tē victa sitū vērīque effēta senectūs,
ō māter, cūrīs nēquīquam exercet et arma
rēgum inter falsā vātem formīdine lūdit.
Cūra tibī dīvum effigiēs et templa tuērī;
bella virī pācemque gerant, quīs bella gerenda.'
Tālibus Allēctō dictīs exārsit in īrās;
at iuvenī ōrantī subitus tremor occupat artūs,
dēriguēre oculī; tot Erīnys sībilat hydrīs,
tantaque sē faciēs aperit; tum flammea torquēns
lūmina cunctantem et quaerentem dīcere plūra
reppulit et geminōs ērēxit crīnibus anguīs

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influence *laetus* as well as *movērī*, 429. **flūmine pulchrō:** the beauty of the thing appropriated adds to the affront.

431. pīctās . . . carīnās: cf. *pīctās . . . puppīs*, v. 663. Here, perhaps, the epithet is sarcastic, as when Horace says 'In times of danger the sailor puts no faith in painted ships.'

433. dare . . . fatētur: for constr. see § 161. **dictō,** 'his promise.'

434. sentiat, 'let him feel (it, i.e. the result of his perfidy)'; *sentiō* often = 'to feel to one's sorrow.' **experiātur in armīs:** i.e. as he tested Turnus, to his profit, as an ally; see 426.

435. vātem: in 421-424 Allecto had virtually prophesied that Turnus was to lose Lavinia and Latinus's throne. **orsa:** here 'beginnings of a speech,' *dicta, verba*. Cf. the use of *ōrdior* in i. 325, ii. 2.

436. invectās (*esse*) depends on *nūntius*, 437. **alveō:** as in 303 above.

438, 439. nē . . . nostrī = (1) there is no ground for fear, (2) if there were, Juno is my helper.

440. vērī . . . effēta, 'unequal to the truth.' For the gen. see § 116; *effēta* in effect = *inops*.

441. māter: here sarcastic.

442. vātem . . . lūdit, 'mocks your prophetic powers.'

444. gerant fits *bella* better than it does *pācem;* see on *legunt*, i. 426. **quīs** = *quibus*.

446. ōrantī, 'while he yet spake'; *ōrō* has here its original meaning.

450. geminōs . . . anguīs: these serpents stand out like horns, to add to the horror of her appearance. **crīnibus:** i.e. from her snaky tresses; see on *tot . . colubrīs*, 329.

verberaque īnsonuit rabidōque haec addidit ōre:
'Ēn ego victa sitū, quam vērī effēta senectūs
arma inter rēgum falsā formīdine lūdit.
Respice ad haec; adsum dīrārum ab sēde sorōrum,
bella manū lētumque gerō.'
Sīc effāta facem iuvenī coniēcit et ātrō
lūmine fūmantīs fīxit sub pectore taedās.
Ollī somnum ingēns rumpit pavor, ossaque et artūs
perfūdit tōtō prōruptus corpore sūdor.
Arma āmēns fremit, arma torō tēctīsque requīrit;
saevit amor ferrī et scelerāta īnsānia bellī,
īra super, māgnō velutī cum flamma sonōre
virgea suggeritur costīs undantis aēnī
exsultantque aestū laticēs; furit intus aquāī
fumidus atque altē spūmīs exūberat amnis;
nec iam sē capit unda; volat vapor āter ad aurās.
Ergō iter ad rēgem pollūtā pāce Latīnum
indīcit prīmīs iuvenum et iubet arma parārī,
tūtārī Ītaliam, dētrūdere fīnibus hostem;
sē satis ambōbus Teucrīsque venīre Latīnīsque.
Haec ubi dicta dedit dīvōsque in vōta vocāvit,

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451. verbera . . . īnsonuit, 'made her lashes snap.' For the lash of the Furies cf. 336, with n. For the constr. cf. *personat aequora*, vi. 171, with n. Contrast *īnsonuitque flagellō*, v. 579.

452, 453. Cf. 440–442.

454. haec: i.e. the proofs of my identity; see 447-451.

455. bella . . . gerō answers the taunt of 441–444.

457. taedās repeats *facem*, 456; it is a picturesque substitute for *eam*.

459. perfūdit . . . sūdor: cf. iii. 175. **prōruptus:** as in i. 246.

460. arma . . . fremit: *arma* is the cry Turnus raises; for case see § 130. **torō:** the warrior kept his sword by his couch or under his pillow; cf. *arma . . . ēnsem*, vi. 523, 524.

461 īnsānia bellī, 'craze for war.' *bellī* is obj. gen.; *īnsānīre in* with acc. = 'to be mad with love of.' *īnsānia* thus = *īnsāna cupīdō*.

462, 463. flamma . . . suggeritur is a somewhat inaccurate phrase for 'fagots are heaped high beneath . . . and are blazing vigorously.' **undantis,** 'seething'; a transferred epithet, belonging properly to the water.

464. aquāī: for form see § 88.

466. sē capit: i.e. keep its identity as water. **volat . . . āter,** 'but flies off as dark vapor.'

467. pollūtā pāce: a strong phrase, which shows V.'s estimate of Turnus's conduct; see § 63.

468, 469. parārī . . . dētrūdere: for the change of voice cf. iii. 60, 61, v. 773, with notes.

470, 471. For hypermetric **-que** see

certātim sēsē Rutulī exhortantur in arma;
hunc decus ēgregium fōrmae movet atque iuventae,
hunc atavī rēgēs, hunc clārīs dextera factīs.

Prīmus init bellum Tyrrhēnīs asper ab ōrīs
contemptor dīvum Mezentius agminaque armat.
Fīlius huic iūxtā Lausus, quō pulchrior alter
650 nōn fuit, exceptō Laurentis corpore Turnī,
Lausus, ecum domitor dēbellātorque ferārum,
dūcit Agyllīnā nēquīquam ex urbe secūtōs
mīlle virōs, dīgnus, patriīs quī laetior esset
imperiīs et cui pater haud Mezentius esset.

691 At Messāpus, ecum domitor, Neptūnia prōlēs,
quem neque fās īgnī cuiquam nec sternere ferrō,
iam prīdem residēs populōs dēsuētaque bellō
agmina in arma vocat subitō ferrumque retrāctat.

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§ 256. **dīvōs . . . vocāvit**: cf. *dīvōs . . . vocāsset*, v. 234, with note.

472. certātim . . . exhortantur = the prose *inter sē . . . exhortantur*.

473. fōrmae . . . iuventae: sc. *Turnī*, as the next vs. shows; cf. *fōrmā . . . iuventā*, v. 295.

474. clārīs . . . factīs: abl. of char. —Allecto now causes Ascanius, while hunting, to wound a pet stag belonging to a certain Latin household. The Latins resent this, and a fight follows in which some of the Latins fall (475-540). Spurred on by Juno the Latins prepare eagerly for war (572-640). Vergil now recounts their forces (641-817). The three following passages introduce to us those who are to play the chief rôles on the Latin side.

647-654. Mezentius and Lausus.

649-650. huic: sc. *erat;* for case see § 120. **corpore**, 'person.' For Turnus's beauty cf. 473.

651. ecum = *equōrum;* see § 89. For spelling see on *secuntur*, i. 185. *ecum . . . ferārum* suggests the thought that Lausus had been well trained for war.

652. nēquīquam anticipates the outcome of the struggle; Lausus was slain.

653, 654. patriīs . . . esset, 'worthy to be happier in . . . and indeed to have had some one other than Mezentius for his sire.' *imperiīs* may = (1) 'sovereignty'; there is then a ref. to the fact that through his father's exile Lausus, too, lost a throne. (2) *imperiīs* may = 'commands'; there is then a hint that Lausus entered the war, not of choice, but because his father constrained him. **quī . . . esset . . . cui . . . esset**: see A. 320, f; B. 282, 3; G. 631, 1; H. 591, 7.

691-694. Messapus.

692. fās . . . ferrō: he can not be injured by the ordinary weapons of warfare.

693, 694. residēs . . . agmina: cf. *residēs . . . agmina*, vi. 813-815, with note.

Ipse inter prīmōs praestantī corpore Turnus
vertitur arma tenēns et tōtō vertice suprā est;
cui triplicī crīnīta iubā galea alta Chimaeram
sustinet Aetnaeōs efflantem faucibus īgnīs
(tam magis illa fremēns et trīstibus effera flammīs,
quam magis effūsō crūdēscunt sanguine pūgnae);
at lēvem clipeum sublātīs cornibus Īō
aurō īnsīgnībat iam saetīs obsita, iam bōs,
argūmentum ingēns, et cūstōs virginis Argus
caelātāque amnem fundēns pater Īnachus urnā.
Īnsequitur nimbus peditum, clipeātaque tōtīs
agmina dēnsentur campīs, Argīvaque pūbēs
Auruncaeque manūs, Rutulī veterēsque Sicānī
et Sacrānae aciēs et pīctī scūta Labīcī,
quī saltūs, Tiberīne, tuōs sacrumque Numīcī
lītus arant Rutulōsque exercent vōmere collīs
Circaeumque iugum, quīs Iuppiter Anxurus arvīs
praesidet et viridī gaudēns Ferōnia lūcō,
quā Saturae iacet ātra palūs gelidusque per īmās
quaerit iter vallīs atque in mare conditur Ūfēns.

783-802. Turnus.

784. vertitur: a middle, 'moves,' 'ranges.' **tōtō vertice:** cf. *umerīs . . . altīs*, vi. 668. Turnus is *ingēns* (i. 99, vi. 413). **suprā est** = *superēminet*, i. 501.

786-788. Aetnaeōs . . . īgnīs: cf. iii. 571-582. **tam . . . quam** = the prose *quō . . . eō*. **illa** is used as in i. 3, v. 334, v. 457. The syntax is faulty here; since *illa* refers to *Chimaeram*, it should be in the accusative.

789, 790. sublātīs . . . bōs: Io is represented as completely transformed. **aurō:** the whole picture of Io and Inachus was wrought in gold. **īnsīgnībat:** for the form see § 103.

791. argūmentum, 'theme,' 'device.'

792. amnem fundēns . . . urnā: ancient art thus often pictured river deities. By this whole device V. is indicating Turnus's connection, through Ardea (408-411), with Argos, the old-time foe of Troy (i. 24, etc.). **Īnachus:** here a river-god; he is naturally associated with his daughter Io.

794. Argīva . . . pūbēs: the soldiery of Ardea (408-410).

796. pīctī scūta, 'with blazoned shields'; see § 136.

797. quī = *et eī quī*. **sacrum:** on the banks of this stream Aeneas was last seen (see on *ante diem*, iv. 620); here he had a shrine where yearly the Roman pontifices made sacrifice to him.

799. Circaeum . . . iugum: the promontory of Circeii. **quīs . . . arvīs** =*arva quīs*, etc. Cf. n. on *quī*, 797. (*arva*) thus becomes one of the subjects of *īnsequitur*, 793; it stands, of course, for *quī arva exercent*.

801, 802. quā . . . Ūfēns: loosely

Hōs super advēnit Volscā de gente Camilla
agmen agēns equitum et flōrentīs aere catervās,
bellātrīx, nōn illa colō calathīsve Minervae
fēmineās adsuēta manūs, sed proelia virgō
dūra patī cursūque pedum praevertere ventōs;
illa vel intāctae segetis per summa volāret
grāmina nec tenerās cursū laesisset aristās
vel mare per medium fluctū suspēnsa tumentī
ferret iter celerīs nec tingueret aequore plantās.
Illam omnis tēctīs agrīsque effūsa iuventūs
turbaque mīrātur mātrum et prōspectat euntem
attonitīs inhiāns animīs, ut rēgius ostrō
vēlet honōs lēvīs umerōs, ut fībula crīnem
aurō internectat, Lyciam ut gerat ipsa pharetram
et pāstōrālem praefīxā cuspide myrtum

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used for *quī ibi habitant quā*, etc. V. writes as if, in 793 ff., he had been enumerating districts instead of peoples. **conditur,** 'buries itself.'

803-817. Camilla.

805. bellātrīx: as in i. 493; see n. there. **illa:** as in 787. **colō . . . Minervae:** cf. *operum . . . Minervae*, v. 284, with note.

806. manūs: for case see § 136. **proelia virgō:** cf. *audetque . . . virgō*, i. 493. Cf. 804-807 carefully with i. 490-493.

807. For the infins. see § 169.

808-811. intāctae: i.e. unreaped. **volāret . . . tingueret:** potential subj. used of past time; see A. 311, a, and N. 2; G. 258, and N. 2; H. 552, 554, 3. **laesisset:** the change to the plpf. may be due to the love of variety (§ 181), or to metrical convenience, or may be meant to emphasize the completion of the act referred to, 'nor would she have left . . . injured.' **suspēnsa,** 'upborne.' She would not have sunk into the water. For a similar picture cf. *rotīs . . . undās*, i. 147.

813. prōspectat pictures the *iuvenēs*, etc., as following Camilla with their eyes.

814-816. ut . . . gerat depends on *attonitīs . . . animīs*, which = 'noting in bewildered amazement.' **rēgius . . . honōs:** the ref. is to a light cloak of crimson hue, the royal color. **fībula . . . internectat:** cf. *crīnēs nōdantur in aurum*, iv. 138. **Lyciam:** § 190. Like the Cretans (v. 306) and the Thracians (v. 311, 312), the Lycians were famous archers.

817. praefīxā cuspide: i.e. tipped with iron; abl. of char. For the use of myrtle in spear shafts cf. iii. 23, with note.

LIBER VIII

Nox ruit et fuscīs tellūrem amplectitur ālīs.
At Venus haud animō nēquīquam exterrita māter
Laurentumque minīs et dūrō mōta tumultū
Vulcānum adloquitur thalamōque haec coniugis aureō
incipit et dictīs dīvīnum adspīrat amōrem:
'Dum bellō Argolicī vāstābant Pergama rēgēs
dēbita cāsūrāsque inimīcīs īgnibus arcēs,
nōn ūllum auxilium miserīs, nōn arma rogāvī
artis opisque tuae nec tē, cārissime coniūnx,
incassumve tuōs voluī exercēre labōrēs,
quamvīs et Priamī dēbērem plūrima nātīs
et dūrum Aenēae flēvissem saepe labōrem.
Nunc Iovis imperiīs Rutulōrum cōnstitit ōrīs:
ergō eadem supplex veniō et sānctum mihi nūmen
arma rogō genetrīx nātō. Tē fīlia Nēreī,
tē potuit lacrimīs Tīthōnia flectere coniūnx.

369-453. Venus prevails on Vulcan to make for Aeneas a suit of armor.

370. haud . . . māter, 'terrified . . . in her mother heart.' Note juxtaposition of effect and cause in **exterrita māter.** The Rutulians had taken the offensive and had sent to Arpi to ask aid of Diomede (1–17). Aeneas, prompted by the river god Tiber (36–65), had gone to Evander for help (81–151). This Evander gladly promises (152–368).

375. dēbita, in itself indefinite, is explained by *bellō* and *vāstābant*, 374; it was to war and devastation that Pergamus was due, i.e. doomed. Render by 'doomed,' 'devoted.' **cāsūrās:** see on *futūrae*, i. 712.

376. miserīs: an important word; Venus had every reason to make an appeal, yet made none.

377. artis . . . tuae: subjective gen., 'fashioned by,' etc.

378. incassum is explained by 375. **-ve** belongs in thought with *tuōs;* the order in the text, however, gives the desired emphasis to *incassum.*

379. Priamī . . . nātīs: i.e. through the *iūdicium Paridis*, i. 27; § 53.

382. eadem: i.e. the very same goddess who before held her peace. The word repeats the thought of 374–380, and so really='though before I made no appeal.' **nūmen** is a complimentary substitute for *tē.*

383. rogō . . . nātō. 'I make a mother's prayer for her son.' Note the juxtaposition again. **fīlia Nēreī:** Thetis; she induced Vulcan to fashion arms for her son Achilles.

384. Tīthōnia . . . coniūnx: Aurora. See i. 751, with note there on *armīs.*

385 Aspice, quī coeant populī, quae moenia clausīs
ferrum acuant portīs in mē excidiumque meōrum.'

Tum pater aeternō fātur dēvinctus amōre:
395 'Quid causās petis ex altō? fīdūcia cessit
quō tibi, dīva, meī? similis sī cūra fuisset,
tum quoque fās nōbīs Teucrōs armāre fuisset;
nec pater omnipotēns Trōiam nec Fāta vetābant
stāre decemque aliōs Priamum superesse per annōs.
400 Et nunc, sī bellāre parās atque haec tibi mēns est,
quidquid in arte meā possum prōmittere cūrae,
quod fierī ferrō liquidōve potest ēlectrō,
quantum īgnēs animaeque valent, absiste precandō
vīribus indubitāre tuīs.'

Īnsula Sīcanium iūxtā latus Aeoliamque
ērigitur Liparēn fūmantibus ardua saxīs,
quam subter specus et Cyclōpum exēsa camīnīs
antra Aetnaea tonant validīque incūdibus ictūs
420 audītī referunt gemitūs strīduntque cavernīs
strictūrae Chalybum et fornācibus īgnis anhēlat,

385, 386. clausīs . . . portīs: a sign of war. Contrast *panduntur portae*, ii. 27, with note. **in** with *mē* = 'against'; with *excidium* it makes an expression of purpose, 'to work the ruin of.'

395, 396. quid . . . altō? i.e. why go back so far to justify your plea? Venus had gone back 17 years. **fīdūcia . . . meī:** *cf. generis . . . fīdūcia vestrī*, i. 132, with note.

397. tum quoque: i.e. in those old days (374-380) as well as now. **Teucrōs:** i.e. not simply Aeneas (represented by *nātō*, 383). **fuisset:** the repetition gives an effect like 'had just as surely been.' For the thought in 397-399 see § 305.

403, 404. animae: i.e. the bellow-blasts. **absiste . . . tuīs** is an ungrammatical but very effective apodosis to *sī . . . mēns est*, 400. Besides, *prōmittere*, 401, implies a following *prōmittō*, a fact which relieves the construction here. The whole = 'I promise freely; cease these appeals, for they prove that you doubt your power over me.'

416. īnsula: Hiera, now called Volcano. **Aeoliam** is explained by i. 52 ff.

417. fūmantibus: i.e. volcanic.

418. exēsa: a fig. substitute for *cavāta* or *exūsta*.

419, 420. Aetnaea: i.e. like those of Aetna; cf. iii. 571-582. **tonant** is explained by *validī . . . anhēlat.* **referunt gemitūs** = *gemunt;* cf. § 202. *validī . . . gemitūs* = 'the sound of mighty blows echoes on anvils.' **strīdunt:** for form see § 101.

Vulcānī domus et Vulcānia nōmine tellūs.
Hōc tunc īgnipotēns caelō dēscendit ab altō.
Ferrum exercēbant vāstō Cyclōpes in antrō,
Brontēsque Steropēsque et nūdus membra Pyracmōn.
Hīs īnfōrmātum manibus iam parte polītā
fulmen erat, tōtō genitor quae plūrima caelō
dēicit in terrās; pars inperfecta manēbat.
Trīs imbris tortī radiōs, trīs nūbis aquōsae
addiderant, rutilī trīs īgnis et ālitis Austrī;
fulgōrēs nunc terrificōs sonitumque metumque
miscēbant operī flammīsque sequācibus īrās.
Parte aliā Martī currumque rotāsque volucrīs
īnstābant, quibus ille virōs, quibus excitat urbēs,
aegidaque horriferam, turbātae Palladis arma,
certātim squāmīs serpentum aurōque polībant
cōnexōsque anguīs ipsamque in pectore dīvae
Gorgona dēsectō vertentem lūmina collō.
'Tollite cūncta,' inquit, 'coeptōsque auferte labōrēs,
Aetnaeī Cyclōpes, et hūc advertite mentem:
arma ācrī facienda virō. Nunc vīribus ūsus,
nunc manibus rapidīs, omnī nunc arte magistrā.

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422. domus . . . tellūs: in appos. with *īnsula*, 416. Hiera was one of the Insulae Liparaeae or Vulcaniae.

423. hōc = *hūc*, an archaic use.

425. Brontēsque: for scansion of *-que* see § 241. **nūdus membra** applies to all three Cyclopes. For case of *membra* see § 135. **Pyracmōn:** the third Cyclops is often called Arges; see § 284.

426. hīs . . . manibus here = *hōrum manibus*. **īnfōrmātum** = *incohātum*; see *incohō* in Vocabulary.

427. fulmen . . . quae plūrima: briefly put for *fulmen eīs simile quae*, *etc.*

429. tortī, 'pelting,' 'hurtling'; properly, 'hurled.' **radiōs,** 'spokes.' **nūbis:** the source of the *imber tortus*.

430. Austrī: sc. *trīs radiōs*.

432. operī: freely, 'what they had done.' For case of this word and of *flammīs* see § 124. 429–432 describe the thunderbolt as composed in part of the elements that constitute a storm, in part of the effects of a storm.

434. īnstābant: here trans., a rare use. **quibus . . . urbēs:** see § 283.

435. aegida . . . arma: see on *nimbō . . . saeva*, ii. 616. **turbātae:** here 'angry.'

436. squāmīs . . . aurō: instr. abl. with *polībant*. They were polishing the aegis by polishing the golden scales of the serpents. The serpents were round the head of Medusa. See cut opposite p. 208. **polībant:** for form see § 103

438. dēsectō . . . collō: freely 'with severed head and rolling eyes'; she is represented as still suffering.

442. The emphasis is on **magistrā**

Praecipitāte morās.' Nec plūra effātus; at illī
ōcius incubuēre omnēs pariterque labōrem
sortītī. Fluit aes rīvīs aurīque metallum,
vulnificusque chalybs vāstā fornāce liquēscit.
Ingentem clipeum īnfōrmant, ūnum omnia contrā
tēla Latīnōrum, septēnōsque orbibus orbīs
impediunt. Aliī ventōsīs follibus aurās
accipiunt redduntque, aliī strīdentia tinguunt
aera lacū; gemit inpositīs incūdibus antrum.
Illī inter sēsē multā vī bracchia tollunt
in numerum versantque tenācī forcipe massam.

At Venus aetheriōs inter dea candida nimbōs
dōna ferēns aderat nātumque, in valle reductā
ut procul et gelidō sēcrētum flūmine vīdit,
tālibus adfāta est dictīs sēque obtulit ultrō:
'Ēn perfecta meī prōmissā coniugis arte
mūnera, nē mox aut Laurentīs, nāte, superbōs
aut ācrem dubitēs in proelia poscere Turnum.'

(see on *mōtōs . . . fluctūs*, i. 135), 'all the teachings of your skill.'

444. incubuēre: sc. *labōrī* out of *labōrem*. Cf. note on *incumbunt*, iv. 397.

447. ūnum . . . contrā: i.e. a match in itself for. The phrase brings out the superb workmanship of the Cyclopes and the strength of the shield.

448, 449. septēnōs . . . impediunt, 'seven layers (disks) they interlace.' The language is purposely vague and indefinite, to give an impression of intricacy, solidity, and strength. Classical writers often describe shields of seven layers.

451. lacū: an exaggerated term for 'water-basin,' 'vat.' **inpositīs incūdibus** = *postquam incūdēs inposuērunt.* The acts suggested in 447-451 are not given in their strict scientific or mechanical order.

452. inter sēsē, 'by turns.'

453. in numerum, 'rhythmically.'

608-731. Venus brings the arms to Aeneas. Description of the shield.

608. In 454-519 Evander agrees to aid Aeneas with a detachment of horse, commanded by his son Pallas, and to secure for him the alliance of the Etruscans. Guided by Pallas, Aeneas sets out for the Etruscan headquarters (541-607). **dea candida nimbōs:** juxtaposition of contrasts; see on *nigrā . . . sub nūbe columbam,* v. 516.

610. sēcrētum = an adv., and so can be joined to *procul* by *et;* see on *dulcī adspīrāns . . . umbrā,* i. 694. According to ancient notions it was only when a mortal was alone that a deity could appear to him without disguise; cf. ii. 567 ff. with ii. 588 ff.

611. adfāta est . . . obtulit: for the order see on *referēs . . . ībis,* ii. 547.

612-614. ēn . . . mūnera (nom.): cf. *ēn Priamus,* i. 461, with note. **prōmissā:** freely, 'even as I promised you.'

Dīxit et amplexūs nātī Cytherēa petīvit;
arma sub adversā posuit radiantia quercū.
Ille, deae dōnīs et tantō laetus honōre,
explērī nequit atque oculōs per singula volvit
mīrāturque interque manūs et bracchia versat
terribilem cristīs galeam flammāsque vomentem
fātiferumque ēnsem, lōrīcam ex aere rigentem,
sanguineam, ingentem, quālis cum caerula nūbēs
sōlis inārdēscit radiīs longēque refulget,
tum lēvīs ocreās ēlectrō aurōque recoctō
hastamque et clipeī nōn ēnārrābile textum.
Illīc rēs Italās Rōmanōrumque triumphōs
haud vātum ignārus ventūrīque īnscius aevī
fēcerat īgnipotēns, illīc genus omne futūrae
stirpis ab Ascaniō pugnātaque in ōrdine bella.
Fēcerat et viridī fētam Māvortis in antrō
prōcubuisse lupam; geminōs huic ūbera circum
lūdere pendentīs puerōs et lambere mātrem
inpavidōs; illam teretī cervīce reflexam
mulcēre alternōs et corpora fingere linguā.

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in . . . poscere: i.e. challenge or defy to battle.

617. **honōre:** i.e. the honor Venus and Vulcan had done him in supplying the armor. The departure of Venus is not explicitly stated; see § 225.

620. **terribilem . . . galeam:** cf. vii. 785–788. **flammās . . . vomentem** = *ārdentīs*, ii. 734. See n. there.

621. **rigentem:** i.e. firm, unyielding, as contrasted with the pliant chain armor (iii. 467).

622. **quālis cum:** as in iii. 679. The shield is like the cloud in color and in size.

624. **ēlectro . . . aurō:** i.e. of electrum inlaid with gold.

626-629. **illīc . . . illīc** = *in clipeō.* On this shield see §§ 60, 67. **vātum:** i.e. the utterances of the prophets, who in this case were no doubt themselves gods, e.g. Jupiter or Apollo. See § 310. In i. 229-296 Venus applies to Jupiter for information as to the future of the Trojans. **in ōrdine:** join with *fēcerat.*

630-634. **et:** see § 198. **fētam . . . lupam,** 'the mother wolf'; see i. 273–275, with notes. **Māvortis . . . antrō:** the children are appropriately pictured as in a cave sacred to their father Mars. The reference is to the Lupercal, a grotto on the Palatine, usually connected, however, with the rites of the Luperci. **prōcubuisse . . . fingere:** with *fēcerat,* which here = *ostenderat.* Note the tense of *prōcubuisse;* the wolf has lain down before she is pictured at all. **alternōs** gives a touch which the figures on the shield could not have represented. V. mixes historical narrative with description; cf. notes on *āvertit* and *priusquam . . . bibissent,* i. 472, 473. and on *raptāverat,* i. 483. **fingere linguā:** i.e. licking them into shape, a

Nec procul hinc Rōmam et raptās sine mōre Sabīnās
cōnsessū caveae māgnīs circēnsibus āctīs
addiderat subitōque novum cōnsurgere bellum
Rōmulidīs Tatiōque senī Curibusque sevērīs.
Post īdem inter sē positō certāmine rēgēs
armātī Iovis ante āram paterāsque tenentēs
stābant et caesā iungēbant foedera porcā.
Haud procul inde citae Mettum in dīversa quadrīgae
distulerant (at tū dictīs, Albāne, manērēs!),
raptābatque virī mendācis vīscera Tullus
per silvam, et sparsī rōrābant sanguine veprēs.
Nec nōn Tarquinium ēiectum Porsenna iubēbat
accipere ingentīque urbem obsidiōne premēbat;
Aeneadae in ferrum prō lībertāte ruēbant.
Illum indīgnantī similem similemque minantī
aspicerēs, pontem audēret quia vellere Cocles
et fluvium vinclīs innāret Cloelia ruptīs.

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feat mentioned in Latin writers more often of bears.

635, 636. Sabīnās . . . āctīs: the Sabines had thronged to games, called *Cōnsuālia*, which Romulus was celebrating in honor of Neptune. At a given signal the Roman youth carried off the Sabine women. **cōnsessū caveae:** as in v. 340. *cōnsessū* is abl. of separation with *raptās*. **circēnsibus:** V. naturally identifies the *Cōnsuālia* with the later *lūdī circēnsēs;* both involved horse races. **āctīs** seems to have present force, 'while the games were being held'; cf. § 171.

637. novum . . . bellum: see *Tatius* in Vocab. **cōnsurgere:** with *addiderat*, which = *fēcerat et* (630); see on *prōcubuisse . . . fingere*, 631–634. **sevērīs:** the Sabines were proverbial for their simple life and austere manners; cf. *Curibus . . . terrā*, vi. 810, 811.

639-641. īdem = *īdem quī nuper inter sē pūgnābant.* **positō** = *compositō;* see on *compōnere*, i. 135. **armātī:** they were still on the field of battle or else had just come therefrom. **caesā . . . porcā:** an ancient ceremony in connection with the making of a treaty.

643. distulerant: see on *alternōs*, 634. **at . . . manērēs:** there is ellipsis here. The thought is: 'It was a fearful punishment, but thy crime, too, was great; thou should'st have kept,' etc The apostrophe indicates emotion, as in i. 555, ii. 56, etc. **dictīs:** for case see on *promissīs*, ii. 160. **manērēs:** subj. of unfulfilled past obligation; see latter past of n. on *vocāssēs*, iv. 678.

649. illum: Porsenna.

650, 651. aspicerēs: for mood and tense see on *volāret . . . tingueret*, vii. 808-811. **audēret . . . innāret:** in O. O., giving the thoughts of Porsenna. **vellere:** Cocles is said to do what by his bravery he gave others a chance to do. For the story see Macaulay's "Lays," *Horatius.* **vinclīs . . . ruptīs** is not to be pressed; hostages were not fettered. Render, 'escaping the guards.'

In summō cūstōs Tarpēiae Mānlius arcis
stābat prō templō et Capitōlia celsa tenēbat,
Rōmuleōque recēns horrēbat rēgia culmō.
Atque hīc aurātīs volitāns argenteus ānser
porticibus Gallōs in līmine adesse canēbat;
Gallī per dūmōs aderant arcemque tenēbant
dēfēnsī tenebrīs et dōnō noctis opācae:
aurea caesariēs ollīs atque aurea vestis;
virgātīs lūcent sagulīs; tum lactea colla
aurō innectuntur; duo quisque Alpīna coruscant
gaesa manū scūtīs prōtēctī corpora longīs.
Hīc exsultantīs Saliōs nūdōsque Lupercōs
lānigerōsque apicēs et lāpsa ancīlia caelō
extuderat; castae dūcēbant sacra per urbem

Cloelia: one of twenty hostages given by the Romans to Porsenna as a pledge that they would keep a treaty made with him. One day Cloelia with others escaped and swam the Tiber. As a proof of good faith the Romans sent them all back to Porsenna. V. varies the ordinary story which declares that Cloelia's exploit excited the admiration (not the wrath) of Porsenna.

652-654. in summō: sc. *clipeō.* The scenes described in 630-670 seem to be ranged round the edge of the shield. **templō:** that of Jupiter Capitolinus. **Rōmuleō:** i.e. such as Romulus himself had used. **recēns horrēbat:** freely, 'was fresh and rough.' With superhuman skill Vulcan has wrought out of metal a hut so natural that it seems to have been but just rethatched with rough straw. On the Capitol stood the *casa* (hut) *Rōmulī*, which was kept in repair and from time to time rethatched. For pictorial effect V. has chosen to describe the Capitol as it was in his own days, not as it was in those of Romulus. **rēgia culmō:** note the juxtaposition; a royal palace with a roof of straw! The tone is like that in *Curibus* . . . *sevēris*, 638. This vs. belongs closely in thought, if not in syntax, with the preceding; Manlius was guarding *all* the treasures of Rome.

655. aurātīs: V. has in mind the gilded roof of the Capitol of his own days; see on *recēns horrebat*, 654. **volitāns . . . canēbat:** the bird was pictured with fluttering wings and open mouth. In v. 257, in a piece of embroidery, dogs are pictured as barking. **argenteus:** i.e. white. In after days a silver goose hung in the Capitol to commemorate this deliverance.

659-662. aurea: i.e. yellow, flaxen. **aurea vestis:** the exact point is not clear, since yellow garments are not known to have been characteristic of the Gauls. **virgātīs:** this effect could have been produced by inlaying. **aurō:** the ref. is to the *torquis*, whose use the Romans are said to have borrowed from the Gauls; see on *it* . . . *aurī*, v. 558, 559. **prōtēctī corpora:** for constr. see §§ 136, 171.

663. Saliōs . . . Lupercōs: the description turns to institutions and customs, i.e. to Roman life. For the stress laid here on religion see §§ 66-68.

pīlentīs mātrēs in mollibus. Hinc procul addit
Tartareās etiam sēdēs, alta ōstia Dītis,
et scelerum poenās et tē, Catilīna, minācī
pendentem scopulō Furiārumque ōra trementem
670 sēcrētōsque piōs, hīs dantem iūra Catōnem.
Haec inter tumidī lātē maris ībat imāgō,
aurea, sed fluctū spūmābant caerula cānō,
et circum argentō clārī delphīnes in orbem
aequora verrēbant caudīs aestumque secābant.
675 In mediō classīs aerātās, Actia bella,
cernere erat, tōtumque īnstrūctō Marte vidērēs
fervere Leucātēn aurōque effulgere fluctūs.
Hinc Augustus agēns Italōs in proelia Caesar
cum patribus populōque, Penātibus et māgnīs dīs,
680 stāns celsā in puppī, geminās cui tempora flammās
laeta vomunt patriumque aperītur vertice sīdus;

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666. mollibus: i.e. cushioned.

668-670. Catilīna . . . Catōnem: types of the disloyal and the loyal sons of Rome; their fortunes in the underworld represent the judgment of posterity on such as they. **pendentem:** i.e. ever on the point of falling off. The punishment lies in the agony of waiting; see on *poenam exspectant*, vi. 614. **Furiārum . . . trementem:** cf. the picture in vi. 605-607. The Furies are driving Catiline over the brink. **dantem iūra:** i.e. occupying a commanding position among; see on *iūra dabunt*, i. 293.

671. haec inter: i.e. within the pictures of 630-670. For their position see on *in summō*, 652.

672. aurea, sed . . . cānō: Vulcan had fashioned this sea of yellow gold, yet had been able to represent whitecapped billows rising from darker levels.

673, 674. delphīnes . . . secābant: cf. *delphīnum . . . undās*, v. 594, 595.

675. in mediō, 'within'; sc. *maris imāginis* (or simply *maris*) out of 671. **aerātās** may = 'bronze-bound' (cf. *aere*, i. 35), or may mean that Vulcan made these ships entirely of bronze. **Actia bella:** briefly put for *quae Actiaca bella fingunt*, or the like. See § 12.

676. erat: as in vi. 596. **vidērēs:** see on *aspicerēs*, 650.

677. fervere . . . effulgere: for form see § 101. **Leucātēn:** i.e. the sea about Leucata, the headquarters of the Roman forces; Antony was at Actium. **aurō** may be the gold of which the sea is made (672), which flashes as the ships move through it, or may denote the weapons and armor of the combatants, thought of as resplendent, like all else in this description.

678, 679. hinc is balanced by *hinc*, 685. **agēns . . . dīs:** see § 67. **Penātibus . . . dīs:** as in iii. 12; see n. there.

680, 681. celsā in puppī: the proper position for the commander: cf. iv. 554, v. 132, 133. **geminās . . . vomunt:** see on *apex*, ii. 683, and on *geminae . . . cristae . . . honōre*, vi. 779, 780; Augustus was, of course, a descendant of Mars. **patrium . . . sīdus:** a comet which appeared while Octavianus (Augustus) was giving games in honor of Julius

parte aliā ventīs et dīs Agrippa secundīs,
arduus, agmen agēns; cui, bellī īnsīgne superbum,
tempora nāvālī fulgent rōstrāta corōnā.
Hinc ope barbaricā variīsque Antōnius armīs,
victor ab Aurōrae populīs et lītore rubrō,
Aegyptum vīrīsque Orientis et ultima sēcum
Bactra vehit, sequiturque (nefās!) Aegyptia coniūnx.
Ūnā omnēs ruere, ac tōtum spūmāre reductīs
convulsum rēmīs rōstrīsque tridentibus aequor;
alta petunt; pelagō crēdās innāre revulsās
Cycladas aut montīs concurrere montibus altōs,
tantā mōle virī turrītīs puppibus īnstant;
stuppea flamma manū tēlīsque volātile ferrum
spargitur; arva novā Neptūnia caede rubēscunt.

Caesar was popularly believed to represent the deified Julius, translated to heaven as a god. To commemorate this Octavianus henceforth wore a star on his helmet.

682. parte aliā is subordinate to *hinc*, 678; sc. *bellī*, out of 675. **ventīs . . . secundīs:** for five days adverse winds had prevented Augustus and Agrippa from moving to the attack.

683, 684. arduus = *stāns . . . puppī*, 680. **cui . . . corōnā:** the ref. is to the *corōna nāvālis* or *rōstrāta*, a gold crown adorned with the beaks (*rōstra*) of ships, typical of the vessels sunk or captured in a successful naval fight. **bellī . . . superbum:** the *corōna rōstrāta* was very rarely bestowed on Roman commanders. Agrippa won the honor for his victory over Sextus Pompeius (§ 10). **rōstrāta:** a transferred epithet: it really belongs in thought with *corōnā*.

685-688. See §§ 12, 67. As in *gener . . . Eōīs*, vi. 831, the foes of the Julian line are from the orient. Conservative Roman sentiment was opposed to foreigners, esp. to orientals. **victor ab** = *veniēns victor ab;* he had conquered others but Augustus he could not conquer. Antony had gained some successes over the Parthians and the Armenians. **lītore rubrō:** the Indian Ocean. **nefās . . . coniūnx:** Roman feeling opposed the presence of women on a campaign.

689, 690. reductīs . . . rēmīs: cf. *reductā . . . dextrā*, v. 478, 479. From this point on V. writes more and more as an historian rather than as one describing a picture; see on *alternōs*, 634, and on *distulerant*, 643.

691. crēdās: potential subj. in pres. time; contrast *aspicerēs*, 650, *vidērēs*, 676. **revulsās:** i.e. from their foundations. V. is striving for effect; the historians of the battle describe the vessels of Augustus as less numerous and far lighter than those of Antony.

693. tantā mōle, 'with such furious force (momentum)'; modal abl. Cf. *ingentī mōle*, v. 118. **turrītīs puppibus** is briefly put for 'the combat with,' etc. *turrītīs* gives the effect of size required after *pelagō . . . altōs*, 691, 692. In point of fact only the ships of Augustus had towers; these enabled them to overtop and command the heavier and loftier vessels of Antony.

694, 695. stuppea . . . spargitur: the ref. is (1) to fire darts, directed against the ships, (2) to darts directed

Rēgīna in mediīs patriō vocat agmina sīstrō
necdum etiam geminōs ā tergō respicit anguīs,
omnigenumque deum mōnstra et lātrātor Anūbis
contrā Neptūnum et Venerem contrāque Minervam
tēla tenent. Saevit mediō in certāmine Māvors
caelātus ferrō trīstēsque ex aethere Dīrae,
et scissā gaudēns vādit Discordia pallā,
quam cum sanguineō sequitur Bellōna flagellō.
Actius haec cernēns arcum intendēbat Apollō
dēsuper: omnis eō terrōre Aegyptus et Indī,
omnis Arabs, omnēs vertēbant terga Sabaeī;
ipsa vidēbātur ventīs rēgīna vocātīs
vēla dare et laxōs iam iamque inmittere fūnīs.
Illam inter caedēs pallentem morte futūrā
fēcerat īgnipotēns undīs et Iāpyge ferrī,

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against their crews. **tēlīs . . . spargitur:** the expression is strained and vague (§ 203), due to a desire to secure a complete balance in form to *stuppea flamma manū . . . spargitur. tēlīs* is instr. abl.; lit., 'through darts,' in the sense, of course, of 'through the hurling of darts.' **volātile**=an adv.; freely, 'in showers.' **novā**, 'unprecedented,' whose like had never been seen before.

696. **patriō . . . sīstrō:** sarcastic; the *sīstrum* belonged properly to festivals, not to war. *patriō* gives an effect like 'outlandish.'

697 is in thought subordinate to 696, 'seeing not,' etc. **geminōs . . . anguīs** may here, as in ii. 203 ff., and vii. 450, be merely a symbol of ruin and destruction. Most editors, however, suppose a ref. to the story that Cleopatra died by the bite of an asp, but this was doubted even in ancient times.

698, 699. omnigenum . . . Minervam: see again § 67. Neptune, Venus, and Minerva represent the *dī māgnī* of 679.

701. ex aethere Dīrae: cf. *Antōnius . . . victor ab*, 685, 686, with n. The Furies come from heaven, whenever, as V. puts it elsewhere, Jupiter seeks to appal guilty towns with war.

702. scissā . . . pallā: symbolic of the strife she causes. **gaudēns:** as in i. 690.

704. Actius . . . Apollō: for Apollo's rôle here see §§ 18, 67. Apollo had a temple at Actium; see on *Apollō*, iii. 275. **haec:** explained esp. by 698–700.

705, 706. eō terrōre=*ēius reī terrōre; eō*=a subjective gen. Cf. n. on *ea sīgna*, ii. 171. **Aegyptus . . . Arabs:** for the sing. see § 172.

707, 708. ipsa . . . rēgīna: it was Cleopatra that began the flight at Actium. **vidēbātur:** true pass. With the infins. it='was plainly spreading,' etc. **laxōs**, 'freely'; proleptic. **inmittere fūnīs:** a phrase modelled on *inmittere habenās* or *inmittere iuga. laxōs . . . fūnīs*=*excussōs . . . laxāre rudentīs*, iii. 267. See the n. there.

709. pallentem . . . futūrā: cf. *pallida morte futūrā*, iv. 644. Mark the contrast with 696, 697.

710. fēcerat . . . ferrī: cf. *fēcerat . . . prōcubuisse*, etc., 630 ff., with note.

contrā autem māgnō maerentem corpore Nīlum
pandentemque sinūs et tōtā veste vocantem
caeruleum in gremium latebrōsaque flūmina victōs.
At Caesar triplicī invectus Rōmāna triumphō
moenia dīs Italīs vōtum inmortāle sacrābat,
māxima ter centum tōtam dēlūbra per urbem.
Laetitiā lūdīsque viae plausūque fremēbant;
omnibus in templīs mātrum chorus, omnibus ārae,
ante ārās terram caesī strāvēre iuvencī.
Ipse sedēns niveō candentis līmine Phoebī
dōna recognōscit populōrum aptatque superbīs
postibus; incēdunt victae longō ōrdine gentēs,
quam variae linguīs, habitū tam vestis et armīs.
Hīc Nomadum genus et discīnctōs Mulciber Āfrōs,
hīc Lelegas Cārasque sagittiferōsque Gelōnōs
fīnxerat; Euphrātēs ībat iam mollior undīs
extrēmīque hominum Morinī Rhēnusque bicornis

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711. māgnō . . . corpore is a picturesque substitute for *penitus*, *graviter*, or the like.

713. latebrōsa: freely, 'sheltering.' The Nile throws open his loose, water-colored robes to afford shelter to Antony and Cleopatra; so the Romans used to wave a welcome with the loose folds of their togas.

714. The scene in 714–728, the culmination of Roman history (§ 59), was probably in the very center of the shield. See also § 67. **triplicī . . . triumphō:** celebrated in August, 29, for victories in Dalmatia, at Actium, and at Alexandria.

715. dīs Italīs: they had helped him in the battle; see 679, 699.

718. mātrum chorus: cf. vi. 517–519, with notes. **omnibus ārae** (*sunt*): cf. the picture in iv. 199, 200.

719. ārās . . . iuvencī: cf. iv. 201, 202.

720. ipse: Augustus. **niveō candentis:** juxtaposition of cause and effect. See on *niveam . . . Paron*, iii. 126. The temple referred to (§ 18) was not dedicated till 28 or 27, but for poetic reasons V. ignores this fact, and brings the dedication into close connection with the triumph.

721, 722. dōna: tokens of submission to Augustus and the *dī Italī*, 715. **aptat . . . postibus:** for this act cf. i. 248, iii. 287, 288, v. 360.

723. quam . . . armīs is illustrated by 685–688.

724. discīnctōs: the Romans commonly wore belts; the loose robes of other nations therefore seemed strange to them. The adj. thus in effect=*patriō* 696.

726. iam . . . undīs: the river is subdued, like the people on its banks.

727. bicornis: the mouths are the Rhine proper and the Wahl. With the nouns in 727, 728 sc. *molliōrēs* or *mollior*, out of 726. V. is thinking here of the Roman practice of carrying in triumphs pictorial representations ('floats') of conquered nations, rivers, etc.

indomitīque Dahae et pontem indīgnātus Araxēs.
Tālia per clipeum Vulcānī, dōna parentis,
730 mīrātur rērumque ignārus imāgine gaudet
attollēns umerō fāmamque et fāta nepōtum.

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728. indīgnātus: i.e. chafing at, yet submitting to, as the people on its banks have yielded; Augustus bridged the Araxes.

729. parentis=*mātris*=*Veneris.*

730, 731. rērum . . . ignārus: i.e. though he does not understand the significance of the various scenes. **imāgine,** 'portraiture.'

630-728 may easily be arranged to yield in all fourteen pictures: of these seven (630-670) run round the rim of the shield; the other seven (671-728) lie within these. The first two (630-634, 635-641) have to do with Romulus and the beginnings of Rome; two (642-645, 646-651) suggest the integrity of the Romans and the fair dealing they expected from others. The fifth (652-663) is typical of the miraculous care exercised by the gods over Roman affairs; the sixth (663-666) pictures the devotion born of such evidences of divine care, and the seventh (*hinc . . . Catōnem,* 666-670) appropriately embodies reflections on the worth of truth and virtue. The second series is primarily concerned with Augustus. We have first the general descriptions of the scene of the famous battle (671-674, 675-677), then the picture of the wings commanded respectively by Augustus and Agrippa (678-681, 682-684), then of Antony's forces (685-688). Next come in quick succession the accounts of the battle proper (689-703), of the flight of the vanquished (704-713), and of the victor's triumph accompanied by his grateful recognition of the divine help accorded him (714-728).

LIBER IX

Iamque omnis campīs exercitus ībat apertīs, 25
dīves ecum, dīves pīctāī vestis et aurī
(Messāpus prīmās aciēs, postrēma coercent
Tyrrhīdae iuvenēs, mediō dux agmine Turnus), 28
ceu septem surgēns sēdātīs amnibus altus 30
per tacitum Gangēs aut pinguī flūmine Nīlus,
cum refluit campīs et iam sē condidit alveō.
Hīc subitam nigrō glomerārī pulvere nūbem
prōspiciunt Teucrī ac tenebrās īnsurgere campīs.
Prīmus ab adversā conclāmat mōle Caīcus: 35
'Quis globus, ō cīvēs, cālīgine volvitur ātrā?
Ferte citī ferrum, date tēla, ascendite mūrōs;
hostis adest! ēia!' Ingentī clāmōre per omnīs
condunt sē Teucrī portās et moenia complent,
namque ita discēdēns praecēperat optimus armīs 40
Aenēās, sī qua intereā fortūna fuisset,

25-76. The Rutulians attack the Trojan camp and try to fire the ships.

25. exercitus: sc. *Rutulōrum.* Juno had sent Iris to tell Turnus of Aeneas's absence.

26. pīctāī: for form see § 88. **aurī** may refer to embroidery in gold thread, or to splendid armor.

30-32. ceu . . . alveō goes closely with *ībat*, 25. Two points are emphasized; (1) the army gathers from all sides as the waters gather when the Ganges overflows or the Nile subsides, (2) the army's movement is silent and resistless like that of the waters. **surgēns . . . altus:** for constr. see §195 (end). **amnibus,** 'tributaries.' In writing *septem* V. seems to be drawing upon his imagination. **Gangēs . . . Nīlus:** sc. *it* out of *ībat*, 25. **pinguī flūmine:** abl. of char.; the ref. is to the fertilizing mud deposited by the Nile. The richness of the waters would be most apparent as they were withdrawing.

37. We must suppose a slight pause between this vs. and 36, during which Caïcus learns the nature of the phenomenon. With this vs. cf. iv. 594.

39. condunt sē implies motion; hence *per . . . portās* is correct.

40. praecēperat . . . armīs: juxtaposition of effect and cause; Aeneas's order was born of wise generalship, not of cowardice.

41-43. intereā: i.e. before his return. **fortūna,** 'emergency,' 'crisis.' **fuisset . . . servārent:** subj. in O. O. **tūtōs:** fully participial. **servārent:** as in ii. 568, vi. 402.

neu struere audērent aciem neu crēdere campō;
castra modo et tūtōs servārent aggere mūrōs.
Ergō, etsī cōnferre manum pudor īraque mōnstrat,
obiciunt portās tamen et praecepta facessunt
armātīque cavīs exspectant turribus hostem.
Turnus, ut ante volāns tardum praecesserat agmen,
vīgintī lēctīs equitum comitātus et urbī
inprōvīsus adest; maculīs quem Thrācius albīs
portat ecus cristāque tegit galea aurea rubrā.
'Ecquis erit, mēcum, iuvenēs, quī prīmus in hostem?
Ēn' ait et iaculum attorquēns ēmittit in aurās,
prīncipium pūgnae, et campō sēsē arduus īnfert.
Clāmōrem excipiunt sociī fremitūque secuntur
horrisonō; Teucrum mīrantur inertia corda,
nōn aequō dare sē campō, nōn obvia ferre
arma virōs, sed castra fovēre. Hūc turbidus atque hūc
lūstrat equō mūrōs aditumque per avia quaerit.
Ac velutī plēnō lupus īnsidiātus ovīlī
cum fremit ad caulās ventōs perpessus et imbrīs
nocte super mediā (tūtī sub mātribus agnī

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45. obiciunt portās: a strong phrase; they thrust their (barred) gates in the path of the foe.

46. cavīs: i.e. sheltering; cf. *cavā* in i. 516 and ii. 360. The towers are on the walls.

47. ut is used here much as in v. 329, v. 388; see notes there.

48-50. lēctīs equitum = the prose *lēctīs equitibus; equitibus* is impossible in hexameter verse. See also on *Achātē*, i. 312. **et** joins *comitātus* and *inprōvīsus*, which both = adv. phrases; see on *dulcī adspīrāns . . . umbrā*, i. 694. **urbī**: a complimentary substitute for *castrīs* (*Trōiānīs*). **maculīs . . . ecus**: cf. *quem . . . albam*, v. 565-567.

51. quī . . . hostem: *sē īnferet, tēla iaciet*, or the like would naturally follow, but Turnus in his haste omits the verb, leaving it to be inferred from the act described in *iaculum . . . aurās*, 52.

52, 53. iaculum . . . pūgnae: V. is thinking of a Roman custom whereby one of the Fetiales (or college of war priests), in declaring war against a given people, flung a spear into its territory.

56, 57. The infins. **dare . . . fovēre** are partly in appos. with *inertia corda*, partly in O. O. after *mīrantur*, which = *cum admīrātiōne animadvertunt*. **virōs:** sarcastic, 'warriors though they are.' **fovēre**, too, is sarcastic for *servāre* (cf. 43). **turbidus**, 'restlessly'

58. per avia, 'where no ways are,' points to the fruitlessness of Turnus's efforts.

60. caulās: the wolf can see the sheep within, a fact which intensifies his rage. **ventōs . . . imbrīs:** he has waited long and endured much. For another simile involving wolf see ii. 355-360.

bālātum exercent; ille asper et improbus īrā
saevit in absentīs; collēcta fatīgat edendī
ex longō rabiēs et siccae sanguine faucēs),
haud aliter Rutulō mūrōs et castra tuentī
īgnēscunt īrae; dūrīs dolor ossibus ārdet,
quā temptet ratiōne aditūs, et quae via clausōs
excutiat Teucrōs vallō atque effundat in aecum.
Classem, quae laterī castrōrum adiuncta latēbat,
aggeribus saeptam circum et fluviālibus undīs
invādit sociōsque incendia poscit ovantīs
atque manum pīnū flagrantī fervidus implet.
Tum vērō incumbunt (urget praesentia Turnī),
atque omnis facibus pūbēs accingitur ātrīs;
dīripuēre focōs; piceum fert fūmida lūmen
taeda et commixtam Vulcānus ad astra favillam.
  Quis deus, ō Mūsae, tam saeva incendia Teucrīs
āvertit? tantōs ratibus quis dēpulit īgnīs?
Dīcite. Prīsca fidēs factō, sed fāma perennis.
Tempore quō prīmum Phrygiā fōrmābat in Īdā
Aenēās classem et pelagī petere alta parābat,

63, 64. absentīs: freely, 'the prey he cannot reach.' **edendī . . . rabiēs** = *edendī rabiōsa cupīdō;* see on *īnsānia bellī*, vii. 461. **ex longō:** i.e. from a distance of time; join with *collēcta*. **siccae . . . faucēs:** cf. *faucibus . . . siccīs*, ii. 358, with note.

66. dūrīs . . . ossibus: cf. *gelidus . . . tremor*, vi. 54, 55, with note.

67, 68. quā . . . effundat: deliberative questions, in O. O., depending on the idea of doubt involved in *dolor . . . ārdet*, 66, 'resentment flames . . . (as he wonders) how,' etc. See on *crēdant*, i. 218. **aecum** = *campum* (cf. 42).

69. classem . . . latēbat: the Tiber defended the camp on one side; here the ships were drawn up on land.

71. ovantīs: i.e. at Turnus's change of plan which they understand at once.

74-76. facibus = *pīnū*, 72. **focōs:** V. evidently thought of houses as near from which fire could be got. Cf. n. on *rapiuntque focīs penetrālibus īgnem*, v. 660. **piceum . . . favillam** repeats 74, with more detail; see § 222. The ships are not, as we shall see, set ablaze. *taeda* thus = *facibus* and *pīnū*. **commixtam:** sc. *lūminī piceō* from 75.

77-122. Cybele prevails on Jupiter to save the ships; he turns them into sea-nymphs.

79. prīsca . . . sed, 'the belief in the tale belongs to the long ago, yet,' i.e. though it is long since the tale was first told and first won credence, its fame, etc. For the case of *factō* see on *pelagō*, iii. 69.

80, 81. tempore . . . classem: cf. Aeneas's words, *classem . . . Īdae*, iii. 5. 6. **pelagī . . . parābat:** cf. Aeneas again, *feror exsul in altum*, iii. 11.

ipsa deum fertur genetrīx Berecyntia māgnum
vōcibus hīs adfāta Iovem: 'Dā, nāte, petentī,
quod tua cāra parēns domitō tē poscit Olympō.
Pīnea silva mihī, multōs dīlēcta per annōs,
lūcus in arce fuit summā, quō sacra ferēbant,
nigrantī piceā trabibusque obscūrus acernīs:
hās ego Dardaniō iuvenī, cum classis egēret,
laeta dedī; nunc sollicitam timor anxius angit.
Solve metūs atque hōc precibus sine posse parentem:
neu cursū quassātae ūllō neu turbine ventī
vincantur; prōsit nostrīs in montibus ortās.'
Fīlius huic contrā torquet quī sīdera mundī:
'Ō genetrīx, quō fāta vocās aut quid petis istīs?
Mortālīne manū factae inmortāle carīnae
fās habeant, certusque incerta perīcula lūstret
Aenēās? cui tanta deō permissa potestās?
Immō, ubi dēfūnctae fīnem portūsque tenēbunt

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82 **deum . . . genetrīx Berecyntia:** Cybele; § 275.

83 **petentī** (sc. *eī*), 'to her entreaties.'

84. **domitō . . . Olympō** virtually = *namque potes*. The allusion is to Jupiter's struggle with the giants; § 274. The words will be more effective if we suppose that Cybele is hinting that she had helped Jupiter to gain his mastery of heaven and that he therefore owes her due return. See § 225.

85, 86. If the text is sound, **lūcus** must be in pred. appos. with *silva*, 'as a holy grove (precinct).' **arce:** sc. *Īdae*, out of 80. **quō** = *ad* or *in quem;* cf. n. on *quō*, v. 29. **ferēbant:** sc. *Trōiānī*. Cybele is talking to Jupiter, who knows all things; hence she need not do more than hint her meaning.

88. **Dardaniō iuvenī:** Aeneas; cf. 81. **classis:** for case see § 118.

89. **sollicitam . . . angit:** the order of the words, the alliteration (§ 223), and the repetition combine to emphasize the thought.

90. **hōc . . . posse,** 'to prevail thus far,' is explained by 91, 92; for case of *hōc* see § 134.

91, 92. **cursū,** 'voyaging,' suggests the natural perils of the deep, e.g. from rocks (i. 109, 110), or from the *syrtēs*, i. 111. **quassātae . . . ortās** (*esse*): sc. *nāvis*, implied by *classis*, 88.

93. **torquet . . . mundī:** cf. *caelum . . . torquet*, iv. 269.

94. **vocās:** i.e. wrest from their proper development. **istīs** (sc. *nāvibus*), 'those ships you so love'; contrast the tone in ii. 521.

96. **habeant . . . lūstret:** deliberative subj., 'are they to have.' *certus* = an adv., 'unerringly,' knowing in each case the outcome. **incerta,** 'shifting.' **perīcula lūstret:** an extension (§ 203) of such a phrase as *lūstrandum . . . aequor*, iii. 385.

98. **immō** corrects the statement *cui . . . potestās*, which is essentially negative. **dēfūnctae:** here without object; freely, 'having played their appointed rôle.' **fīnem:** sc. *cūrsūs*, out of 91.

Ausoniōs ōlim, quaecumque ēvāserit undīs
Dardaniumque ducem Laurentia vexerit arva,
mortālem ēripiam fōrmam māgnīque iubēbō
aequoris esse deās, quālis Nērēïa Dōtō
et Galatēa secant spūmantem pectore pontum.'
Dīxerat idque ratum Stygiī per flūmina frātris,
per pice torrentīs ātrāque vorāgine rīpās,
adnuit et tōtum nūtū tremefēcit Olympum.
  Ergō aderat prōmissa diēs, et tempora Parcae
dēbita complērant, cum Turnī iniūria mātrem
admonuit ratibus sacrīs dēpellere taedās.
Hīc prīmum nova lūx oculīs offulsit, et ingēns
vīsus ab Aurōrā caelum trānscurrere nimbus
Īdaeīque chorī; tum vōx horrenda per aurās
excidit et Trōum Rutulōrumque agmina complet:
'Nē trepidāte meās, Teucrī, dēfendere nāvīs
nēve armāte manūs; maria ante exūrere Turnō
quam sacrās dabitur pīnūs. Vōs īte solūtae,

99, 100. quaecumque . . . vexerit contains a hint that some will be lost; this is fulfilled in i. 117, v. 699.

101. ēripiam: sc. *eī* (see on *silicī*, i. 174), referring back to *quaecumque*, 99.

102. esse: as subject sc. *eās;* the cl. *quaecumque . . . vexerit*, 99, 100, really = *omnēs quae*, etc. **quālis:** we might have had *quālēs*, but V. wrote the sing. as if he were going to write *secat* in 103; see on *īnsequitur . . . rudentum*, i. 87.

103. spūmantem is proleptic; § 193.

104-106. ratum is proleptic (§ 193), giving the result of *adnuit*, 106; freely, 'solemnly promised and confirmed.' **Stygiī . . . frātris:** Pluto; §§ 274 (end), 300. Cf. also *Stygiam . . . nūmen*, vi. 323, 324. **pice:** cf. vi. 550, said of Phlegethon. **ātrā . . . vorāgine:** cf. vi. 296, 297, said of Acheron.

107. ergō (see Vocab.) resumes the story interrupted at 77.

108. Turnī iniūria carries us back to 69-76. *Turnī* is a subjective genitive. **mātrem** = *deum . . . genetrīx Berecyntia*, 82.

110. nova: as in viii. 695. **oculīs:** by combining *Turnī iniūria*, 108, with 111-114, we see that we must supply here *omnium et* (§ 198) *Turnī*.

111. nimbus: the cloud conveys Cybele and her train to the Trojan camp.

112. Īdaeī . . . chorī: the Corybantes; cf. *hinc . . . nemūs*, iii. 111, 112. The Corybantes attend the goddess, as in vi. 257, 258, the dogs attend Hecate.

114. trepidāte . . . dēfendere: for the infin. see § 162 or § 164. **meās** is explained by 85-89.

116. sacrās . . . pīnūs: for *pīnūs* after *piceā* and *trabibus . . . acernīs*, 87, see on *acernīs*, ii. 112. *sacrās* is explained by *pīnea . . . ferēbant*, 85, 86. **vōs:** an address to the ships. **solūtae:** i.e. from the pending peril (69-76).

ite deae pelagī; genetrīx iubet.' Et sua quaeque
continuō puppēs abrumpunt vincula rīpīs
delphīnumque modō dēmersīs aequora rōstrīs
120 īma petunt. Hinc virgineae (mīrābile mōnstrum)
reddunt sē totidem faciēs pontōque feruntur.

Ēgressī superant fossās noctisque per umbram
315 castra inimīca petunt multīs tamen ante futūrī
exitiō. Passim somnō vīnōque per herbam
corpora fūsa vident, arrēctōs lītore currūs,
inter lōra rotāsque virōs, simul arma, iacēre,
vīna simul. Prior Hyrtacidēs sīc ōre locūtus:
320 'Euryale, audendum dextrā; nunc ipsa vocat rēs.
Hāc iter est. Tū nē qua manus sē attollere nōbīs
ā tergō possit, cūstōdī et cōnsule longē;
haec ego vāsta dabō et lātō tē līmite dūcam.'
Sīc memorat vōcemque premit; simul ēnse superbum

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117. deae: pred. nom., 'as goddesses.' **et:** § 200.

120, 121. virgineae . . . faciēs in itself is very indefinite, but becomes perfectly clear when we recall *mortālem . . . pontum*, 101–103. **reddunt sē:** cf. *fundō . . . redditus īmō est*, v. 178.—The Rutulians are dismayed, but presently, reassured by Turnus, they indulge in feasting (123–167). During the night that follows Nisus resolves to go to Evander's home (see on viii. 370) to summon Aeneas; Euryalus insists on going with him. They gain the consent of the leaders to their plan and start (168–313). For Nisus and Euryalus see v. 294–296, v. 327–338.

314–366. Nisus and Euryalus enter the Rutulian camp; they kill many as they lie asleep, and take much spoil.

314. ēgressī: sc. *ē castrīs*. **fossās:** the trenches (moats) round the camp.

315, 316. multīs . . . exitiō: for the constr. see on *excidiō Libyae*, i. 22. **tamen** requires a balancing 'although' clause; this is delicately suggested by *castra inimīca petunt*. What chance have two against a whole camp? For this hint given at the outset of a story as to its sequel cf. *nēquīquam*, vii. 652, with note.

317. fūsa here suggests carelessness; cf. n. on *fūsī*, i. 214. **arrēctōs:** i.e. uptilted, with the poles or yokes upward. **lītore:** the Trojan camp was close to the mouth of the Tiber.

318. iacēre: note the infin. after the prtcpl. *fūsa*, 317. If two constructions are equally possible, both are often, for the sake of variety (§ 181), employed in a single passage.

319. vīna: the pl. (§ 175) gives an effect like 'wine without end,' 'wine, wine everywhere.'

322. cūstōdī . . . longē: i.e. keep careful watch at a distance behind me.

323. haec, 'all that I see about me,' is said with a gesture; cf. notes on *hanc*, i. 98, and on *hās . . . hanc*, iii. 396. **vāsta dabō** = *vāstābō;* cf. § 202. **lātō . . . dūcam:** i.e. I will make a broad trail of death by which you can follow me.

Rhamnētem adgreditur, quī forte tapētibus altīs
exstrūctus tōtō prōflābat pectore somnum,
rēx īdem et rēgī Turnō grātissimus augur;
sed nōn auguriō potuit dēpellere pestem.
Trīs iūxtā famulōs temerē inter tēla iacentīs
armigerumque Remī premit aurīgamque sub ipsīs
nactus equīs ferrōque secat pendentia colla;
tum caput ipsī aufert dominō truncumque relinquit
sanguine singultantem; ātrō tepefacta cruōre
terra torīque madent. Nec nōn Lamyrumque Lamumque
et iuvenem Serrānum, illā quī plūrima nocte
lūserat, īnsīgnis faciē, multōque iacēbat
membra deō victus, fēlīx, sī prōtinus illum
aequāsset noctī lūdum in lūcemque tulisset:
inpāstus ceu plēna leō per ovīlia turbāns
(suādet enim vēsāna famēs) manditque trahitque
molle pecus mūtumque metū, fremit ōre cruentō.
Nec minor Euryalī caedēs; incēnsus et ipse

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325. altīs: i.e. soft, luxurious. The word suggests the comfort, as 326, somewhat mockingly, expresses the profoundness, of his sleep.

326. exstrūctus: a transferred epithet; it is strictly applicable only to the rugs. Render by 'pillowed high on.'

327. rēx . . . augur: cf. *rēx īdem . . . sacerdōs*, iii. 80, with note.

329. famulōs, 'men-at-arms'; sc. *Rhamnētis*, out of 325.

330, 331. armigerum . . . aurīgam may denote but one person; cf. *equōrum agitātor Achillis, armiger Automedōn*, ii. 476, 477. **sub ipsīs . . . equīs,** like *inter tēla*, 329, suggests the thought that these Rutulians had help ready to hand, had they not given themselves over to revelry and the resultant heavy slumber (316, 317). **pendentia,** 'drooping'; cf. *cervīcem īnflexam*, iii. 631, with note.

332. dominō: i.e. Remus. His presence is to be inferred (§ 225) from that of his armor-bearer (330).

334, 335. Lamyrum . . . Serrānum: sc. *premit* from 330, or *secat* from 331. **plūrima:** acc.; see §§ 128, 134.

336-338. lūserat . . . iacēbat: note the tenses; *iacēbat=iam* or *illō tempore iacēbat.* **multō . . . deō,** 'by the overwhelming influence of the god (Bacchus).' The identity of the god is clear from *vīna simul*, 319. **membra:** for case see § 135. **fēlīx** takes the place of an apodosis to *sī . . . tulisset*, which = 'had he stayed awake to see his foe.' **tulisset** =*prōtulisset.*

339-341. ceu . . . cruentō: to balance this cl. we must supply *sīc furit Nīsus*, or the like. **turbāns,** 'rioting,' 'prowling wildly'; cf. *turbant*, vi. 800, with note. **mandit . . . metū:** note the allit.; § 223. **mandit . . . trahit:** i.e. drags about as he devours. **molle:** i.e. helpless. With this simile cf. 59-66.

342. Euryalī: subjective gen.; cf. *Pyrrhī . . . caede*, ii. 526. **et ipse:** i.e. even as Nisus had done, though he had been told simply to watch (321, 322).

perfurit ac multam in mediō sine nōmine plēbem:
Fādumque Herbēsumque subit Rhoetumque Abarimque
ignārōs, Rhoetum vigilantem et cūncta videntem,
sed māgnum metuēns sē post crātēra tegēbat;
pectore in adversō tōtum cui comminus ēnsem
condidit adsurgentī et multā morte recēpit;
purpuream vomit ille animam et cum sanguine mixta
vīna refert moriēns; hīc fūrtō fervidus īnstat.
Iamque ad Messāpī sociōs tendēbat; ibi īgnem
dēficere extrēmum et religātōs rīte vidēbat
carpere grāmen equōs: breviter cum tālia Nīsus
(sēnsit enim nimiā caede atque cupīdine ferrī)
'Absistāmus' ait; 'nam lūx inimīca propinquat.
Poenārum exhaustum satis est, via facta per hostīs.'
Multa virum solidō argentō perfecta relincunt
armaque crātērāsque simul pulchrōsque tapētas.
Euryalus phalerās Rhamnētis et aurea bullīs
cingula, Tīburtī Remulō dītissimus ōlim

---

343. **in mediō**: i.e. as it lay ready to his hand, that came in his way. Nisus had picked out the leaders.

344. **subit**, which properly = 'approaches,' gets from the context the force of 'assails.'

345. **Rhoetum . . . videntem** corrects *Fādum . . . ignārōs*, 344.

346. **māgnum . . . crātēra**: cf. *crātērās māgnōs statuunt*, i. 724, with note. **tegēbat**: conative; see on *arcēret*, i. 300. He was hiding instead of trying to defend himself or to help his sleeping comrades. We might have had a prtcpl. here, to balance those in 345.

347. **pectore . . . adversō**: i.e. full in his breast. **cui**: for case see § 120.

348. **adsurgentī**: probably to flee when he found himself discovered. **multā . . . recēpit**, 'recovered it (the sword) amid streams of blood,' i.e. streams of blood followed the sword as Euryalus drew it out. For case of *multā morte*, properly, 'with abundant death,' see § 147.

349. **purpuream**: freely, 'in a crimson flood.'

351-353. **iam . . . cum**: the thought seems to be that Euryalus, noting that the watchfires are dying (a proof that the watchers are asleep), plans to carry off the horses, but just then Nisus, etc. **extrēmum**: freely, 'to its death.' Nisus has of course rejoined Euryalus (§ 225); contrast *longē*, 322.

354. **cupīdine**: sc. *ēius=caedis*.

355. **lūx**: i.e. daylight. **inimīca**: sc. *nōbīs et operī nostrō*.

356. **poenārum . . . est**: i.e. we have drunk deeply enough of the cup of vengeance.

359, 360. **phalerās . . . cingula** have no verb to govern them; the explanatory sentences *Tīburtī . . . potītī*, 360-363, have caused a change of constr. We may, however, in thought sc. *rapit*

quae mittit dōna, hospitiō cum iungeret absēns
Caedicus (ille suō moriēns dat habēre nepōti,
post mortem bellō Rutulī pūgnāque potītī),
haec rapit atque umerīs nēquīquam fortibus aptat;
tum galeam Messāpī habilem cristīsque decōram
induit. Excēdunt castrīs et tūta capessunt.
Intereā praemissī equitēs ex urbe Latīnā,
cētera dum legiō campīs īnstrūcta morātur,
ībant et Turnō rēgī respōnsa ferēbant,
ter centum, scūtātī omnēs, Volcente magistrō.
Iamque propinquābant castrīs mūrōque subībant,
cum procul hōs laevō flectentīs līmite cernunt
et galea Euryalum sublūstrī noctis in umbrā
prōdidit inmemorem radiīsque adversa refulsit.
Haud temerē est vīsum. Conclāmat ab agmine Volcēns:

---

out of 364. **dītissimus** suggests the splendor of the gift.

361. quae mittit: V. is fond of the hist. pres. in rel. clauses; *mittit* corresponds to *dat*, 362. **hospitiō:** for case see § 145. **iungeret:** sc. *eum* (=*Remulum*) *sibi*. **absēns:** for light on this word here cf. Latinus's utterance, *ipse modo Aenēās . . . adveniat*, vii. 263–265.

362. ille: Remulus. **nepōtī:** his name is not given.

363. The meaning of this vs. is very uncertain; the text is perhaps unsound, or the passage is unfinished (§ 50). The least objectionable view is to supply *ēius=nepōtis* with *mortem;* the whole vs. will then = 'this grandson the Rutulians slew, thus getting possession of,' etc. We may infer (§ 225) that in the division of the booty (see on *exsortem*, v. 534), the belt fell to the lot of Rhamnes.

364. nēquīquam: as in vii. 652; Euryalus was not to enjoy his prize long. Cf. n. on *tamen*, 315.

365. habilem seems to = 'well-fitting.' It was a great warrior's helmet, yet fitted this youth! The word is thus a compliment to Euryalus.

367-449. A party of Latin horsemen surprises them, and they flee into the woods. The enemy surround the woods and capture Euryalus. Nisus, who had escaped, now comes to the rescue, but in vain; both are slain.

367. urbe Latīnā: Laurentum, city of Latinus.

369. respōnsa: i.e. a reply to some message (we know not what) sent by Turnus to the main force, which had evidently not yet come up.

372. hōs: Nisus and Euryalus. **laevō . . . līmite:** i.e. by a path to the left (of the horsemen).

373. galea: the helmet on which he so prided himself (365) works his death and that of his dearest friend. **sublūstrī:** it was nearly daylight; cf. 355. Below, however, in 403, V. speaks of the moon as high in the heavens.

374. inmemorem: freely, 'its heedless wearer'; he forgot that the helmet might attract attention. **radiīs . . . refulsit,** 'gleamed full against the rays'; with *radiīs* sc. *lūnae*.

375. haud . . . vīsum: i.e. right carefully was the sight marked. See on *nōn similī*, i. 135. We may also take *temerē* as an example of the common

‘Stāte, virī. Quae causa viae? quīve estis in armīs
quōve tenētis iter?’ nihil illī tendere contrā,
sed celerāre fugam in silvās et fīdere noctī.
Obiciunt equitēs sēsē ad dīvortia nōta
hinc atque hinc omnemque abitum cūstōde corōnant.
Silva fuit lātē dūmīs atque īlice nigrā
horrida, quam dēnsī complēbant undique sentēs;
rāra per occultōs lūcēbat sēmita callēs.
Euryalum tenebrae rāmōrum onerōsaque praeda
impediunt fallitque timor regiōne viārum;
Nīsus abit, iamque inprūdēns ēvāserat hostis
atque locōs, quī post Albae de nōmine dictī
Albānī (tum rēx stabula alta Latīnus habēbat),
ut stetit et frūstrā absentem respexit amīcum.
‘Euryale īnfēlīx, quā tē regiōne relīquī
quāve sequar rūrsus perplexum iter omne revolvēns
fallācis silvae?’ simul et vestīgia retrō
observāta legit dūmīsque silentibus errat.

---

use of an adv. with *videor* or *esse* where English usage would require an adj., ‘not meaningless did it (i.e. this sight) seem.’

376, 377. quīve . . . quōve: see on *aut . . . -ve*, i. 369, 370. **tendere contrā:** i.e. try to make head against (Volcens and his troop). For the phrase cf. v. 27, for the meaning given to the infin. cf. *tegēbat*, 346, with note.

379. dīvortia: properly places where two or more roads branch apart, but here simply ‘paths,’ ‘outlets’ from the woods (378).

381, 382. dūmīs . . . horrida: the underbrush had not been cleared away; cf. n. on *horrentī . . . umbrā*, i. 165.

383. rāra: cf. *rārī*, i. 118, with n. **occultōs:** i.e. by the brushwood and trees (381, 382). **sēmita** is the path made by human feet (cf. i. 418), in this case the way of escape from the woods. The vs. = ‘it was only here and there that the foot path shone (i.e. was visible) amid the overgrown cattle trails.’ There are plenty of paths in the wood, but they are the tracks made by cattle in their aimless wanderings. They not only offer no escape, but make the real path harder to find. In ancient Italy cattle were often pastured in wooded districts for the sake of shelter from the heat.

385. regiōne viārum: as in ii. 737; see n. there.

386. inprūdēns corresponds to *inmemorem*, 374; it=‘without thinking of Euryalus.’

387, 388. locōs . . . Albānī: the ref. is not clear; Nisus can hardly have reached the site of Alba Longa proper, for this was twelve or fifteen miles from the Tiber. V. is writing vaguely, using a name in order to give the impression of definiteness. **alta,** ‘stately.’

392, 393. vestīgia . . . legit: cf. *vestīgia retrō observāta sequor*, ii. 753, 754.

Audit equōs, audit strepitūs et sīgna sequentum.
Nec longum in mediō tempus, cum clāmor ad aurīs
pervenit ac videt Euryalum, quem iam manus omnis
fraude locī et noctis subitō turbante tumultū
oppressum rapit et cōnantem plūrima frūstrā.
Quid faciat? quā vī iuvenem, quibus audeat armīs
ēripere? an sēsē mediōs moritūrus in hostīs
īnferat et pulchram properet per vulnera mortem?
Ōcius adductō torquēns hastīle lacertō
suspiciēns altam lūnam sīc vōce precātur:
'Tū, dea, tū praesēns nostrō succurre labōrī,
astrōrum decus et nemorum Lātōnia cūstōs.
Sī qua tuīs umquam prō mē pater Hyrtacus ārīs
dōna tulit, sī qua ipse meīs vēnātibus auxī
suspendīve tholō aut sacra ad fastīgia fīxī,
hunc sine me turbāre globum et rege tēla per aurās.'
Dīxerat et tōtō cōnīxus corpore ferrum

---

394. **audit . . . audit**: the repetition marks the contrast of the noise which suddenly breaks on his ears with the silence of the moment before (393). **sīgna**: perhaps signals or orders from one detachment of horse to another; the horsemen had broken up into many little squadrons (379, 380). 390–395 may perhaps show that, after all, *locōs . . . Albānī*, 387, 388, is to be taken literally.—Nisus had evidently hurried far from the place where he first saw the horsemen, even far beyond all sound of the conflict (397).

397. **fraude**, 'deceptiveness,' is explained by 381–385. **turbante** (sc. *eum*); freely, 'bewildering.'

399-401. **faciat . . . properet**: delib. subj. in O. O.; see on *crēdant*, i. 218. **īnferat . . . properet**: i.e. merely sell his life dearly, giving up all thought of rescuing Euryalus. He chooses the latter plan (402 ff.), and so keeps himself for the moment carefully hidden, at some distance from the foe.

402. **adductō . . . lacertō**: cf. *reductā . . dextrā*, v. 478, 479, with note. **torquēns**: here 'poising'; the cast is described in 410, 411

405. **astrōrum . . cūstōs**: see § 282. **nemorum . . cūstōs**: as a goddess of hunting Diana loves the woods and so guards them. **Lātōnia** is explained by i. 502, with note.

406-408. **sī . . . fīxī**: there is, of course, no uncertainty in the mind of Nisus as to whether these things have been done; *sī* thus virtually = 'since.' See the word in the Vocab. **prō mē . . . tulit**: i.e. praying you to make me a hunter like himself. **sī qua . . . auxī**: there is a confusion here between the kindred ideas of 'adding to' his father's gifts and of 'increasing' them. The former idea would naturally be expressed by *sī qua* (*ad illa*) *addidī*, the latter by *sī quā* (cf. i. 18) or *quid* (*illa*) *auxī*. **suspendī . . . tholō**: an act mentioned elsewhere.

409. **turbāre**: in order that Euryalus may escape in the confusion.

cōnicit; hasta volāns noctis dīverberat umbrās
et venit āversī in tergum Sulmōnis ibīque
frangitur ac fissō trānsit praecordia līgnō;
volvitur ille vomēns calidum dē pectore flūmen
frīgidus et longīs singultibus īlia pulsat.
Dīversī circumspiciunt. Hōc ācrior īdem
ecce aliud summā tēlum lībrābat ab aure.
Dum trepidant, it hasta Tagō per tempus utrumque
strīdēns trāiectōque haesit tepefacta cerebrō.
Saevit atrōx Volcēns nec tēlī cōnspicit ūsquam
auctōrem nec quō sē ārdēns inmittere possit.
'Tū tamen intereā calidō mihi sanguine poenās
persolvēs ambōrum,' inquit; simul ēnse reclūsō
ībat in Euryalum. Tum vērō exterritus, āmēns
conclāmat Nīsus nec sē cēlāre tenebrīs
amplius aut tantum potuit perferre dolōrem:
'Mē, mē, adsum, quī fēcī, in mē convertite ferrum,
ō Rutulī! mea fraus omnis; nihil iste nec ausus
nec potuit; caelum hōc et cōnscia sīdera testor;
tantum īnfēlīcem nimium dīlēxit amīcum.'
Tālia dicta dabat; sed vīribus ēnsis adāctus
trānsabiit costās et candida pectora rumpit;
volvitur Euryalus lētō, pulchrōsque per artūs

---

413. ac . . . līgnō, 'and yet, though its wooden shaft snaps, passes through.'

415. frīgidus, 'cold (stiffening) in death,' belongs closely with *volvitur*, 414.

416. dīversī is adverbial in sense; it =*hūc illūc*. **īdem**: freely, 'again'; see on *īdem*, iii. 158.

417. summā . . . aure, 'his ear-tip'; the whole phrase is picturesque and accurate.

419. cerebrō is local abl. with *haesit*, or perhaps dat. (cf. *currū . . . haeret*, i. 476 with n.), instr. abl. with *tepefacta*. Render freely, 'grew hot as it clung,' etc.

421. auctōrem, 'dispatcher.' **quō**=*in quem;* see on *quō*, v. 29.

427. mē, mē: *petite ferrō*, or the like, would naturally have followed, but in his excitement Nisus gives a new turn to his thought by saying *in mē . . . ferrum*. Cf. Turnus's speech *ecquis . . . quī prīmus in hostem*, 51, with note.

428, 429. nihil . . . nec . . . nec: when a general neg. (*nōn*, *nihil*, *numquam*, etc.) is followed by *neque* (*nec*) . . . *neque* (*nec*), the negatives do not destroy one another; the negative force is merely distributed between (or over) the several parts of the whole expression.

433. lētō: modal abl., 'in death,' or instr. abl.

it cruor, inque umerōs cervīx conlāpsa recumbit,
purpureus velutī cum flōs succīsus arātrō
languēscit moriēns lassōve papāvera collō
dēmīsēre caput, pluviā cum forte gravantur.
At Nīsus ruit in mediōs sōlumque per omnīs
Volcentem petit, in sōlō Volcente morātur.
Quem circum glomerātī hostēs hinc comminus atque hinc
prōturbant; īnstat non sētius ac rotat ēnsem
fulmineum, dōnec Rutulī clāmantis in ōre
condidit adversō et moriēns animam abstulit hostī.
Tum super exanimum sēsē prōiēcit amīcum
cōnfossus placidāque ibi dēmum morte quiēvit.
Fōrtūnātī ambō! sī quid mea carmina possunt,
nūlla diēs umquam memorī vōs eximet aevō,
dum domus Aenēae Capitōlī inmōbile saxum
accolet imperiumque pater Rōmānus habēbit.

Tum prīmum bellō celerem intendisse sagittam
dīcitur ante ferās solitus terrēre fugācīs
Ascanius fortemque manū fūdisse Numānum,
cui Remulō cognōmen erat, Turnīque minōrem
germānam nuper thalamō sociātus habēbat.

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439. in . . . morātur, 'tarries over,' 'gives a second thought to,' 'gives heed to,' is the opposite of *nec morārī*, seen in ii. 287, v. 400.

440. circum: for position see § 210. **glomerātī** has middle force.

441. prōturbant: conative pres.; cf. *tegēbat*, 346, with note.

442, 443. in ōre . . . adversō: cf. *pectore in adversō*, 347, with note.

445. cōnfossus gives by implication (§ 225) the result of *quem . . . prōturbant*, 440, 441.

446. quid: with *possunt;* see § 134.

447. memorī . . . aevō: the adj. carries the emphasis, 'the memory of,' etc.

448, 449. domus Aenēae=*Aeneadae* =*Rōmānī*. **Capitōlī . . . saxum**: in classical times the Capitol was the symbol of the perpetuity of Rome, just as later the Coliseum was (cf. Byron's lines, 'While stands the Coliseum, Rome shall stand,' etc.). *dum . . . accolet* thus =*per omne futūrum tempus*.

449. pater Rōmānus: coll. sing.; cf. *Albānī . . . patrēs*, i. 7.—There is sorrow in both camps when the night's work is known. In the morning the Italians try in various ways to storm the Trojan camp; they set on fire a tower which falls and destroys many Trojans.

590-671. Ascanius distinguishes himself and wins Apollo's approval.

591. ferās . . . fugācīs: cf. the picture of Ascanius in iv. 156–159.

593, 594. cui . . . erat: for the constr. cf. *cui nunc cognōmen Iūlō additur*, i. 267, 268, with note there on *Iūlō*.

595 Is prīmam ante aciem dīgna atque indīgna relātū
vōciferāns tumidusque novō praecordia rēgnō
ībat et ingentem sēsē clāmōre ferēbat:
'Nōn pudet obsidiōne iterum vallōque tenērī,
bis captī Phryges, et mortī praetendere mūrōs?
600 Ēn quī nostra sibī bellō cōnūbia poscunt!
Quis deus Ītaliam, quae vōs dēmentia adēgit?
Nōn hīc Atrīdae nec fandī fīctor Ulixēs.
Dūrum ā stirpe genus, nātōs ad flūmina prīmum
dēferimus saevōque gelū dūrāmus et undīs.
605 Vēnātū invigilant puerī silvāsque fatīgant;
flectere lūdus equōs et spīcula tendere cornū;
at patiēns operum parvōque adsuēta iuventūs
aut rāstrīs terram domat aut quatit oppida bellō;

Turnī . . . habēbat: we should expect *et quī* (or *quīque*) *Turnī . . . habēbat*, but see on *cui . . . locus*, ii. 71. **thalamō sociātus:** cf. *mē vinclō . . . sociāre iugālī*, iv. 16.

595. dīgna . . . relātū: we should say, at least in common talk, 'things good, bad, and indifferent'; the emphasis is, of course, on *indīgna*. For the constr. of *relātū* see on *vīsū*, i. 111.

596. rēgnō: i.e. the princely position he gained by his marriage (593, 594).

597. ingentem . . . ferēbat: the context shows that this is sarcastic, 'advanced in all his mighty prowess'; cf., then, *immānī . . . ferēbat*, v. 372, 373, with notes.

598. obsidiōne . . . tenērī: cf. *cingīque urbem obsidiōne vidēret*, iii. 52, said there by Aeneas himself. **tenērī**= *continērī*, 'be imprisoned.'

599. bis . . . Phryges: cf. the words of Anchises, *satis ūna . . . urbī*, ii. 642, 643, with notes. **praetendere:** the prefix= 'in the way of,' i.e. so as to prevent (it). The thought is like that in *nōn aequō . . . fovēre*, 56, 57.

600. quī . . . poscunt: i.e. who come wooing with the sword and yet dare not fight; there is a very exaggerated ref. to Latinus's offer of Lavinia to Aeneas, vii. 268–273. The Trojans had not come seeking Latin wives; only one Latin woman was involved, even in Latinus's offer.

601. quis . . . adēgit: the question takes it for granted that the Trojans did not come voluntarily, or, that if they did, they were insane. **deus,** in this context, must= *deus hostīlis*.

602. nōn . . . Ulixēs: i.e. we Rutulians are greater warriors even than the Greeks who conquered you. **fandī fīctor,** 'deviser of fables,' like that of Sinon (ii. 81 ff.). The Rutulians will prevail by open fight and sheer prowess, not by trickery, as the Greeks did.

604. saevō . . . gelū and **undīs** describe the same thing; they plunge the children into the cold rivers.

605, 606. vēnātū: for form see § 91. *vēnātū . . . cornū* gives the second stage in the training of the *nātī*. **cornū:** here bows of horn; § 187.

607, 608. at . . . bellō: stage three. **patiēns operum:** cf. *Phoebī . . . patiēns*, vi. 77. **parvō . . . adsuēta:** cf. *parvī . . . potentem*, vi. 843, with note.

omne aevum ferrō teritur, versāque iuvencum
terga fatīgāmūs hastā, nec tarda senectūs
dēbilitat vīrīs animī mūtatque vigōrem;
cānitiem galeā premimus, semperque recentīs
comportāre iuvat praedās et vīvere raptō.
Vōbīs pīcta crocō et fulgentī mūrice vestis;
dēsidiae cordī; iuvat indulgēre chorēīs,
et tunicae manicās et habent redimīcula mitrae.
Ō vērē Phrygiae (neque enim Phryges), īte per alta
Dindyma, ubi adsuētīs biforem dat tībia cantum!
Tympana vōs buxusque vocat Berecyntia mātris
Īdaeae; sinite arma virīs et cēdite ferrō.'
  Tālia iactantem dictīs ac dīra canentem
nōn tulit Ascanius nervōque obversus equīnō
contendit tēlum dīversaque bracchia dūcēns
cōnstitit, ante Iovem supplex per vōta precātus:
'Iuppiter omnipotēns, audācibus adnue coeptīs.

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609 610. omne . . . teritur sums up 603–608, and is itself illustrated by *versā . . . raptō* (613). **teritur:** freely, 'is devoted to'; lit., 'is worn away.' **versā . . . hastā:** i.e. even when we are playing the peaceful part of husbandmen the spear is in our hands. The butt of the spear was sharp and so could be used as a goad or *stimulus* (vi. 101). **iuvencum:** for form see § 89. **fatīgāmūs:** for scansion see §§ 241, 245.

613. raptō: i.e. by plunder (see on *raptō*, iv. 17). The word is illustrated by 605, and by *quatit oppida bellō*, 608.

614. vōbīs . . . vestis: cf. the reproach in iv. 215–217.

615. cordī (*vōbīs sunt*): cf. *cui . . . cordī*, vii. 325, 326, with note. **chorēīs:** dancing was strongly condemned by the Romans, except in connection with religious ceremonies, such as those referred to in viii. 718.

616. manicās: see *tunica* in Vocab. Cicero, *Cat.* ii. § 72, condemns the *manicātae et tālārēs tunicae* of Catiline's followers. **habent . . . mitrae:** cf. *Paris . . . Maeoniā mentum mitrā . . . subnexus*, iv. 215–217.

617. Phryges: this word was in itself a reproach; see on *servīre*, iv. 103.

618–620. adsuētīs (sc. *vōbīs*); freely, 'to your accustomed ears.' **biforem** is a transferred epithet; it belongs with *tībia*. For the tone in which the *tībia*, the *tympana*, and the *buxus* are mentioned here cf. *patriō . . . sīstrō*, viii. 696, with note. The Rutulians delight in the battle trump and the hunter's horn (cf. 605, 608). **Berecyntia mātris Īdaeae;** cf. ix. 80, ix. 82. **sinite . . . virīs:** for the thought cf. *cūra . . . gerenda*, vii. 443, 444. **cēdite:** properly, 'depart from'; freely, 'resign, lay aside.'

621. dīra may well='ominous.' The words of Remulus (601–620) are full of prophecies of Trojan defeat.

623. dīversa: proleptic (§ 193); 'apart.' **dūcēns:** i.e. in stretching his bow for a shot.

Ipse tibi ad tua templa feram sollemnia dōna
et statuam ante ārās aurātā fronte iuvencum
candentem pariterque caput cum mātre ferentem,
iam cornū petat et pedibus quī spargat harēnam.'
Audiit et caelī genitor dē parte serēnā
intonuit laevum; sonat ūnā fātifer arcus;
effugit horrendum strīdēns adducta sagitta
perque caput Remulī venit et cava tempora ferrō
trāicit. 'Ī, verbīs virtūtem inlūde superbīs!
Bis captī Phryges haec Rutulīs respōnsa remittunt.'
Hōc tantum Ascanius. Teucrī clāmōre secuntur
laetitiāque fremunt animōsque ad sīdera tollunt.
Aetheriā tum forte plagā crīnītus Apollō
dēsuper Ausoniās aciēs urbemque vidēbat
nūbe sedēns atque hīs victōrem adfātur Iūlum:
'Macte novā virtūte, puer; sīc ītur ad astra,
dīs genite et genitūre deōs. Iūre omnia bella
gente sub Assaracī fātō ventūra resīdent,

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626. **ipse**: i.e. the offering will not be made for him by his father, as offering was made for Nisus by Hyrtacus (406). Ascanius is coming now fully to man's estate (590–592).

627. **aurātā . . . iuvencum**: cf. *vēlātum . . . iuvencum*, v. 366, with note.

628. **pariter . . . ferentem**: i.e. of equal height with, etc., full grown.

629. **petat . . . quī spargat** = *tālem ut petat et spargat*. With *petat* sc. *cornibus aliōs iuvencōs*.

631. **intonuit laevum**: as in ii. 693 (see n. there), though here there is a personal subject. The omen here is the more significant, since it comes from a cloudless sky. **ūnā**: i.e. as soon the favorable sound is heard.

632. **horrendum**: for case cf. § 130. **adducta**: cf. *adductō*, 402.

633. **ferrō**: i.e. its iron head.

634. **ī** = *ī nunc*, vii. 425, *ī*, vii. 426. See note there. **virtūtem**: i.e. true manliness, such as the Trojans have.

638. **Apollō**: the standing friend of Troy; cf. esp. viii. 704–706.

640. **nūbe sedēns**: cf. n. on *nimbus*, 111. **hīs**: sc. *verbīs*.

641. In 641–644 Apollo soliloquizes. **macte . . . virtūte**, 'blessings on you for this newborn prowess.' *macte* (see Vocab.) is probably a voc., used somewhat inaccurately but effectively in this phrase, which always involves, more or less consciously, an address to some one. It may, however, be an adv. used with *sum*; see on *haud . . . vīsum*, 375.

642, 643. **dīs genite**: as son of Aeneas, himself the son of Venus; cf., too, n. on *genus invīsum*, i. 27. **deōs**: i.e. the Julian line; cf. i. 268, with notes. **iūre . . . resīdent** combines two statements; (1) it is fated that under, etc., (2) this destiny is an eminently proper one. **fātō ventūra**: i.e. that are destined to arise. **resīdent** gives the result, not the process; 'will be put down.' Ascanius is to be a successful warrior and

nec tē Trōia capit.' Simul haec effātus ab altō
aethere sē mittit, spīrantīs dīmovet aurās
Ascaniumque petit. Fōrmam tum vertitur ōris
antīcum in Būtēn (hīc Dardaniō Anchīsae
armiger ante fuit fīdusque ad līmina cūstōs;
tum comitem Ascaniō pater addidit). Ībat Apollō
omnia longaevō similis, vōcemque colōremque
et crīnīs albōs et saeva sonōribus arma,
atque hīs ārdentem dictīs adfātur Iūlum:
'Sit satis, Aenīdē, tēlīs inpūne Numānum
oppetiisse tuīs. Prīmam hanc tibi māgnus Apollō
concēdit laudem et paribus nōn invidet armīs;
cētera parce, puer, bellō.' Sīc ōrsus Apollō
mortālīs mediō aspectūs sermōne relīquit
et procul in tenuem ex oculīs ēvānuit auram.
Agnōvēre deum procerēs dīvīnaque tēla
Dardanidae pharetramque fugā sēnsēre sonantem.
Ergō avidum pūgnae dictīs ac nūmine Phoebī
Ascanium prohibent; ipsī in certāmina rūrsus
succēdunt animāsque in aperta perīcula mittunt.
It clāmor tōtīs per prōpūgnācula mūrīs;
intendunt ācrīs arcūs ammentaque torquent.

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ruler (i. 267-271), but there is no doubt a ref. also to Augustus, and esp. to the closing of the temple of Janus (§ 16).

644. nec . . . capit: i.e. Troy (the new Troy to be founded in Italy) is too narrow for you. After three years Ascanius is to reach out beyond the camp in which the Trojans now are, and to found Lavinium and later Alba Longa; see i. 263-271.

647. Būtēn=*Būtae fōrmam:* see on *cum nāvibus*, i. 193. **Dardaniō Anchīsae** has occurred in i. 617; see n. there.

649. pater, 'his father'; Aeneas.

650, 651. omnia . . . arma: cf. *omnia . . . iuventā*, iv. 558, 559, with notes. **saeva . . . arma:** freely, 'the wild clang of his arms'; *sonōribus* is abl. of specification.

655. paribus (sc. *suīs*): i.e. as unerring as his own. **invidet:** sc. *tibi.* According to ancient story the gods often grew envious of successful mortals and laid them low.

656. cētera=an adv. (§ 134); freely, 'henceforth.' Note the adversative asyndeton.

657, 658. mortālīs . . . auram is almost identical with iv. 277, 278.

663. animās: a picturesque substitute for *sē.*

665. ācrīs: a fine epithet; the bows are eager for the prey; cf. such phrases as *ācris equī*, i. 444.

Sternitur omne solum tēlīs; tum scūta cavaeque
dant sonitum flīctū galeae; pūgna aspera surgit,
quantus ab occāsū veniēns pluviālibus Haedīs
verberat imber humum, quam multā grandine nimbī
in vada praecipitant, cum Iuppiter horridus Austrīs
torquet aquōsam hiemem et caelō cava nūbila rumpit.
  Pandarus et Bitiās, Īdaeō Alcānore crētī,
quōs Iovis ēdūxit lūcō silvestris Iaera
abietibus iuvenēs patriīs et montibus aequōs,
portam, quae ducis imperiō commissa, reclūdunt
frētī armīs ultrōque invītant moenibus hostem;
ipsī intus dextrā ac laevā prō turribus adstant
armātī ferrō et cristīs capita alta coruscī,
quālēs āeriae līquentia flūmina circum,
sīve Padī rīpīs Athesim seu propter amoenum,
cōnsurgunt geminae quercūs intōnsaque caelō
attollunt capita et sublīmī vertice nūtant.
Inrumpunt, aditūs Rutulī ut vīdēre patentīs,
continuō Quercēns et pulcher Aquīculus armīs
et praeceps animī Marus et Māvortius Haemōn

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667. flīctū: i.e. under the impact of the *tēla.*

668-670. quantus . . . humum = *(pūgna) tanta quantus*, 'fierce as the rain (is when it) lashes.' **pluviālibus Haedīs**: temporal ablative. Cf. *pluviās . . . Hyadas*, i. 744. **quam . . . praecipitant** (sc. *sē*), 'plenteous as the hail is when the clouds,' etc. Cf. *quam multā grandine nimbō culminibus crepitant*, v. 458, 459. **horridus Austrīs** has been neatly rendered 'in the sullenness of southern blasts.' There is some confusion here between the god and the sense of 'sky' which *Iuppiter* often bears (§ 189).

671. rumpit: i.e. so that they discharge their contents.

672-690. Pandarus and Bitias open the gate they were set to guard and make a sally on the Rutulians.

673. Iovis . . . lūcō: on Mt Ida. **ēdūxit . . . Iaera**: Iaera was doubtless their mother.

674. patriīs, 'their native,' i.e. standing on Ida, their birthplace. **aequōs**: i.e. tall as.

676. moenibus may (1) be dat. (§ 122), or abl.; cf. *caelō . . . accipiēs*, i. 289, 290, with note.

677. prō, 'like'; cf. 674. So we say, though with far less consciousness of the figure, that a person is 'a tower of defense' in himself.

678. capita: for case see § 135.

679-682. If we grasp the simile and mark the pl. in *rīpīs*, 680, we shall see that the oaks (681) stand one on either bank. **Padī . . . Athesim**: rivers of the district in which V. spent his early years. See §§ 35, 36. **vertice nūtant**: cf. *concussō vertice nūtat*, ii. 627.

685. praeceps animī: for case of *animī* see § 148.

agminibus tōtīs: aut versī terga dedēre
aut ipsō portae posuēre in līmine vītam.
Tum magis incrēscunt animīs discordibus īrae,
et iam collēctī Trōes glomerantur eōdem
et cōnferre manum et prōcurrere longius audent.
  Ductōrī Turnō dīversā in parte furentī
turbantīque virōs perfertur nūntius hostem
fervere caede novā et portās praebēre patentīs.
Dēserit inceptum atque immānī concitus īrā
Dardaniam ruit ad portam frātrēsque superbōs,
et prīmum Antiphatēn (is enim sē prīmus agēbat),
Thēbānā dē mātre nothum Sarpēdonis altī,
coniectō sternit iaculō; volat Ītala cornus
āera per tenerum stomachōque īnfīxa sub altum
pectus abit; reddit specus ātrī vulneris undam
spūmantem, et fīxō ferrum in pulmōne tepēscit. [num,
Tum Meropem atque Erymanta manū, tum sternit Aphid-
tum Bitiān ārdentem oculīs animīsque frementem,
nōn iaculō (neque enim iaculō vītam ille dedisset),
sed māgnum strīdēns contorta phalārica vēnit
fulminis ācta modō, quam nec duo taurea terga
nec duplicī squāmā lōrīca fidēlis et aurō

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686. **aut:** note the sharp advers. asyndeton.

690. **cōnferre . . . audent:** they forget the injunctions of Aeneas, 40–46.

691–721. Turnus appears and works great havoc.

693. **fervere:** for form see § 101. **novā,** 'unexpected.'

694. **inceptum,** 'the task he had begun.'

695. **frātrēs:** Pandarus and Bitias; see 672–678.

697. **altī** may combine the ideas of high lineage (he was son of Jupiter) and of physical prowess (cf. *ingēns Sarpēdōn,* I. 99, 100). See the n. on *quantus,* I. 752.

699. **tenerum,** 'yielding'; the air opposes no barrier to the flight of the spear, i.e. it does nothing to make the spear less deadly. **altum** may (1)= 'high,' 'arching,' or (2) may=an adv.

700. **abit** may be rendered by 'passes'; strictly, however, it pictures the springing of the weapon away from Turnus's hand. **ātrī vulneris:** subjective gen., 'caused by,' etc.

701. **fīxō . . . tepēscit:** cf. *tepefacta . . . madent,* 333, 334, *trāiectōque haesit tepefacta cerebrō,* 419.

704. **iaculō . . . dedisset:** *iaculō* is a dat.; the constr. involves personification of the *iaculum.*

705. **māgnum strīdēns:** cf. *horrendum strīdēns* 632, with note. **contorta:** freely, 'twisting,' 'hurtling.'

707. **duplicī . . . aurō:** the ref. is to a double layer of scales of gold. Since the breastplate now fails Bitias

sustinuit; conlāpsa ruunt immānia membra;
dat tellūs gemitum, et clipeum super intonat ingēns.
Tālis in Euboicō Bāiārum lītore quondam
saxea pīla cadit, māgnīs quam mōlibus ante
cōnstrūctam pontō iaciunt, sīc illa ruīnam
prōna trahit penitusque vadīs inlīsa recumbit;
miscent sē maria, et nigrae attolluntur harēnae;
tum sonitū Prochyta alta tremit dūrumque cubīle
Īnarimē Iovis imperiīs inposta Typhoeō.
  Hīc Mars armipotēns animum vīrīsque Latīnīs
addidit et stimulōs ācrīs sub pectore vertit
inmīsitque Fugam Teucrīs ātrumque Timōrem.
Undique conveniunt, quoniam data cōpia pūgnae
bellātorque animō deus incidit.
Pandarus, ut fūsō germānum corpore cernit
et quō sit fortūna locō, quī cāsus agat rēs,
portam vī māgnā conversō cardine torquet,
obnīxus lātīs umerīs, multōsque suōrum

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fidēlis must refer to the past performances of the *lōrīca*, i.e. it must = 'once so faithful.' Therefore *duplicī . . aurō* is best taken as causal abl. with *fidēlis*, 'whose double layer . . . once made it so trusty.'

709. **intonat:** the shield that was once a defence (707) is now an added burden and woe.

710. **Euboicō . . . lītore:** Baiae was near Cumae; cf., therefore, vi. 2, with note.

711. **mōlibus:** the large separate masses or blocks (of stone, or, perhaps rather of concrete, of which the Romans made large use, esp. under water) which make up the *pīla*. **ante** emphasizes the idea that the *pīla* is made completely ready before it is lowered into the sea.

712. **iaciunt:** the subject is 'men' in general; see on *habitant*, iii. 106. **sīc** repeats *tālis*, 710. and brings us back, after the digression in *māgnīs . . . iaciunt*, to the main thought.

714. **nigrae:** it is said that the sands of the bay of Baiae are actually black in color, since they contain much lava. **attolluntur:** sc. *ex īmīs*.

715, 716. **dūrum . . . cubīle . . . Typhoeō:** cf. the picture of the fate of Enceladus, iii. 578–582. See § 274.

718. **stimulōs . . . vertit:** cf. *stimulōs sub pectore vertit Apollō*, vi. 101.

720. **conveniunt** by itself is vague, but 717, 719, and 721 show that we must supply *Latīnī*.

722-818. Pandarus shuts the gate and unwittingly shuts in Turnus too. Turnus fights valiantly but finally yields to superior force. He retires slowly and at last leaps into the Tiber.

722. **fūsō . . . corpore** (sc. *esse*) involves an abl. of char., with the usual adj. force (see on i. 71); a simple *fūsum* would have sufficed.

724. **conversō,** 'turning,' 'revolving'; see § 171.

725. **obnīxus . . . umerīs:** cf. *obnīxae . . . umerīs*, iv. 406, *cōnīxī umerīs*, v. 264.

moenibus exclūsōs dūrō in certāmine linquit;
ast aliōs sēcum inclūdit recipitque ruentīs,
dēmēns, quī Rutulum in mediō nōn agmine rēgem
vīderit inrumpentem ultrōque inclūserit urbī,
immānem velutī pecora inter inertia tigrim.
Continuō nova lūx oculīs effulsit, et arma
horrendum sonuēre; tremunt in vertice cristae
sanguineae, clipeōque micantia fulmina mittit.
Agnōscunt faciem invīsam atque immānia membra
turbātī subitō Aeneadae. Tum Pandarus ingēns
ēmicat et mortis frāternae fervidus īrā
effātur: 'Nōn haec dōtālis rēgia Amātae,
nec mūrīs cohibet patriīs media Ardea Turnum;
castra inimīca vidēs; nūlla hinc exīre potestās'.
Ollī subrīdēns sēdātō pectore Turnus:
'Incipe, sī qua animō virtūs, et cōnsere dextram;
hīc etiam inventum Priamō nārrābis Achillem.'
Dīxerat. Ille rudem nōdīs et cortice crūdō
intorquet summīs adnīxus vīribus hastam;
excēpēre aurae; vulnus Sāturnia Iūnō
dētorsit veniēns, portaeque īnfīgitur hasta.
'At nōn hōc tēlum, mea quod vī dextera versat,

728, 729. dēmēns quī . . . inclūserit: cf. *dēmēns quī . . . simulāret*, vi. 590, 591, with note. **in mediō . . . agmine** explains why Pandarus did not see Turnus; the others hid him from sight.

732. horrendum sonuēre: cf. *horrendum strīdēns*, 632, *māgnum strīdēns*, 705.

736. mortis . . . īrā: cf. *gemitū . . . īrā*, ii. 413, with note.

737. hāec: for gender see on *hōc*, i. 17. **dōtālis . . . Amātae:** i.e. the palace you hope to get by becoming Amata's son-in-law; cf. n. on *coniugium . . . quaesītās . . dōtēs*, vii. 423

738. patriīs . . . Ardea: for Ardea as Turnus's home cf. vii. 408–414.

742. hīc etiam: i.e. even as at Troy. For the sentence *hīc . . . Achillem* cf. *referēs . . . mementō*, ii. 547–549, spoken to Priam by Neoptolemus, just as he is about to kill the Trojan king. **Achillem:** Turnus talks of himself as the Sibyl did, *alius . . . Achillēs*, vi. 89.

743. crūdō, 'untrimmed,' 'unpealed'; properly, still fresh, not yet having wrinkled and peeled off.

745, 746. vulnus . . . veniēns = *ictum venientem*, v. 444.

747. versat, 'plies.' The idea is like that in *rotat ēnsem*, ix. 441.

effugiēs; neque enim is tēlī nec vulneris auctor.'
Sīc ait et sublātum altē cōnsurgit in ēnsem
et mediam ferrō gemina inter tempora frontem
dīvidit inpūbisque immānī vulnere mālās.
Fit sonus; ingentī concussa est pondere tellūs;
conlāpsōs artūs atque arma cruenta cerebrō
sternit humī moriēns, atque illī partibus aequīs
hūc caput atque illūc umerō ex utrōque pependit.
Diffugiunt versī trepidā formīdine Trōes,
et, sī continuō victōrem ea cūra subīsset,
rumpere claustra manū sociōsque inmittere portīs,
ultimus ille diēs bellō gentīque fuisset;
sed furor ārdentem caedisque īnsāna cupīdō
ēgit in adversōs.
Prīncipiō Phalerim et succīsō poplite Gȳgēn
excipit; hinc raptās fugientibus ingerit hastās
in tergum (Iūnō vīrīs animumque ministrat);
addit Halym comitem et cōnfīxā Phēgea parmā,
ignārōs deinde in mūrīs Martemque cientīs
Alcandrumque Haliumque Noēmonaque Prytanimque;
Lyncea tendentem contrā sociōsque vocantem

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748. is: emphatic (cf. *ea*, ii. 17, with n.), =*tālis*, =*tālis ut eum effugere possīs*. **tēlī . . . auctor:** cf. *tēlī . . . auctōrem*, 420, 421.

749. cōnsurgit in ēnsem: see *cōnsurgō* in Vocab. For a similar picture cf. *ostendit dextram īnsurgēns Entellus*, v. 443, with note.

750. mediam: proleptic; 'in twain.'

757. victōrem . . . subīsset: cf. *subiit . . . imāgō*, ii. 560, *subit . . . poenās*, ii. 575, 576.

759. gentī: sc. *Trōiānae*.

762. succīsō poplite: since the Trojans are in flight (756), Turnus's blows are dealt from behind them.

763. raptās: the meaning is not clear. (1) V. may have in mind certain Homeric passages in which a hero supplies himself with spears from the bodies of the slain; in that case *hinc* will=*ex hīs* or *ex hōrum corporibus*. (2) *raptās . . . ingerit* may merely=*rapit et ingerit* (see on *submersās . . . obrue*, i. 69), the poet writing vaguely and not troubling himself to ask whence the spears came so opportunely. **fugientibus:** freely, 'the flying foe.'

765. comitem: sc. *Phalerī et Gȳgī*. **cōnfīxā . . . parmā:** ancient warriors when fleeing from the fight slung their shields on their backs.

766. ignārōs: sc. they were facing outward, fighting the foe without, and knowing nothing of the foe within.

768, 769. tendentem . . . dexter: V. is sketching his story very lightly here and leaving much to be inferred by the

vibrantī gladiō cōnīxus ab aggere dexter
occupat (huic ūnō dēiectum comminus ictū
cum galeā longē iacuit caput); inde ferārum
vāstātōrem Amycum, quō nōn fēlīcior alter
unguere tēla manū ferrumque armāre venēnō,
et Clytium Aeolidēn et amīcum Crēthea Mūsīs,
Crēthea, Mūsārum comitem, cui carmina semper
et citharae cordī numerōsque intendere nervīs;
semper equōs atque arma virum pūgnāsque canēbat.
  Tandem ductōrēs audītā caede suōrum
conveniunt Teucrī, Mnēstheus ācerque Serestus,
pālantīsque vident sociōs hostemque receptum,
et Mnēstheus 'Quō deinde fugam, quō tenditis' inquit.
'Quōs aliōs mūrōs, quae iam ultrā moenia habētis?
Ūnus homō et vestrīs, ō cīvēs, undique saeptus
aggeribus tantās strāgēs inpūne per urbem
ēdiderit? iuvenum prīmōs tot mīserit Orcō?

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reader (see § 225). Lynceus makes a rush for Turnus and calls others to his help. *ab aggere* helps to picture Turnus's position at the moment, and incidentally gives the result of 766, 767; his attack there has brought him close to the *agger*. *dexter* is used as in v. 162; cf., too, the use of *dīversus*, v. 166. The whole= 'with a vigorous sweep . . . to the right from the agger,' etc. The various details are added to give an air of reality to the picture; cf. the n. on *locōs . . . Albānī*, 387, 388.

772, 773. fēlīcior . . . armāre: for the constr. cf. § 169.

774-776. amīcum here=*cārum*. **Crēthea . . . Crēthea:** the repetition increases the pathos. The poet is deeply interested in the fate of Cretheus and much moved thereby; they were both poets of war (cf. i. 1) and hence were kindred spirits. **numerōs . . . nervīs:** i.e. to strike forth rhythmic strains with all possible effectiveness. *nervīs* may be instr. abl., or abl. of source.

778, 779. ductōrēs . . . Teucrī: they may have been at the point previously threatened by Turnus (691, 692). The events of 694-777 cover no long space of time.

780. receptum: sc. *intrā moenia;* cf. *recipit . . . ruentīs*, 727. The word is a strong word ('welcomed') and pictures the amazement with which the leaders hear the story.

781. quō . . . tenditis: cf. *quō deinde ruis*, v. 741, with note.

782. moenia, 'city'; note *urbs* in 784 and 48, said of the camp.

783. et . . . saeptus: we should say, idiomatically, 'and that, too, though he is hemmed in,' etc. *et . . . dēceptus*, v. 851, involves a similar usage.

785. ēdiderit . . . mīserit: cf. *occiderit . . . sūdārit*, ii. 581, 582, with n. The fut. perfects here represent time prior to the fut. moment hinted at in *inpūne;* 'shall he have . . . and yet shall he go forth unhurt' is the thought. **mīserit Orcō:** cf. *multōs . . . Orcō*, ii 398.

Nōn īnfēlīcis patriae veterumque deōrum
et māgnī Aenēae, sēgnēs, miseretque pudetque?'
Tālibus accēnsī fīrmantur et agmine dēnsō
cōnsistunt. Turnus paulātim excēdere pūgnā
790 et fluvium petere ac partem, quae cingitur undā;
ācrius hōc Teucrī clāmōre incumbere māgnō
et glomerāre manum, ceu saevum turba leōnem
cum tēlīs premit īnfēnsīs; at territus ille
asper, acerba tuēns retrō redit, et neque terga
795 īra dare aut virtūs patitur, nec tendere contrā
ille quidem hōc cupiēns potis est per tēla virōsque:
haud aliter retrō dubius vestīgia Turnus
inproperāta refert, et mēns exaestuat īrā.
Quīn etiam bis tum mediōs invāserat hostīs,
800 bis cōnfūsa fugā per mūrōs agmina vertit,
sed manus ē castrīs properē coit omnis in ūnum,
nec contrā vīrīs audet Sātūrnia Iūnō
sufficere, āeriam caelō nam Iuppiter Īrim
dēmīsit germānae haud mollia iussa ferentem,
805 nī Turnus cēdat Teucrōrum moenibus altīs.
Ergō nec clipeō iuvenis subsistere tantum

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792. ceu . . . haud aliter (797): a simpler form would be *Ceu . . . īnfēnsīs, territus ille . . . virōsque, haud aliter*, etc. **cum:** the conjunction. **at . . . virōsque** says, in the form of an independent sentence, what would naturally have been the conclusion to *ceu . . . īnfēnsīs;* the constr. is faulty but forceful. **territus:** i.e. though dismayed.

794. asper, acerba tuēns is in the pred. to *redit.* For case of *acerba* see §§ 128, 134. *acerba tuēns* is the visible token of the state denoted by *asper.*

796. ille . . . cupiēns, 'fain though he is so to do'; for the use of *ille* cf. i. 3, v. 457, etc.

799. tum: i.e. under these unfavorable conditions. **invāserat** carries us back of the time denoted by the histor presents in 798. He made two attacks after the arrival of the *ductōrēs*, 779, before he finally withdrew.

802-804. vīrīs . . . sufficere: cf. *animōs vīrīsque secundās sufficit*, ii. 617, 618. **āeriam:** Iris is preëminently a goddess of the air; cf. *Īris . . . colōrēs*, iv. 700, 701. **caelō . . . ferentem:** Juno was on earth helping Turnus (764) exactly as Venus was on earth helping Aeneas in i. 314 ff., ii. 589 ff., viii. 608 ff.

805. nī . . . cēdat: O. O. Jupiter's message would have been expressed by a threat in the fut. indic., followed by *nī Turnus cedit*, etc.

806. clipeō suggests defensive tactics; *dextrā* points to offensive movements. **tantum:** as in v. 21.

nec dextrâ valet; iniectīs sīc undique tēlīs
obruitur; strepit adsiduō cava tempora circum
tinnītū galea, et saxīs solida aera fatīscunt,
discussaeque iubae capitī, nec sufficit umbō
ictibus; ingeminant hastīs et Trōes et ipse
fulmineus Mnēstheus. Tum tōtō corpore sūdor
līquitur et piceum (nec respīrāre potestās)
flūmen agit; fessōs quatit aeger anhēlitus artūs.
Tum dēmum praeceps saltū sēse omnibus armīs
in fluvium dedit; ille suō cum gurgite flāvō
accēpit venientem ac mollibus extulit undīs
et laetum sociīs ablūtā caede remīsit.

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809. **aera:** the bronze plates of the helmet. **fatīscunt** expresses the result, not the process, 'are split open.'

812. **fulmineus:** Mnestheus is a *fulmen bellī,* like the Scipios (vi. 842).

813, 814. **piceum . . . flūmen:** sweat mingled with the dust of battle. **agit,** 'sets in motion.' **fessōs . . . artūs:** cf. *vāstōs quatit aeger anhēlitus artūs,* v. 432.

817. **mollibus** points a contrast to the toil and danger which Turnus has just endured.

818. **caede:** i.e. the stains of battle (812, 813).

LIBER X

Nec Turnum sēgnis retinet mora, sed rapit ācer
tōtam aciem in Teucrōs et contrā in lītore sistit.
Sīgna canunt. Prīmus turmās invāsit agrestīs
Aenēās, ōmen pūgnae, strāvitque Latīnōs
occīsō Thērōne, virum quī māximus ultrō
Aenēān petit; huic gladiō perque aerea sūta,
per tunicam squālentem aurō latus haurit apertum.
Inde Lichān ferit exsectum iam mātre perēmptā
et tibi, Phoebe, sacrum, cāsūs ēvādere ferrī
quod licuit parvō. Nec longē Cissea dūrum
immānemque Gyān sternentīs agmina clāvā
dēiēcit lētō; nihil illōs Herculis arma
nec validae iūvēre manūs genitorque Melampūs,
Alcīdae comes ūsque, gravīs dum terra labōrēs

308-361. The forces of Aeneas and those of Turnus meet in mortal combat; Aeneas slays many of the foe.

308, 309. On the day after the events of Book IX the fighting is renewed (118-145). During the following night Aeneas, accompanied by the Etruscans, whose alliance he had won (see on viii. 608), sails down the Tiber, and effects a landing at a point near the Trojan camp.

310. sīgna canunt: i.e. the trumpets give the signal for battle; cf. *sīgnum tubā dandum*, Caes. *B. G.* ii. 20. *sīgna* here = 'signal-giving instruments'; see § 186. **agrestīs:** the Latin forces, made up largely of herdsmen, shepherds, and farmers, were not likely long to withstand Aeneas's disciplined troops.

311. ōmen pūgnae gives the purpose of *turmās . . . Aenēās*, 'to foreshadow the outcome of the fight.' For the case of *ōmen* see on *īnfandum*, i. 251.

312-314. virum (gen. pl.) **māximus**=a causal clause. **quī . . . petit:** V. is fond of the hist. pres. in rel. clauses. **perque . . . per:** we ought to have *perque . . . perque;* cf. n. on *pedibusque*, ii. 227. **squālentem aurō:** cf. *pallam . . . rigentem*, i. 648, with note.

316, 317. sacrum: i.e. as a priest. **parvō** (sc. *eī*), 'in his infancy.' It was believed that Apollo, as god of healing (§ 281, end), guided the surgeon's knife.

318, 319. agmina (sc. *Trōiāna*): i.e. whole ranks. Single-handed, Aeneas slays those whom many others found irresistible. Cf. v. 258-265, with n. on *pālantīs*, v. 265. **Herculis arma** refers to *clāvā*, 318.

320, 321. genitor . . . Melampūs: cf. *pater . . . Hector*, iii. 343, with n. **gravīs . . . praebuit** (sc. *illī* = *Herculī*): the earth supplied labors to Hercules in a special sense, since his tasks were undertaken to rid the earth of monsters. Cf. vi. 801-803.

praebuit. Ecce Pharō, vōcēs dum iactat inertīs,
intorquēns iaculum clāmantī sistit in ōre.
Tū quoque, flāventem prīmā lānūgine mālās
dum sequeris Clytium īnfēlīx, nova gaudia, Cȳdōn,
Dardaniā strātus dextrā, sēcūrus amōrum,
quī iuvenum tibi semper erant, miserande iacērēs,
nī frātrum stīpāta cohors foret obvia, Phorcī
prōgeniēs, septem numerō, septēnaque tēla
cōniciunt; partim galeā clipeōque resultant
inrita, dēflexit partim stringentia corpus
alma Venus. Fīdum Aenēās adfātur Achātēn:
'Suggere tēla mihī; nōn ūllum dextera frūstrā
torserit in Rutulōs, steterunt quae in corpore Grāium
Īliacīs campīs.' Tum māgnam corripit hastam
et iacit; illa volāns clipeī trānsverberat aera
Maeonis et thōrāca simul cum pectore rumpit.
Huic frāter subit Alcānor frātremque ruentem
sustentat dextrā; trāiectō missa lacertō
prōtinus hasta fugit servatque cruenta tenōrem,
dexteraque ex umerō nervīs moribunda pependit.

322, 323. Pharō: with *intorquēns.* **inertīs,** 'idle'; he was talking, like Numanus (ix.598-620), instead of fighting.

324. mālās: for case see § 135.

325. īnfēlīx suggests that Cydon's love met with no return.

326-328. Dardaniā =*Aenēae.* **sēcūrus amōrum** has occurred in i. 350. **iuvenum** belongs in thought with *amōrum*, as an obj. gen.; for its position see on *ignōtum*, ii. 59. **miserande:** voc., with *Cȳdōn*, 325, instead of the nom., or an adv., either of which would be more strictly correct; metrical considerations, however, are at work here. **iacērēs . . . foret:** for mood and tense see on *sineret dolor*, vi. 31.

329. septem: three, Maeon, Alcanor, and Numitor, are named below.

330. cōniciunt: the descriptive appositives *Phorcī . . . numerō* made it easy for V. to slip from the cond. form of 327, 328 into ordinary narrative.

331. stringentia: proleptic (§ 193), 'so that they merely grazed.'

333-335. nōn ūllum . . . quae = *nōn ūllum . . . ex eīs quae.* **torserit:** for the force of the tense see on *fuerit quodcumque*, ii. 77. **steterunt . . . campīs:** cf. the first explanation in n. on *raptās*, ix. 763. Aeneas means that his weapons have done deadly work before and will deal destruction again. For scansion of *steterunt* see § 246.

336. aera, 'the bronze plates.'

339-341. dextrā (sc. *manū*): i.e. his right arm. **missa:** freely, 'thanks to the force of the cast.' **nervīs:** instr. abl., 'by the sinews only.' V., with his fondness

Tum Numitor iaculō frātris dē corpore raptō
Aenēān petiit, sed nōn et fīgere contrā
est licitum, māgnīque femur perstrinxit Achātae.
345 Hīc Curibus fīdēns prīmaevō corpore Clausus
advenit et rigidā Dryopem ferit ēminus hastā
sub mentum graviter pressā pariterque loquentis
vōcem animamque rapit trāiectō gutture; at ille
fronte ferit terram et crassum vomit ōre cruōrem.
350 Trīs quoque Thrēiciōs Boreae dē gente suprēmā
et trīs, quōs Īdās pater et patria Ismara mittit,
per variōs sternit cāsūs. Accurrit Halaesus
Auruncaeque manūs; subit et Neptūnia prōlēs,
īnsīgnis Messāpus equīs. Expellere tendunt
355 nunc hī, nunc illī; certātur līmine in ipsō
Ausoniae. Māgnō discordēs aethere ventī
proelia ceu tollunt animīs et vīribus aequīs—
nōn ipsī inter sē, nōn nūbila, nōn mare cēdit;
anceps pūgna diū; stant obnīxa omnia contrā—

---

for exaggeration and his wish to glorify Aeneas's prowess, has represented Aeneas as driving a spear not only through the body of Maeon, but also through the arm of Alcanor as the arm is thrown round the stricken Maeon! The brothers had, from the first, been standing close together; cf. 328.

342. iaculō . . . raptō: cf. *steterunt . . . corpore Grāium,* 334, with note. Alcanor had flung his own spear at Aeneas without effect; cf. 328–332.

343. et, 'also'; i.e. in addition to hurling (it). **fīgere contrā:** the evident contrast with *perstrinxit,* 'merely grazed,' 344, shows that this phrase must = 'strike (him) straight,' 'pierce (him) full in front.' The spear swerves widely from the straight line.

344. -que: see § 199, or n. on *-que,* vii. 51.

345, 346. Curibus . . . advenit must not be taken too literally; cf. *prīmus . . . Mezentius,* vii. 647, 648.

347. loquentis (sc. *ēius*), 'even as he spoke'; cf. Pharus's fate, 322.

350. Thrēiciōs: since the north winds known to the Greeks came from the direction of Thrace, Boreas was naturally described in Greek story as resident in Thrace, on Mount Haemus.

351. mittit: for the tense see on *petit,* 313.

354-356. expellere (sc. *ē Latiō*) fits better the nearer subject, *hī,* which = *Latīnī* (Halaesus, Messapus, etc.); see on *legunt,* i. 426. With *illī, expellere = fundere* or *fugāre.* **līmine . . . Ausoniae** emphasizes the severity of the struggle; the Trojans have made little, if any, progress. **māgnō . . . aethere,** by reminding us of the boundless area wherein the elements may fight, emphasizes the severity of the struggle.

359. stant, 'maintain their ground,' = *nōn cēdunt* (cf. 358). **obnīxa:** either 'set,' 'strained' (cf. *stat . . . eōdem,* v. 437, with n.), or 'straining,' 'struggling' (§ 171). **contrā** = *inter sē,* 358.

haud aliter Trōiānae aciēs aciēsque Latīnae
concurrunt; haeret pede pēs dēnsusque virō vir.
  At parte ex aliā, quā saxa rotantia lātē
impulerat torrēns arbustaque dīruta rīpīs,
Arcadas īnsuetōs aciēs īnferre pedestrīs
ut vīdit Pallās Latiō dare terga sequācī
(aspera equōs nātūra locī dīmittere quandō
suāserat), ūnum quod rēbus restābat egēnīs,
nunc prece, nunc dictīs virtūtem accendit amārīs:
'Quō fugitis, sociī? per vōs et fortia facta,
per ducis Euandrī nōmen dēvictaque bella
spemque meam, patriae quae nunc subit aemula laudī,
fīdite nē pedibus; ferrō rumpenda per hostīs
est via. Quā globus ille virum dēnsissimus urget,
hāc vōs et Pallanta ducem patria alta reposcit.
Nūmina nūlla premunt; mortālī urgēmur ab hoste
mortālēs; totidem nōbīs animaeque manūsque.
Ecce maris māgnā claudit nōs ōbice pontus;
dēest iam terra fugae; pelagus Trōiamne petēmus?'

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361. pede is usually regarded as a local abl. It is better, perhaps, to compare the n. on *tēlō*, i. 99, and to say that *haeret* really = *premitur* or *impedītur; pede* and *virō*, in this view, are instr. ablatives. **dēnsus** is possible because the sentence, though sing. in form, is really pl. in meaning.

362-438. Elsewhere the Arcadians are yielding to the Latins, but are rallied by Pallas, who works havoc among the foe till Lausus rallies them.

362, 363. parte ex aliā: join with *dare terga*, 365. **impulerat:** mark the tense; we are to think of a dry water-course running into the Tiber.

366. quandō: for position see § 209. This vs. reinforces 364; the Arcadians, being dismounted, were out of their element and so at a disadvantage.

367. ūnum . . . egēnīs is in appos. with *nunc prece . . . amārīs*, 368.

369, 370. per . . . et . . . per: a more regular form would be *per et fortia facta et ducis*, etc. **vōs:** a study of the passages akin to this, both in Greek and Latin, shows that *vōs* is probably not governed by *per*, but by a verb (*ōrō*) to be supplied. **dēvicta:** sc. *ab eō*.

371. patriae = *patris meī*. **subit:** as in ii. 560, ii. 575; see notes there.

374. alta, 'exalted,' 'glorious.' The epithet suggests a contrast to their present inglorious flight. **reposcit:** this verb = 'claim as one's due'; the sense here is thus 'summons you, as of right she may.'

376. totidem: sc. *quot illīs* (= *Latīnīs*) *sunt*. **animae,** 'lives.'

377. maris: with *ōbice;* see § 111.

378. dēest . . . fugae: the enemy are in front of them and on either side. For scansion of *dēest* see *dēsum* in

Haec ait et medius dēnsōs prōrumpit in hostīs.
Obvius huic prīmum fātīs adductus inīquīs
fit Lagus; hunc, māgnō vellit dum pondere saxum,
intortō fīgit tēlō, discrīmina costīs
per medium quā spīna dabāt, hastamque receptat
ossibus haerentem. Quem nōn super occupat Hisbō,
ille quidem hōc spērāns, nam Pallās ante ruentem,
dum furit, incautum crūdēlī morte sodālis
excipit atque ēnsem tumidō in pulmōne recondit.
Hinc Sthenium petit et Rhoetī de gente vetustā
Anchemolum thalamōs ausum incestāre novercae.
Vōs etiam, geminī, Rutulīs cecidistis in arvīs,
Daucia, Lārīdē Thymberque, simillima prōlēs,
indiscrēta suīs grātusque parentibus error;
at nunc dūra dedit vōbīs discrīmina Pallās,
nam tibi, Thymbre, capūt Euandrius abstulit ēnsis,
tē dēcīsa suum, Lārīdē, dextera quaerit,
sēmianimēsque micant digitī ferrumque retrāctant.
Arcadas accēnsōs monitū et praeclāra tuentīs
facta virī mixtus dolor et pudor armat in hostīs.
Tum Pallās biiugīs fugientem Rhoetea praeter

Vocab. **Trōiam:** i.e. the Trojan camp. The alternatives here are cleverly put; *pelagus* suggests danger (377) and death; *Trōiam* suggests security and the honorable support of their allies.

379. medius: as in i. 682; see n. there.

382, 383. discrīmina . . . dabāt = *dīvidēbat*. **dabāt:** for scansion see § 242. **hastam . . . receptat:** cf. *iaculō . . . raptō*, 342, with note.

384. super=*dēsuper*. **occupat,** 'surprises.' Hisbo tries to slay Pallas as he bends over Lagus's body to pull out his spear.

385. ille . . . spērāns: cf. *ille . . . cupiēns*, ix. 796, with n. **ante,** 'betimes,' belongs with *excipit*, 387.

386. sodālis: Lagus, 381.

387. tumidō: i.e. with rage.

392. suīs: after the direct address in 390, repeated in 391, we should expect *vestrīs*. V. is, however, talking now *about* the twins. Besides, *suīs* is metrically more convenient than *vestrīs* would be. **error,** 'source of perplexity' § 186.

394. Thymbre: from a nom. *Thymbrus;* contrast *Thymber*, 391, and see § 100. A voc. *Thymber* would be unmetrical here. **capūt:** for scansion see § 243. **Euandrius . . . ēnsis:** V. is telling us indirectly (§ 225) that Evander had given his own sword to Pallas.

395. suum, 'its (former) owner.'

396. micant . . . retrāctant: V. is thinking of the muscular reaction seen in the bodies of those newly slain; the fingers seem to be reaching out to grasp anew the fallen sword.

trāicit. Hōc spatium tantumque morae fuit Īlō,
Īlō namque procul validam dīrēxerat hastam,
quam medius Rhoeteus intercipit, optime Teuthrā,
tē fugiēns frātremque Tyrēn, currūque volūtus
caedit sēmianimis Rutulōrum calcibus arva.
Ac velut optātō ventīs aestāte coörtīs
dispersa inmittit silvīs incendia pāstor—
correptīs subitō mediīs extenditur ūna
horrida per lātōs aciēs Vulcānia campōs;
ille sedēns victor flammās dēspectat ovantīs—
nōn aliter socium virtūs coit omnis in ūnum
tēque iuvat, Pallā. Sed bellīs ācer Halaesus
tendit in adversōs sēque in sua colligit arma.
Hīc mactat Lādōna Pherētaque Dēmodocumque,
Strȳmoniō dextram fulgentī dēripit ēnse
ēlātam in iugulum, saxō ferit ōra Thoantis
ossaque dispersit cerebrō permixta cruentō.
Fāta cavēns silvīs genitor cēlārat Halaesum;

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400. hōc . . . Īlō: *hōc* is emphatic, 'only this,' 'this alone,' and so = *tantum*, 'so much only'; it refers back to the thought of *biiugīs . . . trāicit*. We infer (§ 225) that Ilus was killed immediately after Rhoeteus.

402. medius: as in 379.

406. dispersa = an adv., 'here and there,' 'from different points.'

407. mediīs, 'the intervening spaces,' i.e. the tracts of woodland that lie between the *dispersa incendia* (406). **ūna** marks the contrast between the many scattered fires (406) and the solid line of fire which is formed at the last.

408, 409. Note the metaphor; the line of fire is like a battle host bristling with spears. **victor**: freely, 'with all a conqueror's pride.' The fires have been set either to clear away the brush or to convert a tract of woodland into ground fit for tillage or pasturage. *pācō* is often used of converting virgin forest land into land fit for cultivation. **ovantīs**: the flames sympathize with the *pāstor*.

410, 411. nōn . . . Pallā: in this simile, 405–411, Pallas corresponds to the *pāstor*, his followers to the *incendia;* his followers are united as the fires were, and he himself exults at this as did the shepherd at his success.

412. arma, 'his shield'; *arma* not infrequently stands for *scūtum*, the most important piece of defensive armor. Halaesus comes on vigorously yet cautiously.

415. iugulum: sc. *Halaesī*. Strymonius had probably attempted to strike Halaesus in the throat.

417. Fāta . . . cēlārat: i.e. he had in some way learned that Halaesus must die an early death by a foeman's hand and so kept him far from war's alarms.

ut senior lētō cānentia lūmina solvit,
iniēcēre manum Parcae tēlīsque sacrārunt
Euandrī. Quem sīc Pallās petit ante precātus:
'Dā nunc, Thybri pater, ferrō, quod missile lībrō,
fortūnam atque viam dūrī per pectus Halaesī.
Haec arma exuviāsque virī tua quercus habēbit.'
Audiit illa deus; dum tēxit Imāona Halaesus,
Arcadiō īnfēlīx tēlō dat pectus inermum.
At nōn caede virī tantā perterrita Lausus,
pars ingēns bellī, sinit agmina; prīmus Abantem
oppositum interimit, pūgnae nōdumque moramque.
Sternitur Arcadiae prōlēs, sternuntur Etruscī
et vōs, ō Grāīs inperdita corpora, Teucrī.
Agmina concurrunt ducibusque et vīribus aequīs;
extrēmī addēnsent aciēs, nec turba movērī
tēla manūsque sinīt. Hinc Pallās īnstat et urget,
hinc contrā Lausus, nec multum discrepat aetās,

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418. cānentia: i.e. growing dull, losing the brilliancy and color they possessed in life; freely, 'glazing,' 'filmy.'

419, 420. iniēcēre manum: *inicere* (*manum* or) *manūs* was a term of Roman criminal law, 'to lay violent hands on,' 'hale to prison.' **tēlīs . . . Euandrī:** Pallas has the spears as well as the sword (394) of Evander.

421. dā . . . habēbit (423) really = 'grant my prayer; (if thou doest this), your oak shall,' etc. **missile** belongs in thought with *ferrō* (*missile ferrum* = *tēlum*); for position see on *ignōtum*, ii. 59.

423. tua quercus: i.e. 'an oak-tree consecrated to thee'; on this the arms of Halaesus, when slain, are to be hung as a thank-offering to the god for his help in the slaying of Halaesus; the whole will constitute a *tropaeum*.

425. inermum = *apertum* (314): Halaesus is slain while he is using his shield to protect his comrade Imaon.

426, 427. nōn . . . perterrita . . . sinit agmina, 'does not brook the frightening of his lines by,' etc.; see on *mōtōs . . . fluctūs*, i. 135. Lausus does not stand by as an idle spectator of his countrymen's discomfiture, but seeks to offset it and to rally his men. **virī,** 'wrought by the hero'; subjective gen. **pars . . . bellī:** cf. *quōrum pars māgna fuī*, ii. 6.

428. pūgnae . . . moram, 'though he was,' etc.; the phrase compliments Pallas (cf. n. on *agmina*, 318). Abas's stubborn valor delayed the (termination of the) battle; overcoming his defence was like untying some intricate knot.

430. ō . . . corpora: cf. ii. 197, 198. The Latins proved themselves better warriors even than the Greeks; cf. *nōn . . . Ulixēs*, ix. 602, with note.

433. sinīt: for scansion see § 242.

ēgregiī fōrmā, sed quīs fortūna negārat
in patriam reditūs. Ipsōs concurrere passus
haud tamen inter sē māgnī rēgnātor Olympī;
mox illōs sua fāta manent māiōre sub hoste.
  Intereā soror alma monet succēdere Lausō
Turnum, quī volucrī currū medium secat agmen.
Ut vīdit sociōs, 'Tempus dēsistere pūgnae;
sōlus ego in Pallanta feror, sōlī mihi Pallās
dēbētur; cuperem ipse parēns spectātor adesset.'
Haec ait, et sociī cessērunt aequore iussō.
At Rutulum abscessū iuvenis tum iussa superba
mīrātus stupet in Turnō corpusque per ingēns
lūmina volvit obitque trucī procul omnia vīsū
tālibus et dictīs it contrā dicta tyrannī:
'Aut spoliīs ego iam raptīs laudābor opīmīs
aut lētō īnsīgnī; sortī pater aecus utrīque est.
Tolle minās.' Fātus medium prōcēdit in aequor.
Frīgidus Arcadibus coit in praecordia sanguis.
Dēsiluit Turnus biiugīs, pedes apparat īre
comminus; utque leō, speculā cum vīdit ab altā

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435. **quīs** = *quibus;* see § 92.

438. **sua:** used as in i. 461; see n. there. **sub,** 'at the hands of.' Pallas is presently slain by Turnus, and Lausus is killed by Aeneas.

439-509. Turnus and Pallas meet in single combat; Pallas is slain. Turnus gives up the body for burial, but keeps Pallas's baldric.

439. **soror,** 'his (i.e. Turnus's) sister,' the nymph Juturna.

441. **sociōs:** i.e. the troops with Lausus (vii. 649-653). **pūgnae:** dat. Since *dēsistere* (see § 139) = *sē removēre, sē abripere,* or the like, this dat. is similar to that seen in *silicī,* i. 174; see n. there.

442. **feror:** the pres. is very effective; *sōlus . . . feror* = 'I am on my way to fight Pallas single-handed.'

443. **dēbētur:** i.e. as a victim to be slain by my spear and sword. **cuperem . . . adesset** = *utinam ipse parēns spectātor adesset;* hence the mood and tense. See on *utinam . . . adforet,* i. 575, 576, and on *optem . . . adigat,* iv. 24, 25. For the savagery which makes Turnus wish to slay a son before his father's eyes (an unholy act; see ii. 535-539) cf. § 63.

444. **iussō:** freely, 'as bidden'; properly a transferred epithet (§ 194); we should have expected *iussī.*

445. **Rutulum abscessū** = *postquam Rutulī abscessērunt;* hence *tum* is natural.

447. **obit:** freely, 'scans'; properly, 'traverses.' With *corpus . . . vīsū* cf. *hūc . . . tacitīs,* iv. 363, 364.

449, 450. **sortī . . . est** answers 443; the words fit *lētō īnsīgnī* better than they do *spoliīs . . . opīmīs.*

stāre procul campīs meditantem in proelia taurum,
advolat, haud alia est Turnī venientis imāgō.
Hunc ubi contiguum missae fore crēdidit hastae,
īre prior Pallās, sī quā fors adiuvet ausum
vīribus inparibus, māgnumque ita ad aethera fātur:
‘Per patris hospitium et mēnsās, quās advena adīstī,
tē precor, Alcīdē, coeptīs ingentibus adsīs.
Cernat sēminecī sibi mē rapere arma cruenta
victōremque ferant morientia lūmina Turnī.’
Audiit Alcīdēs iuvenem māgnumque sub īmō
corde premit gemitum lacrimāsque effundit inānīs.
Tum genitor nātum dictīs adfātur amīcīs:
‘Stat sua cuique diēs; breve et inreparābile tempus
omnibus est vītae; sed fāmam extendere factīs,
hōc virtūtis opus. Trōiae sub moenibus altīs
tot gnātī cecidēre deum; quīn occidit ūnā
Sarpēdōn, mea prōgeniēs. Etiam sua Turnum
fāta vocant mētāsque datī pervēnit ad aevī.’
Sīc ait atque oculōs Rutulōrum rēicit arvīs.
At Pallās māgnīs ēmittit vīribus hastam
vāgīnāque cavā fulgentem dīripit ēnsem.

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455. in proelia expresses purpose. *meditantem . . . proelia* = ‘practicing to be ready to fight,’ i.e. with some rival bull.

458. īre prior, ‘takes the initiative’; for the infin. see § 157. **sī . . . adiuvet,** ‘in the hope that,’ etc. We have here, perhaps, a wish like that in vi. 882, but in O.O. Cf., too, *sī . . . videat*, i. 181, with n., for another possible explanation. **ausum:** (sc. *eum*) ‘one who has dared,’ etc. Pallas himself is made to realize his inferiority to Turnus.

460. patris: sc. *meī*. **mēnsās . . . adīstī:** in viii. 184-279 V. describes how Hercules came to Italy, how he rendered a signal service to Evander and his people by slaying the robber giant Cacus, and how Evander in gratitude entertained Hercules in his abode.

462, 463. cernat . . . Turnī: Pallas matches Turnus in savagery; see 443. Turnus's outbreak, however, justifies Pallas's language.

466. genitor: Jupiter, who knows all things, and so understands the feelings of Hercules. **nātum:** Alcides (464).

467. sua: as in 438.

468. fāmam extendere: i.e. to make one's fame outlive one.

469. hōc . . . opus, in this context, must = ‘this is a task (exploit) that belongs to (i.e. is within the reach of) true manhood.’ The meaning is thus different from that in *hōc opus, hic labor est*, vi. 129.

471, 472. Sarpēdōn: cf. i. 99, 100. **sua:** as in 438, 467. **datī:** sc. *ā Fātīs*.

473. oculōs . . . arvīs: Jupiter can not bear to witness Pallas's death.

Illa volāns, umerī surgunt quā tegmina summa,
incidit atque, viam clipeī mōlīta per ōrās,
tandem etiam māgnō strinxit dē corpore Turnī.
Hīc Turnus ferrō praefīxum rōbur acūtō
in Pallanta diū lībrāns iacit atque ita fātur:
'Aspice, num mage sit nostrum penetrābile tēlum.'
Dīxerat, at clipeum, tot ferrī terga, tot aeris,
quem pellis totiēns obeat circumdata taurī,
vibrantī cuspis medium trānsverberat ictū
lōrīcaeque morās et pectus perforat ingēns.
Ille rapit calidum frūstrā de vulnere tēlum;
ūnā eādemque viā sanguīs animusque secuntur.
Corruit in vulnus (sonitum super arma dedēre)
et terram hostīlem moriēns petit ōre cruentō.
Quem Turnus super adsistēns
'Arcades, haec,' inquit, 'memorēs mea dicta referte
Euandrō: quālem meruit, Pallanta remittō.
Quisquis honōs tumulī, quidquid sōlāmen humandī est,

476, 477. umerī . . . tegmina summa, 'the edge of his shoulder's covering,' is in itself indefinite, but is defined by *clipeī . . . per ōrās*, 477. *summa* is used as in ii. 463. **mōlīta,** 'having forced its way.'

478. strinxit dē corpore, 'barely grazed,' etc., emphasizes better than *strinxit corpus* would the thought that only part of Turnus's body is touched.

481. penetrābile: here act. in sense, = a pres. act. prtcpl.; this use of adjectives in *-bilis* belongs to poetry.

482. terga: freely, 'layers,' 'plates'; this venturesome use of the word is made possible by the fact that in early days bullock's hide was the material most used in shields; cf. e.g. 483, ix. 706. For other striking descriptions of shields cf. *aerea sūta*, 313, *clipeī . . . textum*, viii. 625 (here the shield is something woven), and *septēnōs . . . impediunt*, viii. 448, 449.

483. quem . . . obeat: for the subj. see on *quibus . . . esset*, ii. 248.

484. vibrantī . . . ictū, 'with quivering impact'; the spear quivers after its lodgment in Pallas's body. **medium,** 'full in the center,' emphasizes Turnus's skill.

486, 487. rapit: conative pres. For scansion of **eādem** and **sanguīs** see §§ 248, 242.

488, 489. in vulnus: i.e. on his wounded breast; the Romans seem to have believed that wounded men usually fell *in vulnus*. **petit** = *ferit*, 'strikes.'

492. quālem meruit (sc. *Euander*): freely, 'as he has deserved'; lit., 'in such guise as he has earned him'; cf. the commercial terms in *haud . . . hospitia*, 494, 495. *quālem . . . remittō* = *mortuum Pallanta (Euander) meruit: tālem igitur eum remittō;* here the constr. of *mortuum Pallanta* is like that of *perterrita . . . agmina*, 426, 427; hence in our text nothing is to be supplied with *quālem meruit*.

largior; haud illī stābunt Aenēïa parvō
hospitia.' Et laevō pressit pede, tālia fātus,
exanimem rapiēns immānia pondera balteī
inpressumque nefās: ūnā sub nocte iugālī
caesa manus iuvenum foedē thalamīque cruentī,
quae Clonus Eurytidēs multō caelāverat aurō;
quō nunc Turnus ovat spoliō gaudetque potītus.
Nesciā mēns hominum fātī sortisque futūrae
et servāre modum rēbus sublāta secundīs!
Turnō tempus erit, māgnō cum optāverit ēmptum
intāctum Pallanta et cum spolia ista diemque
ōderit. At sociī multō gemitū lacrimīsque
inpositum scūtō referunt Pallanta frequentēs.
Ō dolor atque decus māgnum reditūre parentī!
Haec tē prīma diēs bellō dedit, haec eadem aufert,
cum tamen ingentīs Rutulōrum linquis acervōs.
  Nec iam fāma malī tantī, sed certior auctor
advolāt Aenēae tenuī discrīmine lētī
esse suōs; tempus versīs succurrere Teucrīs.

494, 495. haud . . . hospitia: note the sharp advers. asynd., '(yet after all) not slight will he find the cost of welcoming Aeneas.' For this welcome see on viii. 370, viii. 608. **parvō:** contrast *māgnō*, ii. 104.

496-498. balteī: for scansion see §248. **nefās** is explained by *ūnā . . . cruentī;* the fifty daughters of Danaus were married to the fifty sons of Danaus's brother Aegyptus, but on the wedding night all but one of them slew their husbands. **ūnā . . . cruentī:** sc. *est* with *caesa*, *sunt* with *thalamī*. **sub,** 'under cover of.'

502. servāre . . . secundīs = a noun, parallel to *fātī . . . futūrae*. **sublāta** = *ēlāta*, 'when upborne.'

503, 504. māgnō . . . Pallanta: *intāctum Pallanta*, with the emphasis on the adj. (see on *mōtōs . . . fluctūs*, i. 135), 'the (non-spoiling, i.e. the) sparing of Pallas,' is the first object of *optāverit*, *ēmptum* the second. The whole = 'when he shall wish that he had actually paid a high price to be allowed to let Pallas go unspoiled.' **ista:** used much as in ii. 521 (see notes there); it suggests a feeling in marked contrast to that noted in 500.

506. impositum . . . referunt = *scūtō inpōnunt et referunt.*

507. māgnum: with both nouns.

509. cum . . . linquis: V. has preferred to treat this cl. as temporal, 'while, nevertheless.' The more natural formula would be *cum* ('although') . . . *linquās;* the phrase explains *decus māgnum* of 507. *linquis* is metrically more convenient here than *linquās* would be.

510-512. fāma, 'mere rumor.' **auctor,** 'evidence'; properly, 'authority,' 'guarantor.' **tenuī . . . lētī esse,** 'are but a hair's breadth from death'; cf. *lētī discrīmine parvō*, iii. 685, with n.

Proxima quaeque metit gladiō lātumque per agmen
ārdēns līmitem agit ferrō, tē, Turne, superbum
caede novā quaerēns. Pallās, Euander, in ipsīs 515
omnia sunt oculīs, mēnsae, quās advena prīmās
tunc adiit, dextraeque datae. Sulmōne creātōs
quattuor hīc iuvenēs, totidem quōs ēducat Ūfēns,
vīventīs rapit, īnferiās quōs immolet umbrīs
captīvōque rogī perfundat sanguine flammās. 520
Inde Magō procul īnfēnsam contenderat hastam;
ille astū subit, at tremibunda supervolat hasta,
et genua amplectēns effātur tālia supplex:
'Per patriōs Mānīs et spēs surgentis Iūlī
tē precor, hanc animam servēs gnātōque patrīque. 525
Est domus alta, iacent penitus dēfossa talenta
caelātī argentī, sunt aurī pondera factī
īnfectīque mihī. Nōn hīc victōria Teucrum
vertitur aut anima ūna dabit discrīmina tanta.'
Dīxerat. Aenēās contrā cui tālia reddit: 530
'Argentī atque aurī memorās quae multa talenta,
gnātīs parce tuīs. Bellī commercia Turnus
sustulit ista prior iam tum Pallante perēmptō.

513, 514. proxima quaeque: i.e. whatever came in his way from time to time as he moved forward. In this idiom the sing. is the usual form; the pl. is rare, though found even in Cic. **lātum . . . agit:** cf. *lātō tē līmite dūcam*, ix. 323, with note.

516, 517. mēnsae . . . adiit: cf. the prayer of Pallas, 460. **tunc** is emphatic, 'in those memorable days'; for the allusion here cf. *Aenēia . . . hospitia*, 494, 495. **Sulmōne creātōs** = *Sulmōnis fīliōs;* for case of *Sulmōne* see on *Māiā genitum*, i. 297.

518-520. ēducat: for tense see on *petit*, 313. **umbrīs:** sc. *Pallantis*. For the thought of *īnferiās . . . flammās* cf. *cinerēs satiāsse meōrum*, ii. 587, with n. Human sacrifices are mentioned in Homer; besides, they formed part of early Roman ritual.

522. astū: modal abl., 'deftly,' 'adroitly.' **subit,** 'runs beneath.'

526. est . . . talenta=*est domus, in quā* (or *ubi*) *iacent;* see §§ 218, 220.

527-529. argentī: silver plate, as often. **factī,** 'wrought,' into plate, etc.; if it = 'minted,' we have here an anachronism. **īnfectī:** gold and silver bars were much used in Roman financial transactions. **hīc** (=*in mē*) **. . . vertitur,** 'I am not the pivot on which the victory . . . turns.'

532. parce: sc. *eīs*. **bellī commercia:** sarcastic; the gen.=an adj. Commercial dealings normally belong to times of peace; hence, 'warlike trafficking' involves a contradiction in terms.

Hōc patris Anchīsae Mānēs, hōc sentit Iūlus.'
Sīc fātus galeam laevā tenet atque reflexā
cervīce ōrantis capulō tenus applicat ēnsem.
Nec procul Haemonidēs, Phoebī Triviaeque sacerdōs,
īnfula cui sacrā redimībat tempora vittā,
tōtus conlūcēns veste atque īnsīgnibus armīs,
quem congressus agit campō lāpsumque superstāns
immolat ingentīque umbrā tegit; arma Serestus
lēcta refert umerīs, tibi, rēx Grādīve, tropaeum.
Īnstaurant aciēs Vulcānī stirpe creātus
Caeculus et veniēns Marsōrum montibus Umbrō;
Dardanidēs contrā furit. Anxuris ēnse sinistram
et tōtum clipeī terrae dēiēcerat orbem
(dīxerat ille aliquid māgnum vimque adfore verbō
crēdiderat caelōque animum fortasse ferēbat
cānitiemque sibi et longōs prōmīserat annōs):
Tarquitus exsultāns contrā fulgentibus armīs,
silvicolae Faunō Dryopē quem nympha creārat,
obvius ārdentī sēsē obtulit. Ille reductā
lōrīcam clipeīque ingēns onus impedit hastā,
tum caput ōrantis nēquīquam et multa parantis
dīcere dēturbat terrae truncumque tepentem
prōvolvēns super haec inimīcō pectore fātur:

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534. hōc . . . Iūlus answers 524, 525.

538. īnfula is here the fillet as a whole; **vittā** is a coll. sing. and has here its proper sense. **redimībat**: for the form see § 103.

541. ingentī . . . umbrā, in this context (cf. esp. *immolat*), must = 'the mighty shadows of death.'

544. veniēns . . . montibus: cf. *hīc Curibus . . . advenit*, 345, 346, with note.

545, 546. sinistram, 'the left arm.' **orbem**: the arm is lopped off; with it, of course, the shield also falls.

547, 548. dīxerat . . . māgnum: he had probably boasted that he would kill Aeneas; cf. Numanus's talk, ix. 598–620. **vim . . . verbō**: i.e. that he would have force to match his words. **caelō . . . ferēbat**: cf. *animōs . . . tollunt*, ix. 637. **fortasse**: sarcastic, 'very probably'; it is really a case of litotes (see on *nōn similī*, i. 136).

550–553. Tarquitus . . . obtulit: note the parataxis in 545–552; see §§ 218, 220. **obvius . . . obtulit**: cf. *māter . . . sēsē tulit obvia*, i. 314, with n. **reductā . . . hastā**: cf. *reductā . . . dextrā*, v. 478, 479, with n. The actual cast of the spear is left to inference (§ 225). **impedit**: the spear pierces shield and breastplate, and ties them together, so to speak.

555. dēturbat terrae: cf. *terrae dēiēcerat*, 546. Sc. *gladiō* here.

'Istīc nunc, metuende, iacē. Nōn tē optima māter
condet humō patriōque onerābit membra sepulcrō;
ālitibus linquēre ferīs, aut gurgite mersum
unda feret, piscēsque inpāstī vulnera lambent.'
Prōtinus Antaeum et Lūcam, prīma agmina Turnī,
persequitur fortemque Numam fulvumque Camertem,
māgnanimō Volcente satum, dītissimus agrī
quī fuit Ausonidum et tacitīs rēgnāvit Amȳclīs.
Aegaeōn quālis, centum cui bracchia dīcunt
centēnāsque manūs, quīnquāgintā ōribus īgnem
pectoribusque ārsisse, Iovis cum fulmina contrā
tot paribus streperet clipeīs, tot stringeret ēnsēs,
sīc tōtō Aenēās dēsaevit in aequore victor,
ut semel intepuit mūcrō. Quīn ecce Niphaeī
quadriiugīs in equōs adversaque pectora tendit.
Atque illī, longē gradientem et dīra frementem
ut vīdēre, metū versī retrōque ruentēs
effunduntque ducem rapiuntque ad lītora currūs.

557-560. metuende contains a sarcastic allusion to 550. **nōn . . . lambent:** Aeneas's ferocity (cf. 519, 520, with notes, 531–534) is relieved by the fact that it is due to his grief over the death of Pallas. **patriō . . . sepulcrō:** for the thought cf. *nūdus . . . harēnā*, v. 871, with n. **onerābit:** V. is thinking of the massive tombs his own countrymen loved.

561, 562. prīma agmina: freely, 'who formed the van of Turnus's forces'; the exaggeration far exceeds that in *pūgnae . . . moram*, 428. **fulvum,** 'yellow-haired,' i.e. fair-haired.

563, 564. dītissimus agrī: as in i. 343. **Ausonidum:** for form see § 88. **tacitīs . . . Amȳclīs:** tradition said that after many false alarms of the enemy's approach it was decreed that no one at Amyclae should ever announce the approach of the enemy. Hence, when the enemy did appear, they found it easy to take the town. Hence *tacitīs* = 'famed for its silence,' or, more freely, 'storied,' 'famous.

565, 566. quālis: sc. *saeviit* or *dēsaeviit*, out of 569. **cui . . . manūs:** sc. *fuisse*. Before **quīnquāgintā** sc. *cui* from 565, or, perhaps, *cūius* (see on *cui . . . lŏcus*, ii. 71).

568, 569. tot . . . tot, 'a like number of'=*quīnquāgintā*, 566. **paribus**=*paribus inter sē*, 'equally matched,' 'all alike.' In ancient warfare banging the shield with the spear was one of the devices used to frighten the enemy. **sīc** balances *quālis*, 565; *tālis* would have been more regular.

571. pectora: sc. *eōrum*=*equōrum*. *adversa* may be conveniently rendered 'full against.'

572-574. longē gradientem: V. is translating an Homeric phrase which= 'advancing with long strides.' The horses are frightened by the shadow cast by Aeneas (cf. 593 below). **dīra:** for case see § 130. **effundunt:** either his fall kills him or Aeneas slays him (§ 225).

Intereā biiugīs īnfert sē Lūcagus albīs
in mediōs frāterque Liger; sed frāter habēnīs
flectit equōs, strictum rotat ācer Lūcagus ēnsem.
Haud tulit Aenēās tantō fervōre furentīs;
inruit adversāque ingēns appāruit hastā.
Cui Liger:
'Nōn Diomēdis equōs nec currum cernis Achillis
aut Phrygiae campōs; nunc bellī fīnis et aevī
hīs dabitur terrīs.' Vēsānō tālia lātē
dicta volant Ligerī. Sed nōn et Trōïus hērōs
dicta parat contrā, iaculum nam torquet in hostem.
Lūcagus ut prōnus pendēns in verbera tēlō
admonuit biiugōs, prōiectō dum pede laevō
aptat sē pūgnae, subit ōrās hasta per īmās
fulgentis clipeī, tum laevum perforat inguen;
excussus currū moribundus volvitur arvīs.
Quem pius Aenēās dictīs adfātur amārīs:
'Lūcage, nūlla tuōs currūs fuga sēgnis equōrum
prōdidit aut vānae vertēre ex hostibus umbrae;
ipse rotīs saliēns iuga dēseris.' Haec ita fātus
arripuit biiugōs; frāter tendēbat inertīs
īnfēlīx palmās currū dēlāpsus eōdem:
'Per tē, per quī tē tālem genuēre parentēs,

575-577. biiugīs . . . Liger = 'they come on together'; **sed . . . ēnsem**= 'but they are playing different rôles.'

581, 582. nōn . . . campōs: cf. *nōn . . . Ulixēs*, ix. 602, with n. Aeneas escaped from Diomede (see on *tuā . . . dextrā*, i. 98), and from Achilles, but he is not to escape now, says Liger.

583, 584. vēsānō . . . Ligerī: for case see § 120. In prose we should have *ex vēsānō Ligeris ōre*, or the like. **et,** 'also'; i.e. like Liger.

586-588. prōnus . . . verbera: cf. *prōnī . . . pendent*, v. 147. **tēlō:** his sword; cf. 577. **prōiectō . . . pede laevō:** i.e. in getting ready to hurl his spear with all his might. *Lūcagus . . . pūgnae* describes two successive acts.

591. pius reminds us that in slaying his foes Aeneas is doing his duty (§ 62) to himself, his comrades, and the new Troy he is to found.

592-594. nūlla . . . umbrae: there is an allusion to 572-574; see notes there. **currūs,** 'team,' 'span.' **rotīs . . . dēseris** is a sarcastic restatement of 590.

595. inertīs, 'helpless'; he could only talk, not fight (581-583).

597. per quī . . . parentēs: *per* governs the whole rel. cl.; cf. n. on *per*, ii. 142. For the appeal cf. that of Magus, *per . . . Iūlī*, 524; for the complimentary language cf. *quae . . . parentēs*, said to Dido, i. 605, 606.

vir Trōiāne, sine hanc animam et miserēre precantis.'
Plūribus ōrantī Aenēās: 'Haud tālia dūdum
dicta dabās. Morere et frātrem nē dēsere frāter';
tum, latebrās animae, pectus mūcrōne reclūdit.
Tālia per campōs ēdēbat fūnera ductor
Dardanius torrentis aquae vel turbinis ātrī
mōre furēns. Tandem ērumpunt et castra relincunt
Ascanius puer et nēquīquam obsessa iuventūs.
   Iūnōnem intereā compellat Iuppiter ultrō:
'Ō germāna mihi atque eadem grātissima coniūnx,
ut rēbāre, Venus (nec tē sententia fallit)
Trōiānās sustentat opēs, nōn vīvida bellō
dextra virīs animusque ferōx patiēnsque perīclī.'
Cui Iūnō summissa: 'Quid, ō pulcherrime coniūnx,
sollicitās aegram et tua trīstia iussa timentem?
Sī mihi, quae quondam fuerat quamque esse decēbat,
vīs in amōre foret, nōn hōc mihi namque negārēs,

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600. **frātrem . . . frāter** is scornful; contrast 338.

605. **nēquīquam . . . iuventūs**: for the beginning of the siege see ix. 25-76.

606-632. Jupiter grants permission to Juno to rescue Turnus from immediate death.

607. **eadem**, 'likewise'; see on *idem*, iii. 158. With this vs. cf. Juno's description of herself, i. 46, 47.

610. **virīs** seems to belong closely with *dextra;* see § 120. In 607-610 Jupiter is ironical; Venus has helped the Trojans but once, 331, 332. Jupiter really means, therefore, 'See how far wrong you were in thinking that the Trojans owe their success to divine help, instead of to their own prowess.'

612. **aegram . . . timentem**, 'one who is,' etc. **aegram**: i.e. because the Latins are losing. **iussa**: nowhere specified, but similar, we may imagine, to those spoken of in ix. 804, 805.

613, 614. With both **fuerat** and **esse** sc. *mihi.* **quam . . . decēbat**: freely, 'which of right I once possessed.' **hōc** is explained by *quīn . . . parentī*, 615, 616. **namque** is generally explained as = 'surely,' 'indeed,' and as belonging closely with *mihi* (or with *hōc*); *enim* is so used elsewhere, e.g. in early Latin and in the Aeneid, viii. 84. But there is no other example of this use of *nam;* besides, this explanation fails to account for *-que.* It is more likely that V. has, consciously or unconsciously, combined two constructions. (1) *sī . . . foret* would naturally be followed by *nōn hōc mihi negārēs*, but (2) *sī . . . foret*, though in form cond., in thought really = *utinam . . . foret.* Had V. used this latter formula, *namque* would have been strictly correct (cf. notes on *namque*, i. 65, and on *neque enim*, i. 198).

615 omnipotēns, quīn et pūgnae subdūcere Turnum
et Daunō possem incolumem servāre parentī;
nunc pereat Teucrīsque piō det sanguine poenās.
Ille tamen nostrā dēdūcit orīgine nōmen,
Pīlumnusque illī quārtus pater, et tua largā
620 saepe manū multīsque onerāvit līmina dōnīs.'
Cui rēx aetheriī breviter sīc fātus Olympī:
'Sī mora praesentis lētī tempusque cadūcō
ōrātur iuvenī mēque hōc ita pōnere sentīs,
tolle fugā Turnum atque īnstantibus ēripe fātīs;
625 hāctenus indulsisse vacat. Sīn altior istīs
sub precibus venia ūlla latet tōtumque movērī
mūtārīve putās bellum, spēs pāscis inānīs.'
Et Iūnō adlacrimāns: 'Quid sī, quae vōce gravāris,
mente darēs atque haec Turnō rata vīta manēret?
630 nunc manet īnsontem gravis exitus, aut ego vērī
vāna feror. Quod ut ō potius formīdine falsā
lūdar, et in melius tua, quī potes, ōrsa reflectās!'
Haec ubi dicta dedit, caelō sē prōtinus altō
mīsit agēns hiemem nimbō succīncta per aurās

615, 616. quīn . . . possem: freely, 'the power to withdraw,' etc.; strictly, the clause expresses result (=*ut nōn . . . possem*) after *nōn . . . negārēs*, 614, which =*nōn recūsārēs* or *nōn prohibērēs*. We have the impf. *possem* because in a contrary to fact cond. the verbs in all clauses essential to the thought follow the contrary to fact cond. form. **pūgnae subdūcere:** cf. *dēsistere pūgnae*, 441.

617. nunc: advers. asyn. **Teucrīs . . . poenās** is bitterly ironical; *pietās* and punishment seldom go together! **piō:** to Juno Turnus is a patriot, and as *pius* as Aeneas himself (see 591).

618-620. ille . . . pater: i.e. as one of the *dīs genitī* (vi. 130, 131) Turnus deserves especial favor. **-que,** as in vii. 51; cf. § 198. **quārtus pater:** i.e. his great-great-grandsire. **tua . . . dōnīs:** i.e. he has a special claim on you; cf. n. on i. 334.

623, 624. pōnere, 'arrange.' **tolle . . . fātīs:** for the power here accorded to Jupiter see § 305.

628, 629. quid sī . . . manēret in thought = *utinam . . . darēs*, etc. **quae:** sc. *dare*. **gravāris,** 'are reluctant.'

630-632. vērī vāna=*vērī vacua;* **cf.** *vērī . . . effēta*, vii. 440, with **n. quod,** 'but,' as in ii. 141; see n. there. **ut . . . reflectās** expresses a wish; in this constr. *ut* is seldom used. **in melius . . . reflectās:** cf. *in melius referet*, i. 281, with note.

633-688. Juno makes a phantom Aeneas and uses this to lure Turnus from the field.

634. agēns hiemem: i.e. by the rapidity of her motion. **nimbō succīncta:** the gods regularly screened themselves from sight when they were

Īliacamque aciem et Laurentia castra petīvit.
Tum dea nūbe cavā tenuem sine vīribus umbram
in faciem Aenēae (vīsū mīrābile mōnstrum)
Dardaniīs ōrnat tēlīs clipeumque iubāsque
dīvīnī adsimulat capitis; dat inānia verba,
dat sine mente sonum gressūsque effingit euntis:
morte obitā quālīs fāma est volitāre figūrās
aut quae sōpītōs dēlūdunt somnia sēnsūs.
At prīmās laeta ante aciēs exsultat imāgō
inrītatque virum tēlīs et vōce lacessit.
Īnstat cui Turnus strīdentemque ēminus hastam
cōnicit; illa datō vertit vestīgia tergō.
Tum vērō Aenēān āversum ut cēdere Turnus
crēdidit atque animō spem turbidus hausit inānem,
‘Quō fugis, Aenēā? thalamōs nē dēsere pactōs;
hāc dabitur dextrā tellūs quaesīta per undās.’
Tālia vōciferāns sequitur strictumque coruscat
mūcrōnem nec ferre videt sua gaudia ventōs.
Forte ratis celsī coniuncta crepīdine saxī
expositīs stābat scālīs et ponte parātō,
quā rēx Clūsīnīs advectus Osīnius ōrīs:
hūc sēsē trepida Aenēae fugientis imāgō
cōnicit in latebrās; nec Turnus sēgnior īnstat
exsuperatque morās et pontīs trānsilit altōs.
Vīx prōram attigerat: rumpit Sāturnia fūnem
āvulsamque rapit revolūta per aequora nāvem.

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taking part directly in human affairs; cf. *namque . . . recūsā*, ii. 604–607, with notes.

639, 640. **dīvīnī:** Aeneas was son of the goddess Venus. **euntis:** sc. *ēius* = *Aenēae*.

641. **quālīs . . . figūrās** (‘phantoms’) = (*tālis quidem umbra illa* (636) *est*) *quālīs*, etc.; see on *quālis*, i. 316.

644. **virum:** Turnus. **tēlīs:** i.e. by brandishing them; the *tēla* are unreal, like the figure itself (636).

649. **thalamōs,** ‘marriage,’ as in vi. 94. For the taunt cf. *ēn . . . poscunt*, ix. 600, with note.

652. **ferre** = *auferre*, i.e. were rendering null and void. **gaudia:** i.e. his joyous hope of victory over Aeneas.

653. **celsī . . . saxī:** for case see § 111. **crepīdine:** for case see § 140, n.

654. There is parallelism here, since **scālīs** and **ponte** denote the same thing.

658. **pontīs . . . altōs:** cf. with 654, and note V.’s love of variety (§ 181).

Illum autem Aenēās absentem in proelia poscit,
obvia multa virum dēmittit corpora mortī.
Tum levis haud ultrā latebrās iam quaerit imāgō,
sed sublīme volāns nūbī sē inmiscuit ātrae,
cum Turnum mediō intereā fert aequore turbō.
Respicit ignārus rērum ingrātusque salūtis
et duplicīs cum vōce manūs ad sīdera tendit:
‘Omnipotēns genitor, tantōn mē crīmine dīgnum
dūxistī et tālēs voluistī expendere poenās?
Quō feror? unde abiī? quae mē fuga quemve redūcit?
Laurentīsne iterum mūrōs aut castra vidēbō?
Quid manus illa virum, quī mē meaque arma secūtī?
quōsne (nefās) omnīs īnfandā in morte relīquī
et nunc pālantīs videō gemitumque cadentum
accipiō? quid agō? aut quae iam satis īma dehīscat
terra mihī? Vōs ō potius miserēscite, ventī!
In rupēs, in saxa (volēns vōs Turnus adōrō)
ferte ratem saevīsque vadīs inmittite syrtis,
quō neque mē Rutulī nec cōnscia fāma sequātur.’
Haec memorāns animō nunc hūc, nunc fluctuat illūc,

661, 662 effectively break the narrative in order to contrast the doings of the real Aeneas with those of the phantom and Turnus. **in proelia poscit:** as in viii. 614.

666. rērum, ‘the truth.’ **ingrātus . . . salūtis:** a very unusual phrase, coined to balance *ignārus rērum.* For case of *salūtis* see §§ 113, 117.

667. cum vōce . . . tendit: cf. *tendō . . manūs,* iii. 176, 177, with note.

668. tantōn = *tantōne;* cf. n. on *Pyrrhīn,* iii. 319.

670. quem = *quālem,* ‘in what plight.’ **redūcit:** sc. *ex aciē.*

672. quid . . . virum, ‘what of that host,’ etc.; in idiomatic expressions of this type some form of *faciō* was originally written, then left to be supplied, till all consciousness of the origin of the expression was lost.

673. quōsne: the full expression would be *quid illī quōs,* etc., ‘what of those whom.’ Since the cl. which is really the interrogative cl. is, in this impassioned outcry, omitted, nothing remains save to use the interrogative *-ne,* and to attach it to the first word actually written. Cf. *quiane,* iv. 538, with note.

674. et . . . accipiō = *et quōs nunc pālantīs videō quōrumque gemitum,* etc.; see n. on *cui . . . locus,* ii. 71.

675, 676. quid agō: for constr. see on *quem sequimur,* iii. 88. **quae . . . mihī:** the despairing question really = a prayer; cf. *tellūs . . . dehīscat,* iv. 24. **īma . . . terra,** ‘depth of earth.’

679. quō = *in quae;* see on *quō,* v. 29. The rel. cl. expresses result, and = *talia ut in ea,* etc. **cōnscia:** sc. *dēdecoris meī,* or the like.

680. haec . . . illūc: cf. iv. 285, 286.

an sēsē mūcrōne ob tantum dēdecus āmēns
induat et crūdum per costās exigat ēnsem,
fluctibus an iaciat mediīs et lītora nandō
curva petat Teucrumque iterum sē reddat in arma.
Ter cōnātus utramque viam, ter māxima Iūnō
continuit iuvenemque animī miserāta repressit.
Lābitur alta secāns fluctūque aestūque secundō
et patris antīquam Daunī dēfertur ad urbem.

Iam gravis aequābat lūctūs et mūtua Māvors
fūnera; caedēbant pariter pariterque ruēbant
victōrēs victīque; neque hīs fuga nōta neque illīs.
Dī Iovis in tēctīs īram miserantur inānem
ambōrum et tantōs mortālibus esse labōrēs;
hinc Venus, hinc contrā spectat Sāturnia Iūnō:
pallida Tīsiphonē media inter mīlia saevit.
At vērō ingentem quatiēns Mezentius hastam
turbidus ingreditur campō. Quam māgnus Orīōn,
cum pedes incēdit mediī per māxima Nēreī
stāgna viam scindēns, umerō superēminet undās
aut summīs referēns annōsam montibus ornum
ingrediturque solō et caput inter nūbila condit,

681-684. an . . . an: used as in i. 329, except that here we have deliberative questions in O.O. See also G. 457, 1, N. 3. **mūcrōne . . . induat:** with *tēlīs*, *hastīs*, etc., *sēse induere* came in some way to = 'impale,' *trānsfīgere*. **iaciat:** sc. *sēsē* from 681. **Teucrum . . . arma:** i.e. 'conflict with,' etc.

686. animī: for case see § 148.

688. urbem: Ardea, Turnus's capital; see vii. 409-414.

755-795. Mezentius and Aeneas meet in single combat; the former is wounded and withdraws.

756. ruēbant, 'were falling,' virtually = *caedēbantur.*

757. victōrēs victīque, in this context, must = '(being) now victors, now vanquished.' Victory rests now with the Trojans, now with the Latins.

758. inānem: the strife seems to the gods trivial, as well as useless, since it can not alter the decrees of Fate.

759. tantōs . . . labōrēs = a substantive ('the fact that,' etc.) and is parallel in constr. to *īram.*

761. pallida . . . saevit, 'but,' etc., cf. *cui . . . cordī*, vii. 325, 326, said of Allecto, and *scissā . . . flagellō*, viii. 702, 703, said of Discordia and Bellona. **pallida:** because she usually dwells in the underworld. Note that here Tisiphone causes bloodshed (cf. vii. 325 ff.); in vi. 570-572 she punishes guilt.

763-767. quam māgnus is balanced by *tālis*, 768, as *quam multā* is balanced

tālis sē vāstīs īnfert Mezentius armīs.
Huic contrā Aenēās speculātus in agmine longo
770 obvius īre parat. Manet inperterritus ille
hostem māgnanimum opperiēns et mōle suā stat
atque oculīs spatium ēmēnsus, quantum satis hastae:
'Dextra mihī deus et tēlum, quod missile lībrō,
nunc adsint! voveō praedōnis corpore raptīs
775 indūtum spoliīs ipsum tē, Lause, tropaeum
Aenēae.' Dīxit strīdentemque ēminus hastam
iēcit; at illa volāns clipeō est excussa proculque
ēgregium Antōrēn latus inter et īlia fīgit,
Herculis Antōrēn comitem, quī missus ab Argīs
780 haeserat Euandrō atque Italā cōnsēderat urbe.
Sternitur īnfēlīx aliēnō vulnere caelumque
aspicit et dulcīs moriēns reminīscitur Argōs.
Tum pius Aenēās hastam iacit; illa per orbem

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by *sīc*, v. 458, 459; see n. there. Render, 'with what bulk Orion . . . with like bulk.' **māxima:** here 'deepest.' **Nērei** = *maris* or *pelagī;* see § 189. For scansion see § 247. For the picture in *cum . . . undās* cf. that of Polyphemus, iii. 662-665. **summīs . . . ornum:** cf. iii. 659, with note. Vs. 767 = iv. 177, except that here **-que . . . et** = 'both . . . and'; freely, 'walks . . . and yet,' etc.

769. longō here = 'a distant part of.' Aeneas hails with eagerness any prospect of an encounter with Mezentius.

771. mōle . . . stat, 'is kept firm set by his own vast bulk.' *mōle* is instr. abl.; *solidae . . . vīrēs,* ii. 639, is similar.

772. hastae = *hastae missae* (cf. 457).

773. deus is in appos. with *dextra* and *tēlum;* we should say, 'the only gods I worship,' or the like. Mezentius is a *contemptor dīvum,* vii. 648. Hence he makes no prayer to heaven as Pallas did, 421-423, 460, 461. **missile:** as in 421.

774-776. voveō . . . Aenēae: in his self-confidence Mezentius declares that Lausus is to have the arms of Aeneas and to be a living trophy of his father's victory. **praedōnis:** Mezentius applies this epithet to Aeneas in the thought that he is come to carry off a Latin maiden as his bride; cf. ix. 600, with n. Cf., too, the Carthaginian reception of the Trojans, as explained in n. on *propius*, i. 526.

780. Italā . . . urbe: i.e. Evander's city, called Pallanteum (§ 57).

781, 782. aliēnō: i.e. aimed at another, Aeneas (769-776). **caelum . . . aspicit:** for the thought cf. *oculīs . . . repertā,* iv. 691, 692. For scansion of *caelumque* see § 256. **dulcīs . . . Argōs** stands for 'home, sweet home.'

783. pius: as in 591; see n. there. Here the word points a contrast to Mezentius's conduct (773).

aere cavum triplicī, per līnea terga tribusque
trānsit intextum taurīs opus īmaque sēdit
inguine, sed vīrīs haud pertulit. Ōcius ēnsem
Aenēās vīsō Tyrrhēnī sanguine laetus
ēripit ā fēmine et trepidantī fervidus īnstat.
Ingemuit cārī graviter genitōris amōre,
ut vīdit, Lausus, lacrimaeque per ōra volūtae.
Hīc mortis dūrae cāsum tuaque optima facta,
sī qua fidem tantō est operī lātūra vetustās,
nōn equidem nec tē, iuvenis memorande, silēbō.
Ille pedem referēns et inūtilis inque ligātus
cēdēbat clipeōque inimīcum hastīle trahēbat:
prōripuit iuvenis sēsēque inmiscuit armīs
iamque adsurgentis dextrā plāgamque ferentis
Aenēae subiit mūcrōnem ipsumque morandō
sustinuit; sociī māgnō clāmōre secuntur,
dum genitor nātī parmā prōtēctus abīret,
tēlaque cōniciunt prōturbantque ēminus hostem
missilibus. Furit Aenēās tēctusque tenet sē.
Ac velut, effūsā sī quandō grandine nimbī
praecipitant, omnis campīs diffūgit arātor
omnis et agricola et tūtā latet arce viātor
aut amnis rīpīs aut altī fornice saxī,

784, 785. terga: as in 482; see n. there. **opus,** 'texture.' **īma**=an adv., 'deep down,' 'low down.' *īmō* would have been unmetrical.

792. sī . . . vetustās, 'if any (measure of) antiquity (i.e. the fact that it took place so long ago) will give credence,' etc., i.e. if we can believe so grand a deed possible even in far remote times, in the good old days. Roman writers often deplore the degeneracy of contemporary times.

794. inūtilis: as in ii. 647. **in . . . ligātus** = *inligātus;* see § 211. It is explained by *clipeō . . . trahēbat,* 795.

796-832. Lausus, son of Mezentius, comes to his father's aid, but is slain by Aeneas.

797. adsurgentis: i.e. to deal the death-stroke. **ferentis** = *īnferentis.*

798. subiit, 'faced,' 'met.'

800. dum . . . abīret expresses purpose.

801. prōturbant: as in ix. 441.

802. tēctus: sc. *clipeō.* **-que,** 'but'; see on *et,* ii. 94. **tenet** = *retinet:* we can also explain *tēctus . . . sē* as 'he keeps himself well covered'; lit., 'having covered himself he keeps (himself so).'

803-806. effūsā . . . grandine: modal abl., 'in a burst of hail.' For *effūsā* cf. § 171. **diffūgit:** instantaneous

dum pluit in terrīs, ut possint sōle reductō
exercēre diem, sīc obrutus undique tēlīs
Aenēās nūbem bellī, dum dētonet omnis,
810 sustinet et Lausum increpitat Lausōque minātur:
'Quō moritūre ruis māiōraque vīribus audēs?
fallit tē incautum pietās tua.' Nec minus ille
exsultat dēmēns, saevae iamque altius īrae
Dardaniō surgunt ductōrī, extrēmaque Lausō
815 Parcae fīla legunt, validum namque exigit ēnsem
per medium Aenēās iuvenem tōtumque recondit.
Trānsit et parmam mūcrō, levia arma minācis,
et tunicam, mollī māter quam nēverat aurō,
implēvitque sinum sanguis; tum vīta per aurās
820 concessit maesta ad Mānīs corpusque relīquit.
At vērō ut vultum vīdit morientis et ōra,
ōra modīs Anchīsiadēs pallentia mīrīs,
ingemuit miserāns graviter dextramque tetendit,
et mentem patriae strinxit pietātis imāgō.
825 'Quid tibi nunc, miserande puer, prō laudibus istīs,
quid pius Aenēās tantā dabit indole dīgnum?
Arma quibus laetātus, habē tua, tēque parentum

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pf.; §150. **arce,** 'shelter.' **rīpīs:** i.e. overhanging banks, cut out beneath by the action of the stream when in flood.

807-809. **terrīs** = 'the open (unsheltered) ground.' **exercēre,** 'ply,' 'keep . . . busy.' **tēlīs:** the missiles correspond to the hail and rain of 803, 807. **nūbem** balances *nimbī*, 803. **dum . . . omnis** in sense and constr. balances *dum . . . abīret*, 800.

811, 812. **moritūre:** the nom. would be more natural, but would also be unmetrical. **incautum:** proleptic (§193), 'so that you forget all caution.'

815. **fīla:** see *Parcae* in Vocab. **legunt,** 'are gathering (reeling) up,' i.e. preparatory to slitting them, and so bringing the life to a close.

817. **levia . . . minācis,** 'slight arms (i.e. reliance) for one who threatened so.'

819. **vīta:** as in iv. 705; see n. there.

821, 822. **ōra, ōra:** for the repetition cf. that of *lūmina*, ii. 405, 406. **ōra . . . mīrīs:** cf. *ōra modīs . . . pallida mīrīs*, said of the dead, i. 354. **Anchīsiadēs:** the name reminds us of Aeneas's own love for his father, and suggests his ability to appreciate the self-sacrifice of Lausus; it thus accounts for his change of feeling (contrast 823 with 813).

824. **patriae . . . imāgō,** 'the sight of (Lausus's) affection for his father'; *patriae*=an obj. genitive.

827. **laetātus:** sc. *es;* see §211, 2. **habē tua**=*tibi relinquō;* hence *tē . . . remittō* follows naturally. Contrast Aeneas's conduct with Turnus's, 492, 493.

Mānibus et cinerī, sī qua est ea cūra, remittō.
Hōc tamen īnfēlīx miseram sōlābere mortem:
Aenēae māgnī dextrā cadis.' Increpat ultrō
cunctantīs sociōs et terrā sublevat ipsum
sanguine turpantem cōmptōs dē mōre capillōs.
  Intereā genitor Tiberīnī ad flūminis undam
vulnera siccābat lymphīs corpusque levābat
arboris adclīnis truncō; procul aerea rāmīs
dēpendet galea, et prātō gravia arma quiēscunt.
Stant lēctī circum iuvenēs; ipse aeger anhēlāns
colla fovet fūsus prōpexam in pectore barbam;
multa super Lausō rogitat multumque remittit,
quī revocent maestīque ferant mandāta parentis.
At Lausum sociī exanimem super arma ferēbant
flentēs, ingentem atque ingentī vulnere victum.
Agnōvit longē gemitum praesāga malī mēns;
cānitiem multō dēfōrmat pulvere et ambās
ad caelum tendit palmās et corpore inhaeret.
'Tantane mē tenuit vīvendī, nāte, voluptās,
ut prō mē hostīlī paterer succēdere dextrae,
quem genuī? tuane haec genitor per vulnera servor,
morte tuā vīvēns? heu, nunc miserō mihi dēmum
exitium īnfēlīx, nunc altē vulnus adāctum!

---

828. Mānibus et cinerī: two views as to the soul's post-mortem condition are combined: (1) that given in Book VI (cf. x. 819, 820); (2) that the soul stays in the tomb along with the material remains of the body (cf. *animam . . . condimus*, iii. 67, 68). **ea**=*ēius reī*, as in ii. 171.

830. Aenēae . . . cadis: for Aeneas's self-praise cf. *pius Aenēās*, 826, and *sum . . . nōtus*, i. 378, 379, with n. See also the n. on *ante ōra . . . oppetere*, i. 95, 96.

831. sociōs: sc. *Lausī*. Aeneas chides them because they fail to do what Pallas's *sociī* did, 505, 506.

833-908. Mezentius, learning of the death of Lausus, returns to the fight, attacks Aeneas, and is slain by him.

838. fovet: i.e. is resting, 'eases.' **fūsus . . . barbam:** freely, 'his streaming beard spread o'er,' etc. For constr. see § 136.

842. The spondees make the verse onomatopoetic (§ 224), suggestive of a slow dead-march.

844, 845. ambās . . . palmās: a gesture of grief; cf. *dextram . . . tetendit*, 823.

848. quem genuī, 'my own son,' is subject of *succēdere*. **genitor** repeats the idea of *quem genuī*, from the opposite point of view.

849, 850. nunc . . . adāctum: the general thought is, 'I despised death before, now I know its sorrow.'

Īdem ego, nāte, tuum maculāvī crīmine nōmen
pulsus ob invidiam soliō scēptrīsque paternīs.
Dēbueram patriae poenās odiīsque meōrum:
omnīs per mortīs animam sontem ipse dedissem!
Nunc vīvō neque adhūc hominēs lūcemque relinquō.
Sed linquam.' Simul hōc dīcēns attollit in aegrum
sē femur et, quamquam vīs altō vulnere tardat,
haud dēiectus ecum dūcī iubet. Hōc decus illī,
hōc sōlāmen erat; bellīs hōc victor abībat
omnibus. Adloquitur maerentem et tālibus īnfit:
'Rhaebe, diū, rēs sī qua diū mortālibus ūlla est,
vīximus; aut hodiē victor spolia illa cruenta
et caput Aenēae referēs Lausīque dolōrum
ultor eris mēcum aut, aperit sī nūlla viam vīs,
occumbēs pariter, neque enim, fortissime, crēdō,
iussa aliēna patī et dominōs dīgnābere Teucrōs.'
Dīxit et exceptus tergō cōnsuēta locāvit
membra manūsque ambās iaculīs onerāvit acūtīs,

---

851. īdem, 'likewise,' i.e. besides letting you die for me. See n. on *īdem*, iii. 158. **nāte** recalls the thought of 848. This lament has been well compared with David's lament for Absalom, 2 Samuel, xviii. 33. Mezentius's love for his son is one of his redeeming traits. **crīmine:** the charge (disgrace) of being the son of an exiled monarch; cf. vii. 653, 654.

852. ob invidiam, 'because I made myself disliked.'

853, 854. dēbueram: the plpf. gives an effect like 'I had owed — ere this last chance (and other chances) came to pay the debt.' **dedissem:** both explanations given in the n. on *vocāssēs*, iv. 678, will apply here.

857. quamquam . . . tardat (*eum*), 'though by reason of his deep wound his strength (or, as we should put it, 'his failing strength') makes him slow.'

858, 859. hōc . . . sōlāmen: cf. *ea . . . malī*, iii. 660, 661, with note. **hōc:** instr. abl., 'with his help.'

860. maerentem: the horse sympathizes with his wounded master.

862. aut . . . Teucrōs (866) = 'therefore (since we have lived long) let us be all the more willing to imperil life itself, if need be.' **illa** is explained by 863; Mezentius is thinking, too, of his previous boast, *voveō . . . Aenēae*, 774–776. **cruenta:** i.e. stained by Aeneas's blood.

867, 868. exceptus (sc. *ab equō*), 'welcomed,' like *maerentem*, 860, pictures the horse's sympathy. **tergō . . . locāvit,** 'settled . . . in their wonted place on his back'; *tergō* is partly local abl., partly dat. with *cōnsuēta*. **manūs . . . acūtīs:** he takes an extra supply, because, being mounted and wounded, he can not recover his missiles, as others do (cf. e.g. *iaculō . . . raptō*, 342).

aere caput fulgēns cristāque hirsūtus equīnā:
sīc cursum in mediōs rapidus dedit; aestuat ingēns
ūnō in corde pudor mixtōque īnsānia lūctū.
Atque hīc Aenēān māgnā ter vōce vocāvit.
Aenēās agnōvit enim laetusque precātur:
'Sīc pater ille deum faciat, sīc altus Apollō!
incipiās cōnferre manum.'
Tantum effātus et īnfēstā subit obvius hastā.
Ille autem: 'Quid mē ēreptō, saevissime, nātō
terrēs? haec via sōla fuit, quā perdere possēs.
Nec mortem horrēmus nec dīvum parcimus ūllī.
Dēsine, nam veniō moritūrus et haec tibi portō
dōna prius.' Dīxit tēlumque intorsit in hostem;
inde aliud super atque aliud fīgitque volatque
ingentī gȳrō; sed sustinet aureus umbō.
Ter circum adstantem laevōs equitāvit in orbīs
tēla manū iaciēns, ter sēcum Trōïus hērōs
immānem aerātō circumfert tegmine silvam.
Inde, ubi tot trāxisse morās, tot spīcula taedet
vellere et urgētur pūgnā congressus inīquā,

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871. pudor: because he had fled before. **mixtō . . . lūctū**: sc. *eī=īnsāniae.* The abl. abs. is but very loosely connected with *īnsānia;* the meaning of the whole is left to inference, being merely suggested, not fully stated. *mixtaque īnsānia lūctū* (dat.) would be more regular, but would be unmetrical.

874. enim: as in i. 19; see n. there, and see *enim* in Vocabulary.

875. sīc refers to the challenge implied in 873. The vs. thus='May the gods grant me a meeting with you!' Remember that Mezentius had withdrawn (794, 795); Aeneas may therefore justifiably doubt his willingness to fight now. **ille**: see on *ille . . . rēgnātor*, ii. 779.

878, 879. ēreptō . . . nātō (sc. *mihi*), 'now that you have wrested,' etc. **terrēs**: conative pres. **haec** refers to *ēreptō . . . nātō;* explain its gender. **perdere**: sc. *mē.*

880. horrēmus: the pl. seems to='men like me do not,' etc. **nec . . . ūllī**: cf. n. on *deus*, 773. Mezentius is referring to Aeneas's invocation, 875.

882. dōna is explained by *tēlum . . hostem;* there is grim playfulness here.

883, 884. fīgit . . . volatque seems to=*fīgit dum volat.* **fīgit**, 'sends to the mark,' 'lodges' (in Aeneas's shield).

885. in orbīs, 'circling to the left'; he thus kept his left side, which his shield covered, always to Aeneas.

887. aerātō: contrast *aureus umbō*, 884; Vulcan had used both bronze and gold to make this shield (viii. 445).

889. pūgnā . . . inīquā: Mezentius's horse gives him the advantage.

multa movēns animō iam tandem ērumpit et inter
bellātōris equī cava tempora cōnicit hastam.
Tollit sē arrēctum quadrupēs et calcibus aurās
verberat effūsumque equitem super ipse secūtus
implicat ēiectōque incumbit cernuus armō.
Clāmōre incendunt caelum Trōesque Latīnīque.
Advolat Aenēās vāgīnāque ēripit ēnsem
et super haec: 'Ubi nunc Mezentius ācer et illa
effera vīs animī?' Contrā Tyrrhēnus, ut aurās
suspiciēns hausit caelum mentemque recēpit:
'Hostis amāre, quid increpitās mortemque mināris?
nūllum in caede nefās; nec sīc ad proelia vēnī,
nec tēcum meus haec pepigit mihi foedera Lausus.
Ūnum hōc per sī qua est victīs venia hostibus ōrō:
corpus humō patiāre tegī. Sciō acerba meōrum
circumstāre odia; hunc, ōrō, dēfende furōrem
et mē cōnsortem nātī concēde sepulcrō.'
Haec loquitur iugulōque haud īnscius accipit ēnsem
undantīque animam diffundit in arma cruōre.

890, 891. movēns: the pres. prtcpl. is used as in i. 305; see n. there on *volvēns*. **bellātōris . . . hastam:** Aeneas seeks, by disabling the horse, to make the combat equal, footsoldier against footsoldier.

892-894. arrēctum, proleptic, 'upright,' 'erect.' **calcibus:** loosely used as = *pedibus;* the horse beats the air with his fore feet. **super** = *dēsuper*. **incumbit:** sc. *sē eī* (= *Mezentiō*).

895. Latīnīque: for scansion see § 256.

897. super: adv.; cf. *super haec . . . fātur*, 556.

898, 899. ut . . . recēpit: his fall from his horse had stunned him.

901. caede: sc. *meā*, out of *nec . . vēnī;* 'there is no sin in killing me.' **sīc** refers to *nūllum . . . nefās*, and = 'with the thought that you should not be free to slay me if you conquered.' 900, 901 thus = 'why not slay me at once?' Mezentius's love for his son (846 ff.), his affection for his horse (861 ff.), and his unfaltering courage here offset his impiety (773-776).

902. haec = *tālia;* the compact Lausus made (through his death) was war to the end.

903. per governs *sī . . . hostibus;* see notes on *per*, ii. 142.

906. cōnsortem nātī: freely, 'to share it with my son'; lit., 'as my son's partner.'

907, 908. accipit ēnsem suggests the phrase *ferrum recipere*, used of the conquered gladiator, who, with the stoicism that marked such combatants bent his neck to receive the fatal stroke.

'Sī nūllam nostrīs ultrā spem pōnis in armīs,
sī tam dēsertī sumus et semel agmine versō
funditus occidimus neque habet fortūna regressum,
ōrēmus pācem et dextrās tendāmus inertīs.
Quamquam ō sī solitae quicquam virtūtis adesset!
Ille mihi ante aliōs fortūnātusque labōrum
ēgregiusque animī, quī, nē quid tāle vidēret,
prōcubuit moriēns et humum semel ōre momordit.
Sīn et opēs nōbīs et adhūc intācta iuventūs
auxiliōque urbēs Italae populīque supersunt,
sīn et Trōiānīs cum multō glōria vēnit
sanguine (sunt illīs sua fūnera, pārque per omnīs
tempestās), cūr indecorēs in līmine prīmō
dēficimus? cūr ante tubam tremor occupat artūs?
Multa diēs variīque labor mūtābilis aevī
rettulit in melius, multōs alterna revīsēns

411-444. Turnus declares himself ready to meet Aeneas in single combat.

411. sī . . . pōnis: Turnus is addressing Latinus, who is presiding over a council of the Latins. Ambassadors have reported that Diomede refuses to aid the Latins and that he advises them to yield (225-295). Drances, leader of the faction opposed to Turnus, bids him either give up his claims to Lavinia's hand or support them in single combat with Aeneas (336–375). Turnus replies. V. nowhere describes Turnus's return from Ardea (x. 688), nor does anyone reproach Turnus with his disappearance; V. seems to forget that event entirely. See § 49.

413. regressum: i.e. opportunity to retrace its steps (i.e. to retrieve itself).

415. ō sī . . . adesset = *utinam . . . adesset;* cf. n. on *sī . . . ostendat,* vi. 187, 188. **quicquam** is correct (see Vocab.), since the sentence really implies a neg. thought, *nihil solitae virtūtis adest.*

416. mihi, 'in my eyes'; sc. *erat.* **labōrum:** for case see §§ 113, 117.

417. tāle: sc. *quāle nōs vidēmus;* the allusion is to the cowardice of Drances, as revealed by his speech (see on 411).

418. humum . . . momordit: cf. our phrase, 'bite the dust.' 415–418 really = 'and yet truly brave men would rather die than yield.'

422, 423. pār . . . tempestās (sc. *fuit*), 'and the storm (of war) has held equal sway over all.' For the figure cf. *nūbem bellī . . . sustinet,* x. 809, 810.

424. ante tubam: cf. *signa canunt,* x. 308, with note.

425, 426. diēs, 'time.' **variī . . . aevī** has been well rendered, 'the changeful toil of chequered years.' **alterna** = an adv., 'in shifting guise,' i.e. now friendly, now adverse.

lūsit et in solidō rūrsus Fortūna locāvit.
Nōn erit auxiliō nōbīs Aetōlus et Arpī;
at Messāpus erit fēlīxque Tolumnius et quōs
tot populī mīsēre ducēs, nec parva sequētur
glōria dēlēctōs Latiō et Laurentibus agrīs.
Est et Volscōrum ēgregiā de gente Camilla
agmen agēns equitum et flōrentīs aere catervās.
Quod sī mē sōlum Teucrī in certāmina poscunt
idque placet tantumque bonīs commūnibus obstō,
nōn adeō hās exōsa manūs Victōria fūgit,
ut tantā quicquam prō spē temptāre recūsem.
Ībō animīs contrā, vel māgnum praestet Achillem
factaque Vulcānī manibus paria induat arma
ille licet. Vōbīs animam hanc socerōque Latīnō
Turnus ego, haud ūllī veterum virtūte secundus,
dēvōvī. "Sōlum Aenēās vocat." Et vocet ōrō,
nec Drancēs potius, sīve est haec īra deōrum,
morte luat, sīve est virtūs et glōria, tollat.'

Cingitur ipse furēns certātim in proelia Turnus.
Iamque adeō rutilum thōrāca indūtus aēnīs
horrēbat squāmīs sūrāsque inclūserat aurō,

428, 429. **nōn . . . at** really= *quamquam* (or *sī*) *nōn . . . at.* **Aetōlus:** Diomede; see *Diomēdēs* in Vocab. **fēlīx:** as an augur Tolumnius was naturally thought of as a bringer of good luck.

432, 433 closely resemble vii. 803, 804.

438. **animīs:** modal abl., = *animōsē.* **praestet** may= (1) 'surpass,' or (2) 'reproduce'; in the latter case it = *referat* (cf. iv. 329). The subj. goes with *licet,* 440; see n. on *fīxerit . . . licet,* vi. 802.

439. **paria:** sc. *Achillī armīs;* for Achilles, too, Vulcan had made arms.

441. **haud . . . secundus:** cf. x. 830, with note.

442. **sōlum . . . vocat** is Turnus's summary of what Drances had said (see on 411). With *sōlum* sc. *mē* or *Turnum.*

443, 444. **haec:** i.e. the present situation; explain the gender. **luat:** sc. *eam* = *īram.* **virtūs et glōria:** freely, 'a time to display valor and to win glory.'

486-531. Turnus bids Camilla engage the Tuscan cavalry of the Trojans, while he himself prepares to ambush the Trojan infantry under Aeneas.

486. **ipse . . . Turnus:** tidings that Aeneas was marching on the city (Laurentum) have caused the dismissal of the Latin assembly; Turnus gives orders for attack and defence.

487, 488. **thōrāca indūtus:** cf. *exuviās indūtus,* ii. 275, with n. **squāmīs:** sc. *ēius* = *thōrācis.* **aurō:** i.e. greaves of gold (cf. *lēvīs ocreās,* viii. 624).

tempora nūdus adhūc, laterīque accīnxerat ēnsem
fulgēbatque altā dēcurrēns aureus arce
exsultatque animīs et spē iam praecipit hostem,
quālis ubi abruptīs fūgit praesaepia vinclīs
tandem līber ecus campōque potītus apertō
aut ille in pāstūs armentaque tendit equārum
aut adsuētus aquae perfundī flūmine nōtō
ēmicat arrēctīsque fremit cervīcibus altē
lūxuriāns, lūduntque iubae per colla, per armōs.
Obvia cui Volscōrum aciē comitante Camilla
occurrit portīsque ab equō rēgīna sub ipsīs
dēsiluit, quam tōta cohors imitāta relīctīs
ad terram dēfluxit equīs; tum tālia fātur:
'Turne, suī meritō sī qua est fīdūcia fortī,
audeō et Aeneadum prōmittō occurrere turmae
sōlaque Tyrrhēnōs equitēs īre obvia contrā.
Mē sine prīma manū temptāre perīcula bellī;
tū pedes ad mūrōs subsiste et moenia servā.'
Turnus ad haec oculōs horrendā in virgine fīxus:
'Ō decus Ītaliae virgō, quās dīcere grātēs
quāsve referre parem? sed nunc, est omnia quandō
iste animus suprā, mēcum partīre labōrem.
Aenēās, ut fāma fidem missīque reportant
explōrātōrēs, equitum levia improbus arma

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491. spē . . . hostem, 'in hope he forestalls,' i.e. he anticipates the fight and feels and acts as if the battle were already begun.

494. ille is used much as in i. 3; it gives an effect like 'there, see him.'

495, 496. perfundī belongs both with *adsuētus* (§ 169), and with *ēmicat* (§ 159).

499, 500. rēgīna . . . dēsiluit, 'queen though she was, she,' etc.; this she does out of deference to Turnus, an idea borrowed from Roman practice.

502. suī . . . fortī, 'if the brave are justified in having confidence in themselves.' For case of *suī* see on *generis . . . fīdūcia*, i. 132.

506. pedes: freely, 'with the infantry'; lit., 'as a footsoldier.'

507. oculōs . . . fīxus: for constr. see § 136.

508-510. quās . . . parem: deliberative subj. Since the expected answer to the question is neg., we may compare *grātēs . . . orbem*, i. 600-602. **est . . . suprā,** 'rises superior to.'

511, 512. fidem = 'trusty tidings'; see § 186. **equitum . . . arma** = *equitēs levis armātūrae.* **improbus,** 'the knave.' For the order *Aenēās . . . improbus* cf. n. on *Dēlius . . . Apollō*, iii. 162.

praemīsit, quaterent campōs; ipse ardua montis
per dēserta iugō superāns adventat ad urbem.
Fūrta parō bellī convexō in trāmite silvae,
ut biviās armātō obsīdam mīlite faucēs.
Tū Tyrrhēnum equitem collātīs excipe sīgnīs;
tēcum ācer Messāpus erit turmaeque Latīnae
Tīburtīque manus; ducis et tū concipe cūram.'
Sīc ait et paribus Messāpum in proelia dictīs
hortātur sociōsque ducēs et pergit in hostem.
Est curvō ānfrāctū vallēs, adcommoda fraudī
armōrumque dolīs, quam dēnsīs frondibus ātrum
urget utrimque latus, tenuis quō sēmita dūcit
angustaeque ferunt faucēs aditūsque malīgnī.
Hanc super in speculīs summōque in vertice montis
plānitiēs ignōta iacet tūtīque recessūs,
seu dextrā laevāque velīs occurrere pūgnae
sīve īnstāre iugīs et grandia volvere saxa.
Hūc iuvenis nōtā fertur regiōne viārum
arripuitque locum et silvīs īnsēdit inīquīs.

At mediās inter caedēs exsultat Amāzōn,

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513. quaterent: in O.O., after *praemīsit*, which implies the giving of orders. *quaterent* is an important word; the cavalry are to make as much noise as possible, to draw attention away from the movement of the main force.

514. iugō superāns, 'mounting by the ridge,' a variation (§ 203) from the simple *iugum superāns; iugō* is instr. abl.

515, 516. convexō: the path is on the sloping side of a glen. **biviās:** i.e. with two outlets. The only way to beset (*obsīdam*) such a pass is to lay an ambush at each end of it.

522, 523. curvō ānfrāctū: abl. of char., 'of winding curves'; freely, 'curved and winding.' **armōrum . . . dolīs** = *fūrta . . . bellī*, 515.

524, 525. quō = *in quam* (*vallem*); see on *quō*, v. 29. **malīgnī,** 'niggardly.'

526, 527. speculīs, 'heights'; there is parallelism in *in speculīs . . . montis.* **ignōta,** 'unsuspected.' As Aeneas's troops move on, they will come first to the *sēmita . . . malīgnī*, 524, 525, then to the *vallēs* (522); Turnus is to take post on the plain above this valley (526, 527).

528. occurrere ('press forward into') **pūgnae** = *sīgna cōnferre* (cf. 517).

529. īnstāre . . . saxa: i.e. to stand on the heights while rolling, etc.

530. iuvenis: Turnus. **nōtā . . . regiōne viārum,** 'following the well-known routes'; for case see § 146. Cf. and yet contrast *nōtā . . . viārum*, ii. 737.

648-724. Camilla slays many of the Trojans.

648. Amāzōn: we should say, 'like an Amazon.' In 532-596 Diana tells the

ūnum exserta latus pūgnae, pharetrāta Camilla,
et nunc lenta manū spargēns hastīlia dēnset,
nunc validam dextrā rapit indēfessa bipennem;
aureus ex umerō sonat arcus et arma Diānae.
Illa etiam, sī quandō in tergum pulsa recessit,
spīcula conversō fugientia dīrigit arcū.
At circum lēctae comitēs, Lārīnaque virgō
Tullaque et aerātam quatiēns Tarpēia secūrim,
Ītalides, quās ipsa decus sibi dīa Camilla
dēlēgit pācisque bonās bellīque ministrās,
quālēs Thrēiciae cum flūmina Thermōdontis
pulsant et pīctīs bellantur Amāzones armīs,
seu circum Hippolytēn seu cum sē Martia currū
Penthesilēa refert māgnōque ululante tumultū
fēminea exsultant lūnātīs agmina peltīs.
Quem tēlō prīmum, quem postrēmum, aspera virgō,
dēicis? aut quot humī morientia corpora fundis?
Eunēum Clytiō prīmum patre, cūius apertum
adversī longā transverberat abiete pectus;
sanguinis ille vomēns rīvōs cadit atque cruentam
mandit humum moriēnsque suō sē in vulnere versat:

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nymph Opis the history of Camilla, and bids her avenge Camilla, should she fall. 597–647 describe Camilla's attack on the Trojan cavalry (see 517–519).

649. ūnum . . . latus: cf. *aurea . . . mammae*, i. 492.

652. arma Diānae is explained by *illa . . . umerō*, i. 500, 501; cf. also the cut at p. 134.

653, 654. in tergum=*retrō*. **conversō:** sc. *in hostēs*. **fugientia:** freely, 'as she flees'; a transferred epithet (§ 194). The Parthians successfully used this very maneuver against the Roman legionaries.

659, 660. Thrēiciae here merely = 'northern,' since the Thermodon was in Asia; see § 190 and n. on *Geticīs*, iii. 35. **pulsant:** i.e. beat with their horses' hoofs; the rivers are frozen. To Roman poets Thrace was the typical land of cold. **pīctīs . . . armīs:** cf. *pīctī scūta Labīcī*, vii. 796, with note. **bellantur:** a rare deponent, =*bellō, bellāre*.

661, 662. sē . . . refert: i.e. as victor. **Penthesilēa . . . peltīs:** cf. i. 490–493. **ululante:** the *tumultus* is said to do what those who cause it do; cf. n. on *lambit*, iii. 574; freely, 'ringing.'

666. Clytiō . . . patre: abl. abs., belonging in sense closely with *Eunēum;* it thus=*Clytiō patre nātum*. **abiete:** i.e. a spear with a shaft of fir-wood; cf. the use of *rōbur*, x. 479. For scansion see § 240.

669. suō . . . versat: cf. *corruit in vulnus*, x. 488, with note.

tum Līrim Pagasumque super, quōrum alter, habēnās
suffossō revolūtus equō dum colligit, alter,
dum subit ac dextram lābentī tendit inermem,
praecipitēs pariterque ruunt. Hīs addit Amastrum
Hippotadēn sequiturque incumbēns ēminus hastā
Tēreaque Harpalycumque et Dēmophoönta Chromimque,
quotque ēmissa manū contorsit spīcula virgō,
tot Phrygiī cecidēre virī. Procul Ornytus armīs
ignōtīs et equō vēnātor Iāpyge fertur,
cui pellis lātōs umerōs ērepta iuvencō
pūgnātōrī operit, caput ingēns ōris hiātus
et mālae tēxēre lupī cum dentibus albīs,
agrestisque manūs armat sparus; ipse catervīs
vertitur in mediīs et tōtō vertice suprā est.
Hunc illa exceptum (neque enim labor agmine versō)
trāicit et super haec inimīcō pectore fātur:
'Silvīs tē, Tyrrhēne, ferās agitāre putāstī?
Advēnit quī vestra diēs muliebribus armīs
verba redarguerit. Nōmen tamen haud leve patrum
Mānibus hōc referēs, tēlō cecidisse Camillae.'

670-673. habēnās . . . colligit: the hind legs of the horse, apparently, give way; Liris is thus 'flung backwards,' and tries to save himself by clutching the reins more tightly. **lābentī:** sc. *eī=Līrī.* **inermem:** he had dropped his weapon, to aid his comrade. **praecipitēs . . . ruunt:** after *alter . . . alter*, 670, 671, we ought to have the sing. *ruit*, without these qualifying adv. expressions, but the thought has changed, and the poet is seeking now to emphasize the common fate of the brothers, not the separate circumstances attending their deaths. **-que:** cf. n. on *dulcī . . . umbrā*, i. 694.

678. ignōtīs, 'strange,' 'grotesque.' The hunting outfit seems out of place on the battle field. **et:** as in i. 694; though the ablatives in *armīs . . . equō . . . Iāpyge* are quite different, they both express the manner of Ornytus's movement.

680, 681. pūgnātōrī: i.e. wild; the word emphasizes Ornytus's prowess as a hunter. **caput . . . lupī:** 'a huge wolf's head with gaping mouth' is his helmet, the mouth serving as a visor.

683 nearly = vii. 784.

684. neque . . . versō, 'for it (i.e. the act suggested by *exceptum*) was no great task, seeing that his line,' etc.

687-689. vestra: see on *vestrās*, i. 140. We must infer (see § 225) that the Tuscans, led by Ornytus, have been threatening to drive the Volscians like hunted game. **redarguerit:** cf. n. on *fuerit quodcumque*, ii. 77. The fut. pf. here constitutes a confident prediction. **nōmen . . . Camillae:** for the thought cf. *hōc . . . cadis*, x. 827-830, with notes.

Prōtinus Orsilochum et Būtēn, duo māxima Teucrum
corpora, sed Būtēn āversum cuspide fīxit
lōrīcam galeamque inter, quā colla sedentis
lūcent et laevō dēpendet parma lacertō,
Orsilochum fugiēns māgnumque agitāta per orbem
ēlūdit gȳrō interior sequiturque sequentem;
tum validam perque arma virō perque ossa secūrim
altior exsurgēns ōrantī et multa precantī
congeminat; vulnus calidō rigat ōra cerebrō.
Incidit huic subitōque aspectū territus haesit
Appennīnicolae bellātor fīlius Aunī,
haud Ligurum extrēmus, dum fallere Fāta sinēbant.
Isque, ubi sē nūllō iam cursū ēvādere pūgnae
posse neque īnstantem rēgīnam āvertere cernit,
cōnsiliō versāre dolōs ingressus et astū
incipit haec: 'Quid tam ēgregium, sī fēmina fortī
fīdis equō? dīmitte fugam et tē comminus aequō
mēcum crēde solō pūgnaeque accinge pedestrī;
iam nōscēs, ventōsa ferat cui glōria fraudem.'

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tēlō . . . Camillae: in appos. with *nōmen.*

690. Orsilochum: sc. *occīdit.*

691. sed: the thought is, 'she killed them both, but in different ways.' **āversum:** the opposite of *adversī*, 667.

692. sedentis, 'a sitter'; sc. *in equō.* For the substantive force of the prtcpl. see on *venientum*, i. 434.

694. fugiēns: sc. *eum;* so with **agitāta** sc. *ab eō.*

695. gȳrō interior: freely, '(by) taking the inner course'; *gȳrō* is abl. of spec. The phrase seems to be a variation (§ 203) for *interiōre gȳrō*, which would be unmetrical. Camilla flies from Orsilochus, sweeping round at first in great circles; presently, she swerves to one side. This maneuver puts her on an inner and so shorter circle than that on which Orsilochus is moving; hence she is enabled to overtake him and to turn her flight into a pursuit. **sequentem,** 'her pursuer'; see on *sedentis*, 692.

699-701. haesit, 'halted.' **extrēmus,** 'last,' i.e. meanest, least skillful; sc. *in fallendō*, 'in trickery,' out of *dum . . . sinēbant.* Roman writers often emphasize the trickery of the Ligurians.

702-704. ēvādere=*sē subdūcere* (see on *tēlō*, i. 99); hence the dat. *pūgnae* is possible. **ingressus,** 'esaying.'

705-707. sī . . . equō, 'if though a woman you rely,' etc.; i.e. if you rely on the strength of your horse to offset your natural weakness as a woman. **fugam:** here 'means of flight'; see § 186. **aequō . . . solō:** i.e. make the combat an even one; cf. the thought in *pūgnā . . . inīquā*, x. 889.

708. glōria: here 'ambition' in bad sense, i.e. 'vaingloriousness,' 'boasting.' *ventōsa . . . fraudem* really contains two thoughts. (1) which of us is an idle

Dīxit; at illa furēns ācrīque accēnsa dolōre
trādit ecum comitī paribusque resistit in armīs
ēnse pedes nūdō pūrāque interrita parmā.
At iuvenis vīcisse dolō ratus āvolat ipse
(haud mora) conversīsque fugāx aufertur habēnīs
quadrupedemque citum ferrātā calce fatīgat.
'Vāne Ligus frūstrāque animīs ēlāte superbīs,
nēquīquam patriās temptāstī lūbricus artīs,
nec fraus tē incolumem fallācī perferet Aunō.'
Haec fātur virgō et pernīcibus īgnea plantīs
trānsit ecum cursū frēnīsque adversa prehēnsīs
congreditur poenāsque inimīcō ex sanguine sūmit,
quam facile accipiter saxō sacer āles ab altō
cōnsequitur pinnīs sublīmem in nūbe columbam
comprēnsamque tenet pedibusque ēvīscerat uncīs;
tum cruor et vulsae lābuntur ab aethere plūmae.
  At nōn haec nūllīs hominum sator atque deōrum
observāns oculīs summō sedet altus Olympō:
Tyrrhēnum genitor Tarchōnem in proelia saeva
suscitat et stimulīs haud mollibus incutit īrās.
Ergō inter caedēs cēdentiaque agmina Tarchōn
fertur equō variīsque īnstīgat vōcibus ālās,
nōmine quemque vocāns, reficitque in proelia pulsōs.

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boaster merely, (2) which of us is to suffer through that boasting, i.e. in not being able to follow it up by deeds.

711. pedes and **interrita** belong together in thought; though now on foot (i.e. out of her proper element, as the Arcadians were, x. 364 ff.), she is undismayed. **pūrā:** i.e. unadorned, unemblazoned; the shield bears no device. Contrast those of the Amazons, 660.

713. conversīs . . . habēnīs=*conversō . . . equō.*

716, 717. patriās . . . artīs is explained by 701. **fallācī:** father and son are alike in their trickiness. The vs. implies that Aunus (700) is yet alive.

718, 719. īgnea: freely, 'like lightning,' 'with lightning-like pace.' **trānsit,** 'outstrips.' For Camilla's speed of foot cf. *virgō . . . ventōs,* vii. 806, 807; cf., too, *quālis equōs . . . Hebrum,* i. 316, 317, said of Harpalyce. **adversa,** 'facing him'; she gets in front of him, then turns and faces him.

721. sacer āles: the hawk was sacred to Apollo, and was used in augury.

725, 726. nōn belongs with *sedet,* not with *nūllīs;* Jupiter views the spectacle 'with all his eyes,' as we might say. There is here a case of litotes; see on *nōn similī,* i. 136.

728. stimulīs . . . īrās: for the figure cf. *ea . . . Apollō,* vi. 100, 101 with note.

'Quis metus, ō numquam dolitūrī, ō semper inertēs
Tyrrhēnī, quae tanta animīs ignāvia vēnit?
Fēmina pālantīs agit atque haec agmina vertit!
Quō ferrum quidve haec gerimus tēla inrita dextrīs?' 735
Haec effātus ecum in mediōs, moritūrus et ipse, 741
concitat et Venulō adversum sē turbidus īnfert
dēreptumque ab equō dextrā complectitur hostem
et gremium ante suum multā vī concitus aufert.
Tollitur in caelum clāmor, cūnctīque Latīnī 745
convertēre oculōs. Volat īgneus aequore Tarchōn
arma virumque ferēns; tum summā ipsīus ab hastā
dēfringit ferrum et partīs rīmātur apertās,
quā vulnus lētāle ferat; contrā ille repūgnāns
sustinet ā iugulō dextram et vim vīribus exit. 750
Utque volāns altē raptum cum fulva dracōnem
fert aquila implicuitque pedēs atque unguibus haesit,
saucius at serpēns sinuōsa volūmina versat
arrēctīsque horret squāmīs et sībilat ōre
arduus īnsurgēns; illa haud minus urget obuncō 755
luctantem rōstrō, simul aethera verberat ālīs,
haud aliter praedam Tīburtum ex agmine Tarchōn
portat ovāns. Ducis exemplum ēventumque secūtī

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732. ō . . . dolitūrī: i.e. who are never going to feel the spur of resentment driving you into battle (as *īra* had spurred Tarchon into the fight, 728–730).

734. pālantīs: proleptic (§ 193); freely, 'apart,' 'asunder'; cf. *age dīversōs*, i. 70. **haec**: emphatic and highly complimentary; it = '*these* lines (that have so fine a record).'

741, 742. moritūrus expresses purpose, 'ready to die.' **et ipse**, 'himself also,' may mean (1) in addition to those whom he means to slay, or (2) in addition to those whom he has just bidden to fight valiantly and to face death. (2) seems better.

743. dextrā: as in x. 339.

746, 747. īgneus: cf. *īgnea*, 718, with n. **arma virumque**, 'the man and his arms,' i.e. his foe, arms and all. **ipsīus**, 'the man himself,' i.e. Venulus.

748. partīs . . . apertās: i.e. of Venulus's armor.

750. vim, 'violence.' **vīribus**, 'strength'; study *vīs* in Vocab. **exit**: as in v. 438; see n. there. Some take *exit* as conative, and render 'seeks to evade force by force.'

753–756. at . . . ālīs ought to run thus: *quamquam saucius serpēns . . . īnsurgēns, illa*, etc., for *illa . . . ālīs* is the conclusion to *volāns . . . haesit*, 751, 752. *at* disturbs the syntax, by converting the cl. *saucius . . . īnsurgēns*, which is logically subordinate, into an independent clause. **arduus īnsurgēns**: see § 195, 2.

Maeonidae incurrunt. Tum Fātīs dēbitus Arrūns
760 vēlōcem iaculō et multā prior arte Camillam
circuit et, quae sit fortūna facillima, temptat:
quā sē cumque furēns mediō tulit agmine virgō,
hāc Arrūns subit et tacitus vestīgia lūstrat;
quā victrīx redit illa pedemque ex hoste reportat,
765 hāc iuvenis fūrtim celerīs dētorquet habēnās.
Hōs aditūs iamque hōs aditūs omnemque pererrat
undique circuitum et certam quatit improbus hastam.
Forte sacer Cybelae Chlōreus ōlimque sacerdōs
īnsīgnis longē Phrygiīs fulgēbat in armīs
770 spūmantemque agitābat ecum, quem pellis aēnīs
in plūmam squāmīs aurō cōnserta tegēbat.
Ipse peregrīnā ferrūgine clārus et ostrō
spīcula torquēbat Lyciō Gortӯnia cornū;
aureus ex umerīs erat arcus et aurea vātī
775 cassida; tum croceam chlamydemque sinūsque crepantīs
carbaseōs fulvō in nōdum collēgerat aurō,

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759. **Maeonidae,** 'the Etruscans'; cf. the n. on *Lydius* . . . *Thybris*, ii. 781, 782. **Fātīs dēbitus:** i.e. doomed.

760, 761. **vēlōcem,** 'swift though she is.' **multā . . . arte** lit. = 'superior by reason of,' etc., but since it expresses the means and the manner of *circuit*, it may be joined by *et* to *iaculō;* see on i. 694. **circuit** fits better the nearer pred.; see on *legunt*, i. 426. Render, 'circles round with javelin (poised) and aided by the advantage his mighty skill gave him.' **fortūna,** 'opportunity.'

762, 763. **quā . . . cumque:** see § 211. **lūstrat:** freely, 'tracks,' 'follows.'

765. **celerīs . . . habēnās:** cf. *conversīs . . . habēnīs*, 713, with note.

766, 767. **hōs . . . circuitum:** cf. *nunc hōs . . . locum*, v. 441, 442.

768. **ōlim:** in Troy, probably. For Cybele's connection with Troy cf. iii. 111-113, ii. 788, with notes.

770, 771. **aēnīs . . . squāmīs:** with *tegēbat*, as instr. abl. **in plūmam** = an adj., 'feather-like,' '(laid) plume-wise.' V. is thinking of a kind of scale armor for horses used by the Persians and the Greeks. On some soft and flexible material bronze plates were laid so as to overlap one another as tiles or feathers overlap. **aurō cōnserta:** the clasps which fastened the *pellis* were of gold.

772, 773. **ferrūgine . . . et ostrō:** freely, 'dark-hued purple'; both nouns describe the same thing (§ 222). **cornū:** i.e. a bow; see § 187.

774. **aureus:** by describing the bow as golden immediately after he has called it *Lyciō . . . cornū* V. must certainly be trying to say that the bow was partly of horn, partly of gold; how the two materials were arranged on the bow he has not chosen to say.

776. **fulvō . . . aurō:** i.e. with a *fībula* or clasp of gold; cf. *crīnēs nōdantur in aurum*, iv. 138.

pīctus acū tunicās et barbara tegmina crūrum.
Hunc virgō, sīve ut templīs praefīgeret arma
Trōïa, captīvō sīve ut sē ferret in aurō,
vēnātrīx ūnum ex omnī certāmine pūgnae
caeca sequēbātur tōtumque incauta per agmen
fēmineō praedae et spoliōrum ārdēbat amōre,
tēlum ex īnsidiīs cum tandem tempore captō
concitat et superōs Arrūns sīc vōce precātur:
'Summe deum, sānctī cūstōs Sōractis Apollō,
quem prīmī colimus, cui pīneus ārdor acervō
pāscitur et medium frētī pietāte per īgnem
cultōrēs multā premimus vestīgia prūnā,
dā, pater, hōc nostrīs abolērī dēdecus armīs,
omnipotēns! nōn exuviās pulsaeve tropaeum
virginis aut spolia ūlla petō (mihi cētera laudem
facta ferent); haec dīra meō dum vulnere pestis
pulsa cadat, patriās remeābō inglōrius urbēs.'
Audiit et vōtī Phoebus succēdere partem
mente dedit, partem volucrīs dispersit in aurās:
sterneret ut subitā turbātam morte Camillam
adnuit ōrantī; reducem ut patria alta vidēret,
nōn dedit, inque Notōs vōcem vertēre procellae.

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777. pīctus . . . tunicās: for constr. see § 136. Chloreus is said to have done what he caused others to do. **barbara . . . crūrum:** trousers were regarded by the Romans as a mark of oriental luxury and effeminacy.

778, 779. ut . . . Trōïa: for this act cf. *Aenēās . . . arma*, iii. 288. **sē ferret**= *sē iactāret*, 'might display herself.'

780. vēnātrīx: we should use a simile, 'like a huntress,' not a metaphor. Join **ūnum ex** closely together, 'singled out of.'

783. īnsidiīs, 'ambush'; note carefully the figure. **tempore**, 'chance.'

786. cui: see on *Iovī*, iii. 279. **acervō**, 'by the (fuel-) heap.'

788. cultōrēs: freely, 'in the course of our worship.' **multā . . . prūnā**, 'on thick-strewn embers'; for case see § 146. **premimus**, 'set'; not as in vi. 197, vi. 331.

790, 791. pulsae . . . virginis, 'a trophy to mark my conquest of,' etc.

792, 793. dum . . . cadat, 'provided this,' etc. See A. 528; B. 310, II.; G. 573; H. 587. Strictly, the subj. is one of will (imperative subj.), and *dum* has intensive force, 'only,' 'just,' as in *agedum*. The whole thus='only let this . . . ; I will be content to return.'

795. mente dedit: cf. *mente darēs*, x. 629. *dedit* here = *passus est*.

797, 798. reducem . . . vidēret: in *patriās . . . urbēs*, 793, Arruns had really, by implication, prayed for a safe return home **alta**, 'noble,' 'glorious.' **dedit**

Ergō, ubi missa manū sonitum dedit hasta per aurās,
convertēre animōs ācrīs oculōsque tulēre
cūnctī ad rēgīnam Volscī. Nihil ipsa nec aurae
nec sonitūs memor aut venientis ab aethere tēlī,
hasta sub exsertam dōnec perlāta papillam
haesit virgineumque altē bibit ācta cruōrem.
Concurrunt trepidae comitēs dominamque ruentem
suscipiunt. Fugit ante omnīs exterritus Arrūns
laetitiā mixtōque metū nec iam amplius hastae
crēdere nec tēlīs occurrere virginis audet.
Ac velut ille, priusquam tēla inimīca sequantur,
continuō in montīs sēsē āvius abdidit altōs
occīsō pāstōre lupus māgnōve iuvencō,
cōnscius audācis factī, caudamque remulcēns
subiēcit pavitantem uterō silvāsque petīvit,
haud secus ex oculīs sē turbidus abstulit Arrūns
contentusque fugā mediīs sē inmiscuit armīs.
Illa manū moriēns tēlum trahit, ossa sed inter
ferreus ad costās altō stat vulnere mūcrō;
lābitur exsanguis, lābuntur frīgida lētō
lūmina, purpureus quondam color ōra relīquit.
Tum sīc exspīrāns Accam ex aequālibus ūnam
adloquitur, fīda ante aliās quae sōla Camillae,
quīcum partīrī cūrās, atque haec ita fātur:

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here = *adnuit*, 797, or *concessit*, and so is construed with *ut* and the subj., 797; contrast constr. in 794, 795.

801, 802. nihil . . . nec . . . nec has occurred in ix. 428, 429; see notes there. **aurae**: i.e. the audible rush of air caused by the flight of the spear.

803. exsertam . . . papillam: cf. *ūnum exserta latus*, 649, with note.

805. ruentem: sc. *ab equō* (see 827, 828); cf. *frātremque ruentem sustentat dextrā*, x. 338, 339.

809-811. ille . . . lupus: for the order see § 207. The separation is very effective here, because it makes the mind dwell twice on the subject. Render *ille* by 'look you'; V. writes as if he were pointing to a wolf actually within range of our eyes. **prius quam . . . sequantur**: a purpose cl., = *nē . . . sequantur*. **āvius**: proleptic; § 193.

816-819. trahit: conative pres. **ad**, 'at,' 'among.' **lābitur . . . lābuntur** ('droops . . . droop'): the repetition and the emphatic position increase the pathos. **purpureus**: as in i. 591. **quondam** has adj. force; see on *longē*, i. 13.

821, 822. ante aliās . . . sōla = *ūna ante aliās*, iii. 321; see n. there. **partīrī**: note hist. infin. in a relative cl.; cf. *nam . . . crēdere*, iv. 421, 422, with note.

'Hāctenus, Acca soror, potuī; nunc vulnus acerbum
cōnficit, et tenebrīs nigrēscunt omnia circum.
Effuge et haec Turnō mandāta novissima perfer:
succēdat pūgnae Trōiānōsque arceat urbe.
Iamque valē.' Simul hīs dictīs linquēbat habēnās
ad terram nōn sponte fluēns. Tum frīgida tōtō
paulātim exsolvit sē corpore lentaque colla
et captum lētō posuit caput, arma relinquēns,
vītaque cum gemitū fugit indīgnāta sub umbrās.
Tum vērō inmēnsus surgēns ferit aurea clāmor
sīdera; dēiectā crūdēscit pūgna Camillā;
incurrunt dēnsī simul omnis cōpia Teucrum
Tyrrhēnīque ducēs Euandrīque Arcades ālae.

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827. **simul:** a prep. here, as in v. 357. **linquēbat habēnās:** since her fight with *fīlius Aunī* (699-724) Camilla had remounted, see § 225.

828, 829. **fluēns:** cf. the use of *dēfluxit*, 501. **frīgida**, 'growing cold in death.' **lenta**, 'nerveless.'

830, 831. **captum**, 'o'ercome.' **posuit**=*dēposuit*. **vīta . . . umbrās:** Camilla dies young (*ante diem*, iv. 620), and so dies unwillingly; cf. *tum . . . relīquit*, x. 819, 820, said of Lausus, who also died young.

833. **dēiectā . . . Camillā** is explained by 834, 835; the Trojan forces are encouraged by Camilla's death.

LIBER XII

Turnus ut īnfrāctōs adversō Marte Latīnōs
dēfēcisse videt, sua nunc prōmissa reposcī,
sē sīgnārī oculīs, ultrō inplācābilis ārdet
attollitque animōs. Poenōrum quālis in arvīs
saucius ille gravī vēnantum vulnere pectus
tum dēmum movet arma leō gaudetque comantīs
excutiēns cervīce torōs fīxumque latrōnis
inpavidus frangit tēlum et fremit ōre cruentō,
haud secus accēnsō glīscit violentia Turnō.
Tum sīc adfātur rēgem atque ita turbidus īnfit:
'Nūlla mora in Turnō; nihil est, quod dicta retrāctent
ignāvī Aeneadae nec, quae pepigēre, recūsent;
congredior. Fer sacra, patēr, et concipe foedus.
Aut hāc Dardanium dextrā sub Tartara mittam,
dēsertōrem Asiae, (sedeant spectentque Latīnī),

1-17. Turnus determines to meet Aeneas in single combat.

1, 2. Turnus . . . videt: Opis (see on xi. 648) avenges Camilla's death by slaying Arruns (xi. 836-867); the Rutulians, however, flee in panic to the city. Aeneas presses on in pursuit, but night stops the battle (xi. 868-915). **sua . . . reposcī:** i.e. that the Latins are calling on him to fulfill his offer recorded in xi. 434-444.

5, 6. saucius = *postquam sauciātus est.* **ille . . . leō:** cf. *ille . . . lupus*, xi. 809-811, with notes. **pectus:** for case see § 135. *saucius . . . pectus* balances *ut . . . oculīs*, 1-3; it is because Turnus is wounded, so to speak, by criticism, that he gives fullest vent to his warlike frenzy. **movet arma:** i.e. gets ready to charge.

7. latrōnis pictures the hunter from the point of view of the lion, king of beasts and monarch of the woods.

11, 12. nihil est, quod, 'there is no reason why.' For this idiom see B. 295, 7; H. 591, 4. **dicta . . . recūsent:** an inaccurate reference to Aeneas's suggestion that the war be settled by a single combat between himself and Turnus (xi. 115-119). Nothing, however, had come of the suggestion; there were therefore no words for the Trojans to retract, no compact for them to violate. **nec:** sc. *est quod*, from 11; *aut quae*, etc., would have been simpler.

13. congredior: sc. *eīs* = *Aeneadīs.* Note the tense; cf. *feror*, x. 442, with n. **fer . . . foedus:** among the Greeks and the Romans the making of a treaty was always attended by religious ceremonies; the *sacra* referred to here are the fire, the water, and the holy plants needed in these ceremonies. **patēr:** for scansion see § 242.

et sōlus ferrō crīmen commūne refellam,
aut habeat victōs, cēdat Lāvīnia coniūnx.'

'Nē, quaesō, nē mē lacrimīs nēve ōmine tantō
prōsequere in dūrī certāmina Martis euntem,
ō māter, neque enim Turnō mora lībera mortis.
Nūntius haec, Idmōn, Phrygiō mea dicta tyrannō
haud placitūra refer: cum prīmum crāstina caelō
pūniceīs invecta rotīs Aurōra rubēbit,
nōn Teucrōs agat in Rutulōs; Teucrum arma quiēscant
et Rutulī; nostrō dirimāmus sanguine bellum·
illō quaerātur coniūnx Lāvīnia campō.'

Nec minus intereā māternīs saevus in armīs
Aenēās acuit Martem et sē suscitat īrā
oblātō gaudēns compōnī foedere bellum.
Tum sociōs maestīque metum sōlātur Iūlī
fāta docēns rēgīque iubet respōnsa Latīnō
certa referre virōs et pācis dīcere lēgēs.

16, 17. crīmen commūne: i.e. the charge of cowardice which, so Turnus fancies, the Trojans are making against all the Italians. **cēdat:** sc. *eī=Aenēae.*

72-80. Turnus announces to Amata his resolve to fight Aeneas.

72. nē . . . ōmine tantō: Amata had begged Turnus not to fight the Trojans longer, plainly intimating that a continuance of the struggle would mean his death.

74. mora, 'postponement,' is subject, **lībera** is in the pred.; the whole means that Turnus is not at liberty to postpone his death (if death is to be his portion).

78. nōn . . . agat: one would expect *nē . . . agat,* i.e. one would naturally take this as a simple prohibition. But *nōn . . . bellum,* in point of thought,= *nōn Teucrōs, sed sē ipsum in mē agat;* in a sentence of this sort *nōn* would not belong with the verb, but with the pred., being balanced by *sed.* In our passage a new turn is given to the sentence at *Teucrum;* note the advers. asynd. there.

80. illō . . . campō: i.e. in the field necessary to the carrying out of the suggestion *nostrō . . . bellum,* 79.

107-112. Aeneas prepares for the combat with Turnus.

107-109. māternīs = *ā mātre datīs;* see viii. 608-728. **saevus:** as in i. 99; see n. there. **Martem:** freely, 'his warlike zeal.' **oblātō,** 'proffered.' **compōnī,** 'was in the very process of settlement.'

111, 112. fāta docēns: i.e. by explaining prophecies like that in i. 257-296 (esp. 262-266); these plainly implied that Aeneas was to overcome all foes and to outlive the war. **respōnsa:** we infer (§ 225) that messengers (*virōs*) had been sent, by Latinus, no doubt, to Aeneas, as the outcome of Turnus's suggestion (11-17). **certa,** 'specific,' 'clear-cut.'

Intereā rēgēs, ingentī mōle Latīnus
quadriiugō vehitur currū (cui tempora circum
aurātī bis sex radiī fulgentia cingunt,
Sōlis avī specimen), bīgīs it Turnus in albīs,
bīna manū lātō crīspāns hastīlia ferrō:
hinc pater Aenēās, Rōmānae stirpis orīgō,
sīdereō flagrāns clipeō et caelestibus armīs,
et iūxtā Ascanius, māgnae spēs altera Rōmae,
prōcēdunt castrīs, pūrāque in veste sacerdōs
saetigerī fētum suis intōnsamque bidentem
attulit admōvitque pecus flagrantibus ārīs.
Illī ad surgentem conversī lūmina sōlem
dant frūgēs manibus salsās et tempora ferrō
summa notant pecudum paterīsque altāria lībant.
Tum pius Aenēās strictō sīc ēnse precātur:
'Estō nunc Sōl testis et haec mihi Terra precantī,
quam propter tantōs potuī perferre labōrēs,
et pater omnipotēns et tū, Sāturnia coniūnx
(iam melior, iam, dīva, precor), tūque, inclute Māvors,
cūncta tuō quī bella, pater, sub nūmine torquēs,

161-215. Latinus and Aeneas make a treaty, binding themselves to abide by the outcome of the fight between Aeneas and Turnus.

161. rēgēs has no verb; 161–169 ought to run *intereā rēgēs prōcēdunt*, with *Turnus . . . Aenēās . . . Ascanius* all as simple nominatives in distributive appos., and all modified by participles; 'forth come the kings, Latinus . . . riding, Turnus on a white chariot,' etc.

163, 164. aurātī . . . radiī: i.e. a golden crown adorned with twelve rays or ray-like ornaments. **Sōlis avī:** in vii. 47 V. gives another account of Latinus's lineage; see *Faunus* and *Latīnus* in Vocabulary.

165 = i. 313; see notes there.

166. Aenēās . . . orīgō: see § 59.

167. caelestibus: i.e. as made by Vulcan and brought to him by Venus.

171. pecus, 'the cattle,' includes both *fētum* and *bidentem.*

172. conversī lūmina: for the construction see § 136.

173, 174. frūgēs . . . salsās = *molam;* cf. iv. 517. **tempora . . . notant:** i.e. by cutting off a lock of hair; cf. § 300, and *summās . . . prīma*, vi. 245, 246, with notes. **lībant,** 'besprinkle,' a rare sense, involving an inversion (§ 203) of the normal constr. of this verb, seen in i. 736.

179. iam . . . dīva, 'by this time (i.e. at last) kindlier,' etc. The double *iam* (see on i. 133) dwells pathetically on the weary years in which the Trojans have hoped for a change in Juno's attitude toward them. They had recently had a promise of such change from Jupiter himself, i. 279-282.

fontīsque fluviōsque vocō quaeque aetheris altī
rēligiō et quae caeruleō sunt nūmina pontō:
cesserit Ausoniō sī fors victōria Turnō,
convenit Euandrī victōs discēdere ad urbem,
cēdet Iūlus agrīs, nec post arma ūlla rebellēs
Aeneadae referent ferrōve haec rēgna lacessent,
sīn nostrum adnuerit nōbīs Victōria Martem
(ut potius reor et potius dī nūmine fīrment),
nōn ego nec Teucrīs Italōs pārēre iubēbō
nec mihi rēgna petō; paribus sē lēgibus ambae
invictae gentēs aeterna in foedera mittant;
sacra deōsque dabō; socer arma Latīnus habētō,
imperium sollemne socer; mihi moenia Teucrī
cōnstituent, urbīque dabit Lāvīnia nōmen.'
Sīc prior Aenēās; sequitur sīc deinde Latīnus
suspiciēns caelum tenditque ad sīdera dextram:
'Haec eadem, Aenēā, terram, mare, sīdera iūrō
Lātōnaeque genus duplex Iānumque bifrontem
vimque deum īnfernam et dūrī sacrāria Dītis;
audiat haec genitor, quī foedera fulmine sancit;

181, 182. fontīsque: for scansion of *-que* see § 241. **rēligiō:** here 'object of veneration,' 'sacred majesty'; § 186.

184. convenit, 'it is agreed.'

185. Iūlus is mentioned here because the defeat of Aeneas by Turnus will probably involve Aeneas's death; Iulus will then be leader of the Trojans.

187. nostrum: proleptic (§ 193), = *ut noster sit.* **adnuerit,** 'shall have granted.'

188. et . . . fīrment: *ut* belongs also with this cl., though we should render, 'so, too, I pray, may the gods.' With *fīrment* sc. *hōc*, referring to 187.

189-191. nōn . . . nec . . . nec: for the negatives cf. n. on ix. 428, 429. **paribus . . . lēgibus,** 'on equal terms'; modal ablative.

192-194. sacra: as in ii. 293. **deōs . . . dabō:** Aeneas will thus fulfill the purpose of his coming to Italy, as described in *inferretque deōs Latiō*, i. 6. **socer . . . socer** contains two thoughts: (1) let Latinus give me his daughter (cf. vii. 268–273), and (2) let the military and governmental supremacy be vested in him. **urbī . . . nōmen:** cf. n. on *genus . . . Rōmae*, i. 6, 7.

197-199. terram . . . sīdera: for case see on *cūius . . . nūmen*, vi. 324. **Lātōnae . . . duplex:** Apollo and Diana. **vim . . . īnfernam:** cf. *odōra canum vis*, iv. 132, with n. **sacrāria:** i.e. the sacred dwelling.

200. fulmine: i.e. by striking with his thunderbolt those who are false to a treaty.

tangō ārās, mediōs īgnīs et nūmina testor:
nūlla diēs pācem hanc Italīs nec foedera rumpet,
quō rēs cumque cadent, nec mē vīs ūlla volentem
āvertet, nōn, sī tellūrem effundat in undās
dīluviō miscēns caelumque in Tartara solvat,
ut scēptrum hōc' (dextrā scēptrum nam forte gerēbat)
'numquam fronde levī fundet virgulta nec umbrās,
cum semel in silvīs īmō de stirpe recīsum
mātre caret posuitque comās et bracchia ferrō,
ōlim arbōs, nunc artificis manus aere decōrō
inclūsit patribusque dedit gestāre Latīnīs.'
Tālibus inter sē fīrmābant foedera dictīs
cōnspectū in mediō procerum. Tum rīte sacrātās
in flammam iugulant pecudēs et vīscera vīvīs
ēripiunt cumulantque onerātīs lancibus ārās.
  At vērō Rutulīs inpār ea pūgna vidērī
iam dūdum et variō miscērī pectora mōtū,
tum magis, ut propius cernunt nōn vīribus aequīs;
adiuvat incessū tacitō prōgressus et āram
suppliciter venerāns dēmissō lūmine Turnus
tābentēsque genae et iuvenālī in corpore pallor.
Quem simul ac Iūturna soror crēbrēscere vīdit
sermōnem et vulgī variāre labantia corda,
in mediās aciēs, fōrmam adsimulāta Camertī

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201. tangō ārās: see on *ārās . . . tenentem*, iv. 219. **mediōs,** 'that are between us'; Latinus and Aeneas are on opposite sides of the altar.

207. fronde levī, 'light-leaved'; abl. of characteristic. See on *praestantī corpore*, i. 71.

208, 209. cum = *ex quō* (*tempore*), 'since'; 207 really='will never . . . (as it has never poured forth).' **ferrō:** for case see on *tēlō*, i. 99; this vs. = *mātrem līquit prīvātumque est comīs et bracchiīs ferrō.*

214, 215. in . . . pecudēs: i.e. they slay the victims so that the blood streams into the fire on the altar. **vīscera . . . ēripiunt:** cf. *pecudum . . . exta*, iv. 63, 64, with notes.

216-250. Iuturna, sister of Turnus, seeks to induce the Latins to break the treaty.

218. ut . . . aequīs: if the text is sound, we must supply *eōs*, which in this context will=*bellātōrēs*, and take *vīribus aequīs* as abl. of char.; translate, 'when they get a closer view of (them ill-matched=) the ill-matched combatants.'

219. adiuvat: as object sc. 'this impression.' **tacitō,** 'subdued,' 'faltering.'

(cui genus ā proavīs ingēns clārumque paternae
nōmen erat virtūtis, et ipse ācerrimus armīs),
in mediās dat sēsē aciēs haud nescia rērum
rūmōrēsque serit variōs ac tālia fātur:
'Nōn pudet, ō Rutulī, prō cūnctīs tālibus ūnam
obiectāre animam? numerōne an vīribus aequī
nōn sumus? ēn omnēs et Trōes et Arcades hī sunt
fātālēsque manūs, īnfēnsa Etrūria Turnō;
vix hostem, alternī sī congrediāmur, habēmus.
Ille quidem ad superōs, quōrum sē dēvovet ārīs,
succēdet fāmā vīvusque per ōra ferētur;
nōs patriā āmissā dominīs pārēre superbīs
cōgēmur, quī nunc lentī cōnsēdimus arvīs.'
Tālibus incēnsa est iuvenum sententia dictīs
iam magis atque magis, serpitque per agmina murmur:
ipsī Laurentēs mūtātī ipsīque Latīnī;
quī sibi iam requiem pūgnae rēbusque salūtem
spērābant, nunc arma volunt foedusque precantur
īnfectum et Turnī sortem miserantur inīquam.
Hīs aliud māius Iūturna adiungit et altō

225, 226. paternae . . . virtūtis: subjective genitive, 'due to,' etc. **et ipse** (sc. *erat*): *quīque ipse*, etc., would be more strictly correct, but see on *cui . . . locus*, ii. 71.

227. rērum: i.e. the things that must now be done; freely, 'her rôle.'

229, 230. nōn: as in ii. 596. **cūnctīs tālibus** = 'for men so many and so sturdy as we are.' **aequī:** sc. *Trōiānīs*.

231, 232. ēn . . . sunt, 'mark you! these men constitute their whole force, Trojans and,' etc. **fātālēs,** 'fate-guided,' is sarcastic. When the Etruscans learned that their exiled king Mezentius had been welcomed by Turnus, they made ready for war on the latter, but delayed their attack because an oracle warned them that they could not succeed unless they were commanded by a foreign leader; this leader they saw in Aeneas (cf. n. on x. 308). **Etrūria:** in appos. with *manūs;* it=*Etruscī.* Cf. the opposite use in *Argīs*, i. 24.

233. alternī . . . congrediāmur: i.e. if only every other man of us should fight (with them).

234, 235. ad superōs . . . fāmā: cf. *quō . . . prior*, iv. 322, 323, with notes. **quōrum . . . ārīs:** a misrepresentation; Turnus is fighting to win Lavinia. **vīvus . . . ferētur,** 'will live forever in the mouths of men.'

238. sententia: freely, 'the hearts.'

240. ipsī . . . ipsī, 'even'; in 216–239 only the Rutulians were mentioned.

242, 243. foedus . . . īnfectum, 'the undoing of the treaty'; see on *mōtōs . . . fluctūs*, i. 135.

dat sīgnum caelō (quō nōn praesentius ūllum
turbāvit mentēs Italās mōnstrōque fefellit),
namque volāns rubrā fulvus Iovis āles in aethrā
lītoreās agitābat avēs turbamque sonantem
agminis āligerī, subitō cum lāpsus ad undās
cycnum excellentem pedibus rapit improbus uncīs.
Arrēxēre animōs Italī, cūnctaeque volucrēs
convertunt clāmōre fugam (mīrābile vīsū)
aetheraque obscūrant pinnīs hostemque per aurās
factā nūbe premunt, dōnec vī victus et ipsō
pondere dēfēcit praedamque ex unguibus āles
prōiēcit fluviō penitusque in nūbila fūgit.
Tum vērō augurium Rutulī clāmōre salūtant
expediuntque manūs, prīmusque Tolumnius augur
'Hōc erat, hōc, vōtīs,' inquit, 'quod saepe petīvī.
Accipiō agnōscōque deōs; mē, mē duce ferrum
corripite, ō miserī, quōs improbus advena bellō
territat invalidās ut avēs et lītora vestra
vī populat; petet ille fugam penitusque profundō
vēla dabit. Vōs ūnanimī dēnsēte catervās
et rēgem vōbīs pūgnā dēfendite raptum.'

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245. praesentius = an adv., 'more powerfully.' The whole='this sort of sign, more than any other, preyed on,' etc.

247-250. Iovis āles: as in i. 394; cf. *Iovis armiger*, v. 255. **lītoreās,** 'shore-loving,' i.e. that frequent the streams and the marshes. **turbam . . . āligerī:** *turba* and *agmen* seem to be opposed as in i. 186, i. 191 (cf. too the contrast between *agmine* and *turbābat*, i. 393-395); render then, 'the noisy throng formed by the feathered host once so orderly.' **cycnum** refers to Turnus, as the eagle does to Aeneas.

251-310. The truce is broken, and a general battle follows.

251, 252. arrēxēre animōs: freely, 'gave earnest heed.' **convertunt . . . fugam:** i.e. 'change their flight into attack.'

254. factā nūbe, 'forming (in) a cloud-like mass'; cf. *agmine factō*, i. 82.

257, 258. salūtant, 'greet,' i.e. 'accept'; cf. n. on *nec . . . ōmen abnuit Aenēās*, v. 530, 531. **expediunt:** i.e. make ready for fighting.

260. accipiō: sc. *hōc* (from 259) = *augurium*, 257. See on *salūtant*, 257.

261. ō miserī: Tolumnius thinks of the lot of the Rutulians, under the treaty, as Iuturna did; see 236, 237. **advena:** used of Aeneas, as in iv. 591.

262-265. et . . . populat=*et quōrum lītora*, etc.; see on *cui . . . locus*, ii. 71. **penitus . . . profundō** (§ 146), 'far away o'er the deep.' *improbus*, 261, *lītora vestra*, 262, *penitus . . . dabit*, 263, 264, *raptum*, 265, are meant to recall *improbus*,

Dīxit et adversōs tēlum contorsit in hostīs
prōcurrēns; sonitum dat strīdula cornus et aurās
certa secat. Simul hōc, simul ingēns clāmor, et omnēs
turbātī cuneī, calefactaque corda tumultū.
Hasta volāns, ut forte novem pulcherrima frātrum
corpora cōnstiterant contrā, quōs fīda creārat
ūna tot Arcadiō coniūnx Tyrrhēna Gylippō,
hōrum ūnum ad medium, teritur quā sūtilis alvō
balteus et laterum iunctūrās fībula mordet,
ēgregium fōrmā iuvenem et fulgentibus armīs,
trānsadigit costās fulvāque effundit harēnā.
At frātrēs, animōsa phalanx accēnsaque lūctū,
pars gladiōs stringunt manibus, pars missile ferrum
corripiunt caecīque ruunt. Quōs agmina contrā
prōcurrunt Laurentum; hinc dēnsī rūrsus inundant
Trōes Agyllīnīque et pīctīs Arcades armīs;
sīc omnīs amor ūnus habet dēcernere ferrō.
Dīripuēre ārās, it tōtō turbida caelō
tempestās tēlōrum, ac ferreus ingruit imber,

250, *lītoreās* . . . *avēs*, 248, *penitus* . . . *fūgit*, 256, and *rapit*, 250.

268. **hōc:** i.e. the shooting of the arrow; sc. *erat*, 'happened.'

269. **cuneī**, 'companies.' The armies have been drawn up to witness the fight, as the Trojans were aforetime to witness the games in honor of Anchises; cf. v. 288, v. 340, v. 664.

270, 271. **ut** is used much as in v. 329, v. 388; see notes there. Render, 'just where, as it chanced, nine,' etc. **contrā:** sc. *Tolumnium*.

273. **ad medium** (sc. *eum*), 'against (at) his waist.' **teritur:** freely, 'rubs on,' 'presses on.' **sūtilis**, 'well-stitched.' The *balteus* was of leather, perhaps, also, as often, covered in whole or in part with plates of metal.

274. **balteus**, 'girdle.' **laterum iunctūrās** (sc. *ēius*=*balteī*): lit., 'the joinings of its sides (ends, edges),' i.e. 'its joining (meeting) edges'; for case of *laterum* see § 111. Some explain as 'his ribs.'

276. **costās** repeats and defines *ūnum ad medium*, 273. For two objects thus used with one verb cf. n. on *Martem indomitum*, ii. 440. Freely rendered, 273 ff. = '(strikes) one of these, full at the waist, where . . . lodging in his ribs,' etc.

278. **pars . . . pars** = *aliī* . . . *aliī*, in distributive appos. with *frātrēs*, 277.

281. **pīctīs . . . armīs:** as in xi. 660; see note there.

283. **dīripuēre ārās:** in their rage at the treaty they tear down the altars (201, 214, 215) at which the treaty was being made. For the tenses see § 151.

crātērāsque focōsque ferunt. Fugit ipse Latīnus
pulsātōs referēns īnfectō foedere dīvōs.
Īnfrēnant aliī currūs aut corpora saltū
subiciunt in equōs et strictīs ēnsibus adsunt.
Messāpus rēgem rēgisque īnsīgne gerentem
Tyrrhēnum Aulestēn, avidus cōnfundere foedus,
adversō prōterret equō; ruit ille recēdēns
et miser oppositīs ā tergō involvitur ārīs
in caput inque umerōs. At fervidus advolat hastā
Messāpus tēlōque ōrantem multa trabālī
dēsuper altus equō graviter ferit atque ita fātur:
'Hōc habet! haec melior māgnīs data victima dīvīs.'
Concurrunt Italī spoliantque calentia membra.
Obvius ambūstum torrem Corynaeus ab ārā
corripit et venientī Ebysō plāgamque ferentī
occupat ōs flammīs; ollī ingēns barba relūxit
nīdōremque ambūsta dedit. Super ipse secūtus
caesariem laevā turbātī corripit hostis
inpressōque genū nītēns terrae applicat ipsum;
sīc rigidō latus ēnse ferit. Podalīrius Alsum

285, 286. focōs, 'braziers'; properly, firepans set on top of the altars; see Vocab. **ferunt** = *auferunt* = *removent*. **pulsātōs**, 'outraged,' 'insulted.' **īnfectō foedere**: cf. n. on *foedus . . . īnfectum*, 242, 243. **dīvōs**: i.e. the statues of the gods, brought out to the treaty-making in accordance with the thought explained in § 299.

290, 291. avidus . . . foedus: see § 63. **adversō . . . equō**: instr. abl.; freely, 'by spurring his horse against him.'

292, 293. oppositīs . . . umerōs: Aulestes backs away from Messapus, and trips over the ruins of an altar (cf. 283) of whose proximity he is unaware or forgetful.

295. altus equō: freely, 'towering high on his horse'; strictly, *altus* has here the force and the constr. of *sublīmis*, as seen in iv. 240.

296. hōc habet, 'he has (caught) it,' was the cry raised by the spectators when a gladiator was sorely wounded; *hōc* = 'this (that) stroke just delivered.' **haec . . . dīvīs**: cf. *hanc . . . persolvō*, v. 483, 484, with n.; *haec* is subject, referring to Aulestes; account for its gender. **melior**: than the victims of 170, 171.

298, 299. obvius: sc. *eī* = *Ebysō*, 299; freely, 'blocking the way.' **Ebysō**: for case see § 120.

301. secūtus: sc. *torrem* from 297.

303, 304. inpressō: sc. *eī* = *Ebysō*. **ipsum**: i.e. Ebysus's body, as distinct from his hair; freely, 'his whole body.' **sīc**: i.e. while he is in this posture.

pāstōrem prīmāque aciē per tēla ruentem
ēnse sequēns nūdō superimminet; ille secūrī
adversī frontem mediam mentumque reductā
disicit et sparsō lātē rigat arma cruōre.
Ollī dūra quiēs oculōs et ferreus urget
somnus; in aeternam clauduntur lūmina noctem.

Intereā extrēmō bellātor in aequore Turnus
pālantīs sequitur paucōs iam sēgnior atque
iam minus atque minus successū laetus equōrum.
Attulit hunc illī caecīs terrōribus aura
commixtum clāmōrem, arrēctāsque impulit aurīs
cōnfūsae sonus urbis et inlaetābile murmur.
'Eī mihi! quid tantō turbantur moenia lūctū?
quisve ruit tantus dīversā clāmor ab urbe?'
Sīc ait adductīsque āmēns subsistit habēnīs.
Atque huic, in faciem soror ut conversa Metiscī
aurīgae currumque et equōs et lōra regēbat,
tālibus occurrit dictīs: 'Haec, Turne, sequāmur

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305. -que is needless; V. has, however, preferred to treat *pāstōrem* and *ruentem* as if they were coördinate in function (see on *dulcī . . . umbrā*, i. 694); both *can* be viewed as = rel. clauses.

306, 307. ille, 'but he (=Alsus).' **secūrī . . . reductā:** cf. *reductā . . . hastā*, x. 552, 553. **adversī:** sc. *ēius* = *Podalīrī:* render freely, 'as Podalirius faced him.' **mediam,** 'in twain.'

309, 310. ollī = Podalirius. **dūra quiēs . . . ferreus . . . somnus:** oxymoron (see on *via . . . invia*, iii. 383). *quiēs* is generally *placida*, i. 691, or *dulcis*, vi. 522, or *grātissima*, ii. 269. *ferreus . . somnus = mors;* cf. *cōnsanguineus Lētī Sopor*, vi. 278, with note.—In 311–382 Aeneas tries to stop the conflict, but is wounded and retires; Turnus, however, slays many of the Trojans (cf. Messapus's attitude, 290; Turnus's conduct turns the reader against him). Aeneas, miraculously cured by Venus, returns to the fight, seeking Turnus only, but the latter is kept out of the way by Juturna. Aeneas attacks the city; Amata in despair kills herself (554-603).

614-649. Turnus learns the situation and prepares to meet Aeneas.

614. bellātor virtually = *bellāns;* in poetry and later prose verbal nouns in *-tor* often thus = pres. participles.

617, 618. hunc . . . clāmōrem: i.e. the din described in the vss. immediately preceding this selection.

622. adductīs . . . habēnīs: freely, 'reining in the steeds'; cf. *adductīs . . lacertīs*, v. 141, with note.

623-625. huic . . . occurrit: i.e. anticipates his thought of returning to the city. **ut** is used much as in 270; see n. there. Render, 'keeping the guise in which, changed into the likeness . . . she was guiding.'

Trōiugenās, quā prīma viam victōria pandit;
sunt aliī, quī tēcta manū dēfendere possint.
Ingruit Aenēās Italīs et proelia miscet;
et nōs saeva manū mittāmus fūnera Teucrīs.
Nec numerō īnferior pūgnae nec honōre recēdēs.'
Turnus ad haec:
'Ō soror, et dūdum agnōvī, cum prīma per artem
foedera turbāstī tēque haec in bella dedistī,
et nunc nēquīquam fallis, dea. Sed quis Olympō
dēmissam tantōs voluit tē ferre labōrēs?
an frātris miserī lētum ut crūdēle vidērēs?
Nam quid agō? aut quae iam spondet fortūna salūtem?
Vīdī oculōs ante ipse meōs mē vōce vocantem
Murrānum, quō nōn superat mihi cārior alter,
oppetere, ingentem atque ingentī vulnere victum.
Occidit īnfēlīx nē nostrum dēdecus Ūfēns
aspiceret; Teucrī potiuntur corpore et armīs.
Exscindīne domōs (id rēbus dēfuit ūnum)
perpētiar, dextrā nec Drancis dicta refellam?
Terga dabō et Turnum fugientem haec terra vidēbit?
Ūsque adeōne morī miserum est? vōs ō mihi Mānēs
este bonī, quoniam superīs āversa voluntās!
Sāncta ad vōs animā atque istius īnscia culpae

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629. et, 'too.' **mittāmus** = *inmittāmus* (§ 201); hence the dative. **Teucrīs** is natural.

630. numerō: out of 629 sc. *fūnerum* = *caesōrum*. **īnferior:** sc. *quam Aenēās*.

632. artem, 'trickery'; the ref. is to 222–256.

634. dea repeats *ō soror*, 632, and effectively reveals Turnus's knowledge of his companion's identity.

636. an: see on *aut . . . -ve*, i. 369, 370; sc. *tantōs voluit . . . labōrēs* from 635.

637. quid agō: as in iv. 534.

641, 642. Ūfēns: for position see on *Dīdō*, iv. 171. **Teucrī . . . corpore:** the warrior of the heroic age thought such a fate the direst disgrace and hardship, in part because it made proper burial impossible; see on *nūdus*, v. 871.

643. dēfuit is a true perfect.

644. Drancis dicta: in xi. 369–375 Drances had called Turnus a coward.

646. ūsque adeō, 'so very.'

647. superīs: freely, 'on the part of the gods above'; for case see § 120. **voluntās,** 'sympathy.'

648. animā: nom. sing. Note the hiatus (§ 257). The final *-ā* is unparalleled in hexameters in this form, even in the thesis (§ 242), and before a caesura (§ 243), yet we can escape this scansion only by scanning *anima‿atque istīūs īnscia culpae*, which is even more difficult, since the final *-us* of *istius* is in the arsis. The text

dēscendam māgnōrum haud umquam indīgnus avōrum.’
Vix ea fātus erat: mediōs volat ecce per hostīs
vectus equō spūmante Sacēs adversa sagittā
saucius ōra ruitque inplōrāns nōmine Turnum:
‘Turne, in tē suprēma salūs; miserēre tuōrum.
Fulminat Aenēās armīs summāsque minātur
dēiectūrum arcēs Italum excidiōque datūrum,
iamque facēs ad tēcta volant. In tē ōra Latīnī,
in tē oculōs referunt; mussat rēx ipse Latīnus,
quōs generōs vocet aut quae sēsē ad foedera flectat.
Praetereā rēgīna, tuī fīdissima, dextrā
occidit ipsa suā lūcemque exterrita fūgit.
Sōlī prō portīs Messāpus et ācer Atīnās
sustentant aciēs; circum hōs utrimque phalanges
stant dēnsae, strictīsque seges mūcrōnibus horret
ferrea; tū currum dēsertō in grāmine versās.’
Obstipuit variā cōnfūsus imāgine rērum
Turnus et obtūtū tacitō stetit; aestuat ingēns
ūnō in corde pudor mixtōque īnsānia lūctū
et furiīs agitātus amōr et cōnscia virtūs.

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of the line, as printed, seems certain. **istius:** contemptuous, ‘*that*,’ ‘so sorry a.’

649. indīgnus avōrum: the gen. with *dīgnus* and *indīgnus* is very rare; in Greek, however, the adjectives signifying ‘worthy’ and ‘unworthy’ regularly take the genitive. V. is probably imitating this Greek usage.

650-696. News comes to Turnus that the city is surrounded. He hastens to face Aeneas in single combat.

651, 652. adversa . . . saucius ōra, ‘wounded full in the face’; cf. *saucius . . . pectus*, 5, with note.

654. summās: i.e. strongest, those on which they most confidently rely.

657. mussat, ‘is at a loss,’ ‘scarce knows’; see Vocabulary.

658. quae . . . flectat, ‘to which treaty he ought to incline.’ Up to the time indicated by xii. 161 ff. Latinus had passively sided with the Latins; in xii. 161-215 he really made a treaty with the Trojans.

659. tuī fīdissima, ‘your trustiest friend,’ involves a variation (§ 203) from the normal constr., *tibi fīdissima*. *tuī* is a poss. gen.; cf. *nostrī*, iv. 237, *meī*, iv. 654, with notes.

663, 664. strictīs . . . ferrea, ‘the iron crop bristles with,’ etc. The warriors are the *seges;* their spears correspond to the *aristae* or spear-like ears of a crop of grain. **grāmine,** ‘sward,’ ‘turf,’ conveys a reproach, by implying that Turnus is moving amid scenes in which there is no suggestion of war.

665. variā . . . imāgine rērum, ‘by the divers pictures’ these words had called up, of Amata, the enemy at the gates, the houses afire, etc.

667, 668. mixtō . . . lūctū: as in x. 871. **amōr:** for scansion see § 242. **cōn-**

Ut prīmum discussae umbrae et lūx reddita mentī,
ārdentīs oculōrum orbīs ad moenia torsit
turbidus ēque rotīs māgnam respexit ad urbem.
Ecce autem flammīs inter tabulāta volūtus
ad caelum undābat vertex turrimque tenēbat,
turrim, compāctīs trabibus quam ēdūxerat ipse
subdideratque rotās pontīsque īnstraverat altōs.
'Iam iam Fāta, soror, superant: absiste morārī;
quō deus et quō dūra vocat fortūna, sequāmur.
Stat cōnferre manum Aenēae, stat quidquid acerbī est
morte patī, neque mē indecorem, germāna, vidēbis
amplius. Hunc, ōrō, sine mē furere ante furōrem.'
Dīxit et ē currū saltum dedit ōcius arvīs
perque hostīs, per tēla ruit maestamque sorōrem
dēserit ac rapidō cursū media agmina rumpit.
Ac velutī montis saxum dē vertice praeceps
cum ruit āvulsum ventō, seu turbidus imber
prōluit aut annīs solvit sublāpsa vetustās,
fertur in abruptum māgnō mōns improbus āctū
exsultatque solō, silvās, armenta virōsque

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scia virtūs, 'consciousness of worth'; see on *mōtōs . . . fluctūs*, i. 135. The phrase = *mēns sibi cōnscia rēctī*, i. 604.

672, 673. **tabulāta:** sc. *turris* (gen.), from 673. **vertex** must here = 'a whirl of fire,' 'swirling fires.'

674, 675. **turrim . . . altōs:** for movable towers cf. Caes. *B. G.* ii. 30, 31. Here, however, the tower is part of the defences, standing, probably, outside the walls, and so placed as to rake any force attacking the walls. **pontīs:** these connect the tower with the walls, and afford access to the tower or escape therefrom.

676. **morārī:** sc. *mē*.

678, 679. **stat:** as in ii. 750. **morte** belongs in part with *est* (as local abl. = *in morte*), in part with *patī*, as instr. abl.; render 'I am resolved, by facing death, to endure whate'er of bitterness is therein.'

680. **furere . . . furōrem,** 'to indulge this madness,' i.e. the madness of fighting Aeneas; for the thought cf. 219-221. We have here an example of the so-called cognate acc. (a species of the acc. of effect; § 128); see A. 238; B. 176, 4; G. 333, 2; H. 409. **ante:** freely, 'first'; strictly, it = 'ere, by dying, I wipe out my disgrace' (679).

683. **media,** 'intervening,' i.e. lying between the *aequor* of 614 and the city.

685, 686. **āvulsum ventō** is cond., and = *seu ventus āvellit.* **aut:** *seu* would be more correct; we must carry the cond. force over into this cl. **annīs:** instr. abl., 'through (the passage of) the years.'

687. **in abruptum:** as in iii. 422; see n. there. **mōns** is an exaggerated substitute for *saxum*, 684.

involvēns sēcum, disiecta per agmina Turnus
sīc urbis ruit ad mūrōs, ubi plūrima fūsō
sanguine terra madet strīduntque hastīlibus aurae,
sīgnificatque manū et māgnō simul incipit ōre:
'Parcite iam, Rutulī, et vōs tēla inhibēte, Latīnī:
quaecumque est fortūna, mea est; mē vērius ūnum
prō vōbīs foedus luere et dēcernere ferrō.'
Discessēre omnēs mediī spatiumque dedēre.
At pater Aenēās audītō nōmine Turnī
dēserit et mūrōs et summās dēserit arcēs
praecipitatque morās omnīs, opera omnia rumpit
laetitiā exsultāns horrendumque intonat armīs,
quantus Athōs aut quantus Eryx aut ipse coruscīs
cum fremit īlicibus quantus gaudetque nivālī
vertice sē attollēns pater Appennīnus ad aurās.
Iam vērō et Rutulī certātim et Trōes et omnēs
convertēre oculōs Italī, quīque alta tenēbant
moenia quīque īmōs pulsābant ariete mūrōs,
armaque dēposuēre umerīs. Stupet ipse Latīnus
ingentīs, genitōs dīversīs partibus orbis
inter sē coiisse virōs et cernere ferrō.

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689. **disiecta:** i.e. scattered or parted by himself as he runs. The word corresponds to *silvās . . . sēcum*, 688, 689.

690. **plūrima,** 'far and wide.'

691. **strīdunt:** for form see § 101.

694. **vērius,** 'truer,' in the sense of 'fairer,' 'more fitting'; it thus = *iūstius* or *aequius*.

695. **foedus luere** is briefly put for 'to atone for the breaking of the treaty.' Cf. n. on *scelus expendisse*, ii. 229.

697-745. Aeneas and Turnus meet in single combat. Turnus's sword breaks when it strikes Aeneas's armor, and Turnus flees.

698-700. **summās . . . arcēs:** Aeneas had attacked the city; cf. 654-656 and n. on 310. **rumpit** = *abrumpit*. **horrendum:** as in ix. 632. **intonat armīs:** for the thought cf. *Iovis . . . streperet clipeīs*, x. 567, 568.

701-703. **ipse . . . Appennīnus:** for the order cf. *ille . . . leō*, 5, 6, *ille . . . lupus*, xi. 809-811, with notes. *ipse* is used as in i. 114. **quantus** (702) in sense precedes *ipse*, 701. Render, 'huge as himself is, what time he roars . . . and exultantly uplifts himself, even father Appenninus,' etc. **pater** is applied to the Apennines as chief among mountains (cf. § 61).

705, 706. **-que . . . -que,** 'both . . . and.' **ariete:** as in ii. 492; see n. there. For scansion see § 240.

707-709. **stupet** = a verb of thinking, 'dwells in amazement on the thought that,' and so may be construed with the infinitive. **cernere** = *dēcertāre*, a usage almost confined to poetry.

Atque illī, ut vacuō patuērunt aequore campī,
prōcursū rapidō coniectīs ēminus hastīs
invādunt Martem clipeīs atque aere sonōrō.
Dat gemitum tellūs; tum crēbrōs ēnsibus ictūs
congeminant; fors et virtūs miscentur in ūnum.
Ac velut ingentī Sīlā summōve Taburnō
cum duo conversīs inimīca in proelia taurī
frontibus incurrunt (pavidī cessēre magistrī;
stat pecus omne metū mūtum, mussantque iuvencae,
quis nemorī imperitet, quem tōta armenta sequantur),
illī inter sēsē multā vī vulnera miscent
cornuaque obnīxī īnfīgunt et sanguine largō
colla armōsque lavant, gemitū nemus omne remūgit,
nōn aliter Trōs Aenēās et Daunius hērōs
concurrunt clipeīs; ingēns fragor aethera complet.
Iuppiter ipse duās aequātō exāmine lancēs
sustinet et fāta inpōnit dīversa duōrum,
quem damnet labor et quō vergat pondere lētum.
Ēmicat hīc inpūne putāns et corpore tōtō
altē sublātum cōnsurgit Turnus in ēnsem

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710. ut . . . campī, 'when, the levels having been emptied, the plains (spread out, i.e.) were cleared.' **vacuō . . . aequore** is abl. absolute.

712. invādunt Martem is a poetic phrase, meaning 'they fight furiously at close quarters.' **clipeīs . . . sonōrō:** note the parallelism; § 222. The ablatives are instr.; they use their very shields as weapons.

714. miscentur in ūnum, 'are confounded,' 'are combined,' i.e. in this furious hand-to-hand encounter some strokes of each combatant are due to warlike prowess, some to mere accident.

717-719. magistrī, 'keepers,' 'herdsmen.' **mussant** has been well rendered, 'dumbly wait to see'; see on *mussat*, 657. **quis . . . quem:** since there are but two *taurī, uter . . . utrum* would be more strictly correct.

721. īnfīgunt, 'drive (strike) home.'

724. clipeīs balances *frontibus*, 717.

725, 726. aequātō exāmine: modal abl., 'with evened tongue (pointer)'; freely, 'evenly poised.' **fāta . . . duōrum:** the picture V. has in mind is found in other classical writers and in ancient works of art; in the latter cases the souls (fates) of the heroes are represented by small figures set one in each *lanx* of the scales.

727. quem . . . lētum: delib. questions in O.O.; we must render freely, '(to see) whom,' etc. **quem** is used as in 717; see notes there. **quō** (= *utrīus*) **. . . pondere** is causal abl.; the whole phrase = 'whose weight makes death sink,' i.e. 'for which of the two the sinking weight foreshadows death.'

729. altē . . . ēnsem: cf. ix. 749, with note.

et ferit; exclāmant Trōes trepidīque Latīnī,
arrēctaeque ambōrum aciēs. At perfidus ēnsis
frangitur in mediōque ārdentem dēserit ictū,
nī fuga subsidiō subeat. Fugit ōcior Eurō,
ut capulum ignōtum dextramque aspexit inermem.
Fāma est praecipitem, cum prīma in proelia iunctōs
cōnscendēbat equōs, patriō mūcrōne relīctō,
dum trepidat, ferrum aurīgae rapuisse Metiscī,
idque diū, dum terga dabant pālantia Teucrī,
suffēcit; postquam arma deī ad Vulcānia ventum est,
mortālis mūcrō glaciēs ceu futtilis ictū
dissiluit; fulvā resplendent frāgmina harēnā.
Ergō āmēns dīversa fugā petit aequora Turnus
et nunc hūc, inde hūc incertōs implicat orbīs,
undique enim Teucrī dēnsā inclūsēre corōnā,
atque hinc vāsta palūs, hinc ardua moenia cingunt.
  Nec minus Aenēās, quamquam tardante sagittā
interdum genua impediunt cursumque recūsant,
īnsequitur trepidīque pedem pede fervidus urget,
inclūsum velutī sī quandō flūmine nactus
cervum aut pūniceae saeptum formīdine pinnae
vēnātor cursū canis et lātrātibus īnstat;

732, 733. dēserit . . . nī . . . subeat, 'deserts . . . should not flight,' etc. We say, less daringly and less effectively, 'plays him false (and defenceless he would be) if flight should fail,' etc. For *nī . . . subeat* cf. n. on *nī faciat*, i. 58.

734. ignōtum is explained by 735–737.

735, 736. iunctōs . . . equōs = *currum* or *bīgās*. **patriō:** Vulcan had made a special sword for Daunus, father of Turnus. Note the indicatives here in subordinate clauses of the O.O.!

738. terga . . . pālantia: freely, 'were in straggling flight.'

739. arma . . . Vulcānia = *arma (Aenēae) ā deō Vulcānō facta;* see viii. 608–728.

742. dīversa . . . aequora, 'divers parts of the plain'; cf. *in mediā nocte, in summō monte*, etc.

746–790. Aeneas espies his spear, fast in the stump of an oleaster; he is unable, however, to pull it out. Juturna gives to Turnus his sword. Angry at this, Venus releases Aeneas's spear. The champions face each other anew.

748. trepidī, 'his trembling foe.' **pede:** sc. *suō.*

750. pinnae: subjective gen., 'caused by,' etc. For hunting methods cf. notes on iv. 121. Here a rope on which bright scarlet feathers are fastened is stretched round a portion of woodland. The deer starts back in terror from this barrier.

ille autem īnsidiīs et rīpā territus altā
mīlle fugit refugitque viās, at vīvidus Umber
haeret hiāns, iam iamque tenet similisque tenentī
755 increpuit mālīs morsūque ēlūsus inānī est.
Tum vērō exoritur clāmor, rīpaeque lacūsque
respōnsant circā, et caelum tonat omne tumultū.
Ille simul fugiēns Rutulōs simul increpat omnīs,
nōmine quemque vocāns, nōtumque efflāgitat ēnsem.
760 Aenēās mortem contrā praesēnsque minātur
exitium, sī quisquam adeat, terretque trementīs
excīsūrum urbem minitāns et saucius īnstat.
Quīnque orbīs explent cursū totidemque retexunt
hūc illūc, neque enim levia aut lūdicra petuntur
765 praemia, sed Turnī dē vītā et sanguine certant.
Forte sacer Faunō foliīs oleaster amārīs
hīc steterat, nautīs ōlim venerābile līgnum,
servātī ex undīs ubi fīgere dōna solēbant
Laurentī dīvō et vōtās suspendere vestēs,
770 sed stirpem Teucrī nūllō discrīmine sacrum
sustulerant, pūrō ut possent concurrere campō.
Hīc hasta Aenēae stābāt, hūc impetus illam
dētulerat fīxam et lentā rādīce tenēbat.

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752. ille: the stag. **īnsidiīs . . . altā** restates, in reverse order, *inclūsum . . . pinnae*, 749, 750. **altā:** the bank is so high above the water that the stag dare not jump into the stream.

753. mīlle . . . viās: cf. *it . . . viam*, vi. 122, with n. **vīvidus** in sense and meter balances *fervidus*, 748.

754, 755. iam iamque tenet: as in ii. 530. **tenentī:** sc. *praedam*.

758. ille (Turnus) balances *ille*, 752.

761. quisquam (see Vocab.) is allowable, since *sī . . . adeat* in effect contains a prohibition, *nē quis adeat*.

763. retexunt: Turnus, like the stag (753), doubles back on his own course.

766. sacer Faunō . . . oleaster: in vii. 59 a laurel is sacred to Apollo, in x. 423 an oak is sacred to the Tiber.

769. dīvō: Faunus. **vōtās** = *quās vōverant sē suspēnsūrōs esse.* Sailors in danger of shipwreck seem to have vowed to consecrate themselves and all they had to some god should their lives be spared. If they were saved, they offered up the garments they had worn in their time of danger, as a sort of symbolical offering of themselves.

770. nūllō discrīmine: as in i. 574. The Trojans (who probably knew nothing of its sacred character) treated this tree as they did others thereabouts.

771. sustulerant is not to be taken too literally; a stump was left.

773. fīxam is proleptic (§ 193), 'so that it became fixed there.' For Aeneas's spear-cast see 711.

Incubuit voluitque manū convellere ferrum
Dardanidēs tēlōque sequī quem prēndere cursū
nōn poterat. Tum vērō āmēns formīdine Turnus
‘Faune, precor, miserēre,’ inquit, ‘tūque optima ferrum
terra tenē, coluī vestrōs sī semper honōrēs,
quōs contrā Aeneadae bellō fēcēre profānōs’
Dīxit opemque deī nōn cassa in vōta vocāvit,
namque diū luctāns lentōque in stirpe morātus
vīribus haud ūllīs valuit disclūdere morsūs
rōboris Aenēās. Dum nītitur ācer et īnstat,
rūrsus in aurīgae faciem mūtāta Metiscī
prōcurrit frātrīque ēnsem dea Daunia reddit.
Quod Venus audācī nymphae indīgnāta licēre
accessit tēlumque altā ab rādīce revellit.
Ollī sublīmēs, armīs animīsque refectī,
hīc gladiō fīdēns, hīc ācer et arduus hastā,
adsistunt contrā, certāmine Martis anhēlī.

‘Illud tē, nūllā Fātī quod lēge tenētur,
prō Latiō obtestor, prō māiestāte tuōrum:
cum iam cōnubiīs pācem fēlīcibus (estō)
compōnent, cum iam lēgēs et foedera iungent,

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778. **sī**: see lines 4–9 of the article on this word in the Vocabulary.

779. **fēcēre profānōs** = *profānārunt*, ‘have desecrated’; the ref. is to 770, 771.

784, 785. **in . . . Metiscī**: cf. *in . . . aurīgae*, 623, 624, with notes. **frātrī**: Turnus. **dea Daunia** = Juturna; cf. *Daunius hērōs* = Turnus, 723. For position see on *Dīdō*, iv. 171.

786, 787. **nymphae**: the nymphs were only semi-divine. **altā . . . rādīce**, ‘from the depth of the root.’

788–790. **sublīmēs**, ‘towering high,’ is the outward and visible proof of *armīs . . . refectī*. **refectī** strictly fits only *animīs*; see on *legunt*, i. 426. Render, ‘with arms restored and hearts revived.’ **arduus hastā**: freely, ‘towering with his spear’; strictly, *hastā* is abl. of spec. **certāmine . . . anhēlī**, ‘breathless with (lit., in consequence of) the martial struggle.’

819–842. Juno promises Jupiter to allow fate to take its course, provided the Trojans are not allowed to impose their name on the Latins. To this Jupiter agrees.

819, 820. **illud tē**: with *obtestor*, which here = *ōrō*. **tenētur** = *retinētur*, ‘is forbidden.’ For the general thought here cf. §§ 302, 304. Jupiter had begun this discussion, reminding Juno that she knew that the Trojans must prevail, and urging her to yield (791–818). **tuōrum**, ‘your kinsmen.’ The Latins were descended from Saturnus (§ 274), father of Jupiter.

821, 822. **estō**, ‘be it even so’; see

nē vetus indigenās nōmen mūtāre Latīnōs
neu Trōas fierī iubeās Teucrōsque vocārī
825 aut vōcem mūtāre virōs aut vertere vestem;
sit Latium, sint Albānī per saecula rēgēs,
sit Rōmāna potēns Italā virtūte propāgō;
occidit, occideritque sinās cum nōmine Trōia.'
Ollī subrīdēns hominum rērumque repertor:
830 'Es germāna Iovis Sāturnīque altera prōlēs;
īrārum tantōs volvis sub pectore fluctūs.
Vērum age et inceptum frūstrā summitte furōrem;
dō quod vīs et mē victusque volēnsque remittō.
Sermōnem Ausoniī patrium mōrēsque tenēbunt,
835 utque est nōmen, erit; commixtī corpore tantum
subsīdent Teucrī. Mōrem rītūsque sacrōrum
adiciam faciamque omnīs ūnō ōre Latīnōs.
Hinc genus Ausoniō mixtum quod sanguine surget,
suprā hominēs, suprā īre deōs pietāte vidēbis,
840 nec gēns ūlla tuōs aequē celebrābit honōrēs.'

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on *estō*, iv. 35. *iungent* fits *foedera* better than it does *lēgēs:* see on *legunt*, i. 426.

824, 825. fierī: as subject sc. *eōs*=*Latīnōs*. **vōcem,** 'their tongue.'

827. sit . . . propāgō has been well rendered, 'let there be a Roman stock, strong with the strength of Italian manhood.'

828. occiderit . . . sinās: for constr. see on *sinite . . . revīsam*, ii. 669. For tense of *occiderit* see on *fuerit . . . secūta*, vi. 62. **cum nōmine Trōia**: the juxtapos. gives an effect like, 'let Troy have perished, name and nation alike.' For position of *Trōia* see on *Dīdō*, iv. 171.

831 proves the statement made in 830.

833. victusque volēnsque, 'o'erpowered and that, too, willingly.'

835, 836. erit = *sīc erit*, 'so will it be.' **commixtī** (sc. *cum Ausoniīs*) **. . . Teucrī**, 'the Trojans will be mingled (with the Ausonians) in blood only (not in customs, speech, etc.), and will thus hold the lower place (i.e. will count for less in the new race than the Latin elements will).' The spirit here is that discussed in § 61: V. is here, in a special sense, the national poet of Rome and Italy; he must therefore now exalt the Italian and native elements of Roman life and history and belittle the Trojan (i.e. the foreign) elements, even though by so doing he runs counter to the pride and insistency with which, heretofore, he has dwelt on the Trojan lineage of the Romans. **mōrem . . . sacrōrum,** 'the sacred custom and usage of holy rites'; these are to be Trojan, of course.

837. faciam . . . Latīnōs: cf. *genus . . . Latīnum*, i. 6, with n. With 830–837 cf. Aeneas's language, 189–194.

838. hinc refers to 834–837, and is further explained by *Ausoniō mixtum . . . sanguine*, 'through union with Ausonian blood.'

840. nec . . . honōrēs: the Trojans are to obey the injunction of Helenus,

Adnuit hīc Iūnō et mentem laetāta retorsit;
intereā excēdit caelō nūbemque relinquit.

Aenēās īnstat contrā tēlumque coruscat
ingēns, arboreum, et saevō sīc pectore fātur:
'Quae nunc deinde mora est? aut quid iam, Turne, retrāctās?
Nōn cursū, saevīs certandum est comminus armīs.
Verte omnīs tēte in faciēs et contrahe quidquid
sīve animīs sīve arte valēs; optā ardua pinnīs
astra sequī clausumque cavā tē condere terrā.'
Ille caput quassāns: 'Nōn mē tua fervida terrent
dicta, ferōx; dī mē terrent et Iuppiter hostis.'
Nec plūra effātus saxum circumspicit ingēns,
saxum antīcum, ingēns, campō quod forte iacēbat
līmes agrō positus, lītem ut discerneret arvīs:
vix illud lēctī bis sex cervīce subīrent,
quālia nunc hominum prōdūcit corpora tellūs,
ille manū raptum trepidā torquēbat in hostem
altior īnsurgēns et cursū concitus hērōs.
Sed neque currentem sē nec cognōscit euntem

ūnum . . . dōnīs, iii. 435–439; see notes.

842. nūbem: i.e. the cloud from which she had been watching the battle. —Jupiter now sends a fury to prevent Juturna from giving further aid to Turnus.

887-952. Aeneas wounds Turnus with his spear, but hesitates to slay him till he catches sight of Pallas's baldric on Turnus's shoulder.

887. contrā: sc. *Turnum.* Vss. 791–886 are parenthetical, interrupting the main story.

889. deinde seems to refer to 783–785, 789, and to = 'thereafter,' i.e. after recovering your sword. Aeneas is tauntingly saying, 'why are you delaying your attack now, after this miraculous assistance? in fact, why are you even retreating?'

891-893. The conclusion to these vss., 'nevertheless you can not escape me,' is left to Turnus's imagination. **tēte:** a strengthened form of **tē**; cf. the nom. *tūte.* In other cases *tū* is strengthened by *-met;* cf. *egomet.*

894. caput quassāns: as in vii. 292.

898. arvīs is a dat. of interest, involving personification, 'for the welfare of the fields.'

899. subīrent is a cond. sent. of the type *subeant* (*sī cōnentur*), made to apply to past time; see G. 596, 2.

900 is in appos. with *lēctī bis sex*, 'frames such as,' etc., i.e. 'with such (weak) frames as,' etc.

901, 902. torquēbat: conative impf. **altior īnsurgēns:** cf. *altior exsurgēns*, xi. 697. Note the prefix; he draws himself up in order to throw his weight into the stone. **hērōs:** emphatic by position, as in i. 196 (see n. there); freely, 'with all a hero's prowess.'

tollentemve manū saxumque immāne moventem;
genua labant, gelidus concrēvit frīgore sanguis.
Tum lapis ipse virī vacuum per ināne volūtus
nec spatium ēvāsit tōtum neque pertulit ictum.
Ac velut in somnīs, oculōs ubi languida pressit
nocte quiēs, nēquīquam avidōs extendere cursūs
velle vidēmur et in mediīs cōnātibus aegrī
succidimus (nōn lingua valet, nōn corpore nōtae
sufficiunt vīrēs, nec vōx aut verba secuntur),
sīc Turnō, quācumque viam virtūte petīvit,
successum dea dīra negat. Tum pectore sēnsūs
vertuntur variī; Rutulōs aspectat et urbem
cunctāturque metū tēlumque īnstāre tremēscit
nec, quō sē ēripiat, nec, quā vī tendat in hostem,
nec currūs ūsquam videt aurīgamve sorōrem.
Cunctantī tēlum Aenēās fātāle coruscat
sortītus fortūnam oculīs, et corpore tōtō
ēminus intorquet. Mūrālī concita numquam
tormentō sīc saxa fremunt, nec fulmine tantī
dissultant crepitūs. Volat ātrī turbinis īnstar
exitium dīrum hasta ferēns ōrāsque reclūdit

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905. **genua:** for scansion see § 240.

906. **ipse**, 'too,' 'also'; the stone shares in Turnus's weakness. **vacuum . . . volūtus:** i.e. though there was no external force to check its flight.

909. **extendere**, 'ply,' 'pursue.'

911, 912. **corpore:** coll. sing. in local abl., 'in our bodies'; the dat. would have been more natural. **secuntur**, 'attend (our effort),' 'come at our bidding.'

913. **quācumque** (sc. *parte*), 'however'; lit., 'wherever.' **viam:** i.e. an opening, a chance to attack Aeneas.

914, 915. **dea dīra:** the fury sent by Jupiter to Juturna; see on 842. **vertuntur** is a middle voice, 'revolve,' 'whirl.'

916. **tēlum . . . tremēscit**, 'notes in terror that the spear is pressing him sore'; for the constr. cf. *stupet . . . cernere*, 707-709, with note.

919. **cunctantī** (sc. *eī*) is dat. with *coruscat*, which here=*minātur*.

920. **sortītus . . . oculīs:** lit., 'having first allotted himself success with his eyes,' i.e. having marked the point where his spear could pierce his enemy's armor and win for himself success.

921-923. **mūrālī . . . tormentō:** a machine for destroying walls, like the *ballista* or the *catapulta;* Caes. *B. G.* iii. 4, talks of *falcēs mūrālēs* as used for the same purpose. **nec . . . crepitūs**, 'nor through (the discharge of) the thunder do peals so grievous leap apart'; Milton wrote of 'bursts of thunder.'

lōrīcae et clipeī extrēmōs septemplicis orbīs:
per medium strīdēns trānsit femur. Incidit ictus
ingēns ad terram duplicātō poplite Turnus.
Cōnsurgunt gemitū Rutulī, tōtusque remūgit
mōns circum, et vōcem lātē nemora alta remittunt.
Ille humilis supplexque oculōs dextramque precantem
prōtendēns, 'Equidem meruī nec dēprecor,' inquit;
'ūtere sorte tuā. Miserī tē sī qua parentis
tangere cūra potest, ōrō (fuit et tibi tālis
Anchīsēs genitor), Daunī miserēre senectae
et mē seu corpus spoliātum lūmine māvīs
redde meīs. Vīcistī, et victum tendere palmās
Ausoniī vīdēre; tua est Lāvīnia coniūnx;
ulterius nē tende odiīs.' Stetit ācer in armīs
Aenēās volvēns oculōs dextramque repressit,
et iam iamque magis cunctantem flectere sermō
coeperat, īnfēlīx umerō cum appāruit altō
balteus et nōtīs fulsērunt cingula bullīs
Pallantis puerī, victum quem vulnere Turnus
strāverat atque umerīs inimīcum īnsīgne gerēbat.
Ille, oculīs postquam saevī monumenta dolōrīs

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925. lōrīcae . . . clipeī: the order here is the reverse of the natural one, to emphasize the effectiveness of the stroke; the spear goes even through the *lōrīca!* See also on *referēs . . . ībis,* ii. 547. **extrēmōs . . . orbīs,** 'the edge of the circular layers.'

930, 931. oculōs . . . prōtendēns: cf. *tendēns . . . lūmina,* ii. 405, 406, with note.

932-934. miserī . . . parentis: obj. gen. with *cūra,* 'regard for.' **fuit . . . genitor,** 'you too (*et*) had a father in like plight.' **tālis:** i.e. as old and as anxious as my father is now.

935, 936. mē . . . meīs: i.e. either spare my life or at least, after you have slain me, give back my body to my kin.

938, 939. ācer in armīs, 'a fiery warrior'; lit., 'fiery in the midst of,' etc. A contrast is intended between this phrase and 939; in appearance he is a fiery, hostile warrior; in action he hesitates to do the things such a warrior would naturally do.

941. īnfēlīx, 'ill-omened,' 'fatal.' The ancients seem to have felt that what was given by an enemy or was taken from him was apt to bring ill luck.

942, 943. cingula . . . puerī: cf. x. 495-505.

944. inimīcum īnsīgne may = (1) 'a decoration won from a foe,' (2) a 'decoration hostile (to himself),' or (3) both ideas may be intended at once. See on *longam,* i. 703.

exuviāsque hausit, furiīs accēnsus et īrā
terribilis, 'Tūne hinc spoliīs indūte meōrum
ēripiāre mihī? Pallās tē hōc vulnere, Pallās
immolat et poenam scelerātō ex sanguine sūmit.'
950 Hōc dīcēns ferrum adversō sub pectore condit
fervidus; ast illī solvuntur frīgore membra,
vītaque cum gemitū fugit indīgnāta sub umbrās.

947-949. hinc and **mihī** reinforce each other. **indūte:** grammatically, the nom. would be possible, but (1) it would be unmetrical, and (2) the voc. ('o man decked,' etc.), is more emotional and emphatic. **meōrum,** 'won from,' etc.; the pl. is an exaggeration. **ēripiāre** is a true middle voice. **immolat:** a strong verb; Turnus is a victim required by justice. 940-949 constitute a fine tribute to Aeneas; he is ready to spare his bitterest foe, till grief for one he had known but a short time makes him relentless.

951. solvuntur . . . membra: nearly as in i. 92; see notes there.

952. vīta . . . umbrās = xi. 831; see notes there.

INDEX

In this Index the abbreviations *f.*, *m.*, *n.*, *intr* and *tr.* are used as they are in the Vocabulary. + sometimes = 'construed with'; (?) following a reference means that two explanations are given in the note referred to, so that the interpretation is not altogether certain, *vs.* = 'compared with,' or 'distinguished from,' *ibid.* = 'in the same place,' i.e. in the passage last referred to. For all other abbreviations see p. 108.

The Index has been made sufficiently comprehensive, it is hoped, to give the student easy access to all matters of importance discussed in the Introduction or the Notes. For the sake of completeness references have at times been added to passages, even though the topic is not discussed in the notes on such passages; such references are usually enclosed in brackets.

ā final in nom. sing., declension 1, *animā,* xii. 648.

ab-, force of, i. 108.

ab, prep., in expressions of time and place, ii. 87; with words denoting inanimate things personified and so viewed as agents, iii. 533; *a tergo,* i. 186.

ABBREVIATIONS in this book, p. 108, note above, preceding Index, and p. 1 of Vocabulary.

abiete=a spear with shaft of firwood, xi. 667; trisyllabic, §240, ii. 16, v. 663, xi. 667.

ABLATIVE: see CASES, V; FORMS, I, 1, (c), I, 5, (c).

abnego+infin., ii. 637, §161.

ABRUPT LANGUAGE gives power, ii. 390; token of emotion, i. 237, ii. 3-6.

abscondo, force of, iii. 291.

ABSTRACT for concrete: see METONYMY, 7.

ABSTRACTIONS, worshiped by Romans, §269.

ABSTRACT NOUNS, Latin weak in, *motos . . . fluctus,* i. 135.

ab usque=*usque ab,* vii. 289.

ac: see *atque.*

acanthus, used as pattern in embroidery and sculpture, i. 649.

accestis, form, §105, i. 201.

accido, of bad fortune, i. 96.

accingo, intr., ii. 235 (§139); archaic pass. infin. *accingier,* §102, iv. 493.

accipio (sc. *animis*), 'mark', iv. 611; 'welcome', i. 289, vi. 393, vi. 412; 'receive' an omen, xii. 260.

ACCUSATIVE: see CASES, IV.

acer, of fear, 'harrowing', i. 362; *acer in armis,* xii. 938; *acer ecus,* 'charger', 'war-horse', i. 444; epithet of a bow, ix. 665.

acerbus, of premature death, vi. 429.

ACHATES, armor-bearer of Aeneas, i. 188; characterized as *fidus,* i. 188, §192.

Acheron, the powers of the underworld, vii. 91.

ACHILLES, foremost champion of the Greeks before Troy, i. 468, bitter foe of Troy, i. 30, i. 458, foe of the Greeks also, i. 458; slays Penthesilea and Memnon, i. 490.

Achilli, gen. sing., i. 30, etc., §97.

acies, 'eye', iv. 643; 'vision', vi. 200.

ACTIUM, games at, founded by Augustus, iii. 280; victory at, commemorated by Augustus, iii. 504, 505; battle of, §§1, 12, described on Aeneas's shield, viii. 675-713, §67.

ad, 'at', 'among,' *ad costas,* xi. 817,

ad superos, vi. 481; 'against', ii. 443; 'according to', 'in unison with', v. 834; position of, §210, iv. 257; *ad auras,* 'upwards': see *aura.*
ad auras: see *aura.*
addico, 'adjudge', iii. 653.
addo, 'put on', v. 817; + infin., viii. 637; *Teucris addita Iuno,* vi. 90.
adduco, 'draw home', 'strain', *adductis . . . lacertis,* v. 141 (cf. ix. 402), *adducto . . . arcu,* v. 507, *adducta sagitta,* ix. 632, *adductis . . . habenis,* xii. 622.
adeo, force of, iv. 96; emphasizes numeral adj., iii. 203; emphasizes pronoun in predicate, vii. 427.
adfecto, force of, iii. 670.
adgredior+infin., ii. 165.
adigo+infin., vi. 696.
ADJECTIVE:

1. Forms of: (a) made directly from proper name, *Lyaeus,* i. 686, *Sychaeo,* iv. 552; (b) comparative forms of, strengthened, *ante . . . immanior omnis,* i. 347; (c) superlative forms of, strengthened, *ante alios pulcherrimus omnis,* iv. 141, vii. 55, *primus ante omnis,* ii. 40, v. 491, 492; *iustissimus unus,* ii. 426; (d) positive strengthened so that it really=a superl., *felix una ante alias,* iii. 321.

2. Force and use of: (a) Adj. compounded of *in,* 'not', and pf. pass. prtcpl.=adj. in-*bilis,* v. 591, v. 681.

(b) Adj. denotes only part of the noun: *prima,* i. 541; *interior,* i. 637; *summis,* ii. 460; *summa,* ii. 463; *summo,* iii. 22; *prima,* iii. 426; *postrema,* iii. 427; *primi,* v. 566; *primam,* vi. 810; *summa,* x. 476; *longo,* x. 769; *diversa,* xii. 742; *extremos,* xii. 925.

(c) Adj. carries main thought (cf. n. on *motos . . . fluctus,* i. 135); *reduces socios,* i. 390; i. 589, 590; i. 662; *degenerem . . . Neoptolemum,* ii. 549; iii. 352; *acri . . . equo,* iv. 156, 157; *contraria,* iv. 628; iv. 693, 694; v. 263, 264; v. 466; vi. 267; ix. 447; *intactum,* x. 504; *ima . . . terra,* x. 675, 676; xii. 242, 243; *infecto foedere,* xii. 286; *conscia virtus,* xii. 668; *alta . . . radice,* xii. 787.

(d) Adj. used as formulaic epithet: §192; *pius* of Aeneas, i. 220, iv. 393, v. 26, v. 418, vi. 176, x. 591, x. 783; *fidus,* of Achates, i. 188 (cf. vi. 158).

(e) Adj. as proleptic epithet: §193; *diversos,* i. 70; *clausam,* i. 311; *furentem,* i. 659; *medius,* i. 682; *lamentabile,* ii. 4; *obscurus,* ii. 135; *inmensam,* ii. 185; *caecos,* ii. 357; *inertia,* ii. 364; *spumeus,* ii. 419; *sterilis,* iii. 141; *latentia,* iii. 237; *secundos,* iii. 455; *ingentem,* iii. 462; *opaci,* iii. 508; *labantem,* iv. 22; *dotalis,* iv. 104; *oblita,* iv. 528; *submersum,* v. 125; *palantis,* v. 265, xi. 734; *terni,* v. 580; *laeta,* v. 816; *natantia,* v. 856; *furenti,* vi. 100; *atra,* vii. 329; *laxos,* viii. 708; *spumantem,* ix. 103; *diversa,* ix. 623; *mediam,* ix. 750; *stringentia,* x. 331; *incautum,* x. 812; *arrectum,* x. 892; *avius,* xi. 810; *rostrum,* xii. 187; *fixam,* xii. 773.

(f) Adj. as transferred epithet: §194; *memorem,* i. 4; *asperrima,* i. 14; *maestum,* i. 202; *velivolum,* i. 224; *tristis,* i. 238; *triste,* ii. 184; *obscuro,* i. 411; *ater,* i. 511; *flagrantis,* i. 710; *virgineas,* ii. 168; *sera,* ii. 373; *sceleratas,* ii. 576; *crudelis . . . avarum,* iii. 44; *ancipiti,* iii. 47; *fessis,* iii. 145; *labente,* iii. 281; *concordia,* iii. 542; *crudo,* v. 69; *apricis,* v. 128; *contenta,* v. 513; *cito,* v. 610; *soporatum,* v. 855; *atri,* vi. 127; *undantia,* vi. 218; *pallentes,* vi. 275; *securos,* vi. 715; *infectum,* vi. 742; *fumida,* vii. 76; *opaca,* vii. 84; *undantis,* vii. 463; *rostrata,* viii. 684; *exstructus,* ix. 326; *biforem,* ix. 618; *iusso,* x. 444; *fugientia,* xi. 654. See also VERB, 1.

(g) Adj.=adv.: §195; (1) general cases: *adversus,* i. 103, ii. 416, vi. 684; *Alpini,* iv. 442; *alter,* vi. 713; *alternus,* iii. 423, v. 584, xi. 426; *altus,* i. 209, vi. 9; *anticus,* i. 12; *castus,* iii. 409, vi. 402; *certus,* v. 2, ix. 96; *dexter,* ii. 388, v. 162, vi. 541; *dispersus,* x. 406; *diversus,* ii. 298, v. 166, ix. 416; *extremus,* iv. 179; *ferus,* iv. 466; *gratissima,* ii. 269; *gravis,* v. 178, v. 387, v. 447; *imus,* x. 785; *inanis,* iv. 449; *infensus,* ii. 72; *ingens,* iii. 62; *largior,* vi. 640; *medius,* i. 348, iv. 61, iv. 204; *multus,* ii. 397; *nocturnus,* iv. 303, iv. 490, vi. 252; *nullus,* iv. 232; *oblicus,* v. 274; *omnis,* i. 180; *par,* v. 580; *plurimus,* i. 419, xii. 690; *praepes,* v. 254; *primus,* i. 613, i. 737, v. 66; *rapidus,* i. 644; *secretus,* iv. 494, viii. 610; *serus,* v. 524; *splendidus,* i. 637; *subitus,* iii. 225; *sublimis,* i. 415, vi. 720, i. 259; *tertius,* iii. 645; *turbidus,* ix. 57; *vanus,* i. 392; *verus,* ii. 78; *violentus,* vi. 356; *volatile,* viii. 694; (2) in pred. with prtcpl: §195, end; *lenis crepitans,* iii. 70; *arduus attollens,* v. 278; *gratior . . . veniens,* v. 344; *ostentans arduus,* v. 567; *creber . . . adspirans,* v. 764; *surgens . . . altus,* ix. 30; *arduus insurgens,* xi. 755.

(h) Adj.=noun: §196, 2; (1) in sing., *recti,* i. 604; *supremum,* ii. 630, *laevum,* ii. 693, ix. 631; *diverso,* iii. 232; *pravi . . . veri,* iv. 188; *tranquillo,* v. 127; *praeceps,* ii. 460, vi. 578; (2) in pl., *brevia,* i. 111, *inculta,* i. 308, *deserta,* i. 384, *strata,* i. 422, *extrema,* i. 577, *angusta,* ii. 332, *opaca,* ii. 725, *caerula,* iii. 208, iv. 583, *prima,* v. 194, v. 338, *lubrica,* v. 335, *ardua,* v. 695, *laeva,* v. 825, *secreta,* vi. 10, *obscuris vera,* vi. 100, *convexa,* vi. 241, vi. 750, *opaca,* vi. 633, *avia,* ix. 58, *mediis,* x. 407.

(i) Adj., proper,=gen. of noun: §191: *Scyllaeam,* i. 200; *Typhoia,* i. 665; *Hectorea,* i. 273; *Hectoreum,* ii. 543; *Phineia,* iii. 212.

(j) Adj., common,=gen. of a noun: *nauticus,* iii. 128, *hostilem,* iii. 322, *regia,* vii. 56; =subjective gen.: *maternis,* xii. 107, *Vulcania,* xii. 739; =objective gen.: *feminea,* ii. 584, *fraterna,* iv. 22, *patriae,* x. 824.

(k) Adj.=a clause: (1)=a causal cl., *memor,* i. 23, *maximus,* i. 521, *non ignara mali,* i. 630, *pauper,* ii. 87, *conscius,* ii. 99, *ignaros,* ii. 384, *Phoenissam,* iv. 348, *fessi,* v. 717, *sutilis,* vi. 414, *virum . . . maximus,* x. 312; (2)=an advers. cl., *aeger,* i. 208, *impar,* i. 475, *fessum,* iii. 710, *tuta,* iv. 298, *absens,* iv. 83, iv. 384, *invalidus,* vi. 114, *insontes,* vi. 435, *exiguam,* vi. 493, *immanem,* vii. 305, *antiquam,* vii. 306, *velocem,* xi. 760.

3. Syntax of: (a) Adj., in positive degree,+partitive gen.: *lectis equitum,* ix. 48.

(b) Adj. of fulness+abl.: with *fetus,* i. 51, ii. 238; with *creber,* i. 85, v. 459, 460.

(c) Adj. in pred.: *memores,* i. 543; *cavae,* ii. 53; *felices,* iii. 493; *rorantia,* iii. 567; *incerta,* iv. 110; *libera,* xii. 74. See also ADJECTIVE, 2, (g), (2).

4. Position of: see ORDER OF WORDS, 4, 5, 6, 7, 8, 9, 12.

5. Adjectives, coordinate, joined by *et,* ii. 709.

adloquitūr, scansion of, iv. 222, §243.

adnuo, 'grant', xii. 187.

adoleo, 'render generously', iii. 547; 'kindle', vii. 71.

ADOPTED PERSON takes name of adopter, p. 12, footnote.

ADRIATIC, navigation of, dangerous, i. 243.

adsto, 'alight', i. 301, vi. 17.

adsuetus, as middle, + acc., vii. 806.

adsurgo, of rising to deal death stroke, x. 797.

ADULTERY, punishment of, vi. 612.

advena, 'adventurer', iv. 591, xii. 261

Adverb:
  (a) modifies verbal noun: *late regem*, i. 21.
  (b) in attributive position=adj., *longe*, i. 13; *super*, iii. 489, iv. 684; *porro*, vi. 711; *quondam*, xi. 819.
  (c) with *videor* or *esse*, *temere est visum*, ix. 375; *macte virtute*, ix. 641.
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adversus=an adv., i. 103, ii. 416, vi. 684; remarks on force of, i. 166, i. 420, iii. 287, iv. 701, v. 477, v. 504, vi. 279, vi. 418, vi. 755, x. 571, xi. 719, xii. 307.
adverto, 'mark', 'note', ii. 712, iv. 116.
adytum *vs.* *templum*, ii. 404.
Aeacides, said of king Perseus (?), vi. 839.
aecus, 'kind', 'friendly', vi. 129.
aeger, 'fainting', 'exhausted', ii. 566, iii. 140; of breathing, 'labored', v. 432.
aegis, §279; ii. 616, viii. 435; worn by Pallas, ii. 616, viii. 435.
Aeneas, story of, long familiar to Romans, i. 1; wounded before Troy by Diomede, i. 98; escapes from Troy, §52; meets Dido, §53; quits Carthage, §56; a man of Fate, i. 2, i. 382, iii. 5, iii. 9; *pietas* of, §62, vi. 403 (see also *pietas*, *pius*); gets Penates, etc., from spirit of Hector, ii. 296, 297, from Panthus, ii. 320, 321; bears the Trojan gods (Penates, etc.) from Troy, iii. 12, iii. 148-150, iv. 598; brings gods with him to Italy, i. 6, xii. 192; reaches Italy, §56; visits Sibyl, §56; sees Anchises in underworld, §56; wars of, in Italy, i. 5; career of, in Italy, i. 7; marries Lavinia, i. 7; stays three years in Italy before the founding of Lavinium, i. 266, i. 7; conquers the Rutuli in Italy, i. 266; warlike prowess of, *palantis*, v. 265, *agmina*, x. 318; is conqueror and lawgiver, §§62, 63, i. 264; has armor-bearer like Homeric heroes, i. 188; shield of, viii. 626-728; disappears from mortal sight in Italy, *ante diem*, iv. 620, *sacrum*, vii. 797; last seen on banks of Numicius, vii. 797; ferocity of, *non . . . lambent*, x. 557-560; embodiment of spirit of Rome, §62.
Aeneas *vs.* Turnus, §63.
Aeneid, §§39, 42; composition of, §§48, 49; composed first in prose, etc., §49; published after Vergil's death, §50; incomplete, §§48, 50; incomplete verses in, §49; inconsistencies in, §49; an epic poem, of imitative type, §§76, 77, i. 1; story of, §§51-57; falls into two parts, §73, i. 1, vii. 44, 45; intimately related to Augustus's government, §1; purpose of, and three elements in, §58; national element in, §§59-63, i. 33, xii. 703, xii. 835, 836; religious element in, §§66-68, i. 33, *celebramus*, iii. 280, *libens*, iii. 438, *accepit*, iii. 544, *in morem*, v. 556, *more . . . aversi*, vi. 223, 224, *Salios . . . Lupercos*, viii. 663, *agens . . . dis*, viii. 678, 679, viii. 685-688, *omnigenum . . . Minervam*, viii. 698, 699, viii. 714; glorification of Augustus, §§64, 65; want of city, keynote of, i. 437, i. 522, ii. 294, 295, iii. 494, v. 617, v. 631; gods in, §271; text-book among Romans, §§73, 80, 314; imitated by Dante, Tasso, Ariosto, Camoens, Schiller and by English poets, §81; merits of, §78; originality of, §§84, 74, 75; success of, §§79-81; recent criticisms of, §§84, 85.
Aeolides, title of Ulixes, vi. 529.
Aeolus, king of the winds, i. 52-83.
aequo, 'keep pace with', vi. 263.
aequor defined, v. 456.
aer in gen.=adj., 'misty', vi. 887; acc. *aera*, i. 300.
aera, 'bronze plates' of a helmet, ix.

809, of a shield, x. 336 (cf. *aerea suta,* x. 313).

aes, type of indestructibility, i. 295.

aether, 'pure dazzling air', vi. 640; acc. *aethera,* i. 379, vii. 65.

Agency, dative of: see Cases, III, 3.

age, agite, paves way for another imp., i. 627, i. 753, iii. 462, iv. 223.

agito, a hunter's word, ii. 421.

agger, force of, v. 44, v. 273; 'rampart', vi. 830.

agmen, 'march', 'movement', of serpents, ii. 212, v. 90, 'play' of oars, v. 211; 'current' of stream, ii. 782; of regular order (opposed to *turba*), i. 393 (cf. i. 186), xii. 248, 249.

ago, in personal pass. constr., poetic use, i. 574; *sese . . . agebat=ibat,* vi. 337; 'set in motion', ix. 814; *testudinem agere,* ii. 441; 'plague', 'scourge', vi. 379. See *age.*

Agreement:

1. Of verb: (a) sing. verb with several subjects: *insequitur,* i. 87, *imminet,* i. 165; *parta* (*est*), ii. 784; *aperitur,* iii. 275.

(b) Pl. verb, with collective noun in sing. as subject: i. 212; *pars . . . mirantur,* ii. 31, 32 (cf. xii. 277, 278).

(c) Sing. and pl. combined, in one passage, with collective noun in sing. as subject: *pars stupet . . . et . . . mirantur,* ii. 31, 32; *ruit certantque,* ii. 63, 64; *ruit . . . complent,* iii. 675, 676.

(d) Shift from sing to pl., *prendimus,* vi. 61.

(e) Pl. verb due to change in thought, *ruunt,* xi. 673.

2. Of adjective: (a) n. pl. for sing. in pred., *nota* (*sunt*), i. 669; (b) in certain phases, *summi fastigia tecti,* ii. 302, *summi fastigia culminis,* ii. 458, *summi culmine tecti,* iv. 186.

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Agriculture esteemed by Romans, §§22, 47.

Agrippa, M. Vipsanius, friend and schoolmate of Augustus, §10, helps Augustus to beautify Rome, §18.

-āī, gen. sing in: see Forms, I, 1, (a).

Air and fire identified by ancients, *vigor,* vi. 730; air and light identified, iii. 600, vi. 363; air called 'liquid' by the poets, vi. 16, vi. 202.

alacris, nom. sing. m.,=*alacer,* v. 380 (cf. also vi. 685).

alae, of huntsmen, iv. 121.

Albunea, grove and oracle of, §290, vii. 82-91.

aliquis, force of, iv. 625; 'some measure of', i. 463.

alius, in incorrect expression, *alias animas,* vi. 411.

Alliteration: §223; i. 421; i. 493; double, i. 562; ii. 84; ii. 361, 362; iii. 412; iv. 216; ix. 89; ix. 340, 341.

alma, 'life-giving', 'quickening', i. 618.

Altars, fires on, iii. 279, vii. 71; garlands on, iv. 202 (cf. i. 417); place of sanctuary, i. 349; touched during the taking of an oath, iv. 219, vi. 124, xii. 201; erected to dead, iii. 63, 64, iii. 305, v. 48, v. 86.

alter, 'the other of two', i. 544; 'second', iii. 86, vii. 321; in comparisons and contrasts, i. 544.

alternus=an adv., iii. 423, v. 584, xi. 426.

altus, 'high', of cities, i. 7; 'exalted', x. 374, xi. 797; 'intense' (?), i. 209;=*sublimis*+instr. abl., *altus,* xii. 295.

alveo, scansion of, vi. 412, vii. 303, §248.

AMAZONS, appearance of, xi. 649, xi. 803 (cf. i. 490-493); cut of, described, p. 5; allies of Troy, i. 490; skilful archers, v. 311.

ambiguae, 'wavering', v. 655.

ambas=*duas*, vi. 540.

ambio, 'approach', 'cozen', iv. 283, vii. 333.

amens animi, iv. 203.

amittebāt, scansion of, v. 853, §242.

amo, of 'hugging' a shore, v. 163.

amor, 'love charm', iv. 516; +infin., ii. 10; scanned *amōr*, xii. 668, §242.

Amphitheater, etc., floor of, v. 336.

amplius, constr. after, when *quam* is omitted, i. 683.

AMYCLAE, story of, x. 564.

an, (a) used merely to separate single questions, xii. 636.

(b) in single questions=*num*, v. 28.

(c) *an . . . an*, i. 329, x. 681-683.

(d) *anne*=an, vi. 864.

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ANAPHORA, *tu . . . tu . . . tu*, i. 78, 79; *ubi . . . ubi . . . ubi*, i. 99, 100; *ut . . . ut . . . ut*, i. 486; *unde . . . unde*, i. 743; *hic . . . hic . . . hic . . . hic*, ii. 29, 30; *nunc . . . nunc . . . nunc*, iv. 376, 377.

anceps, 'irresolute', iii. 47.

ANCHISES, consort of Venus, §52; has gift of divination, ii. 687; deified after death, *divini*, v. 47, *adytis*, v. 84; prayers to, for winds, v. 59; spirit of prophesies to Aeneas, §311.

ANCHORS not known in Trojan times: i. 169. See ANACHRONISMS.

ANCIENT PEOPLE thought of as better than later, x. 792.

ANDES, Vergil born near, §35.

Androgeo, Greek gen. form. vi. 20.

animā, nom. sing., xii. 648; 'shade', 'spirit', vi. 884; in pl. 'lives', x. 376, 'spirit' of one person, v. 81.

anima mundi, philosophical doctrine of, *spiritus . . . alit*, vi. 726, *mens*, vi. 727; *ollis . . . seminibus*, vi. 730, 731, *aurai . . . ignem*, vi. 747.

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annus, 'time of year', 'season', vi. 311.

ante, adv., 'betimes', i. 673, x. 385; 'else', 'otherwise', vi. 52; 'first', xii. 680; semipleonastic after *prius*, iv. 24-27.

ante, prep.: (a) *ante diem*, 'prematurely', iv. 620, iv. 697.

(b) *ante omnis, ante alios* used to strengthen (1) a positive adj., *felix una ante alias*, iii. 321, *ante omnis pulcher*, v. 570, *fida ante alias . . . sola*, xi. 821, (2) a comp., *ante immanior omnis*, i. 347, (3) a sup., *ante alios pulcherrimus omnis*, iv. 141, vii. 55, *primus . . . ante omnis,* ii. 40, v. 491, 492.

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ante diem: see *ante,* prep.

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antequam, parts of, separated, i. 192, 193 (cf. iii. 384-387).

Anticipation of the sequel: *nequiquam,* ii. 515, vii. 652, ix. 364; *longe servet,* ii. 711 (see on ii. 716); *deus,* v. 841; *tamen,* ix. 315.

anticus, 'dear old', ii. 635.

Antony, Mark, *magister equitum* of Caesar, §2; in control at Rome after Caesar's death, §4; gains Macedonia, later Gallia Cisalpina as his province, §4; opposed by Cicero and Senate, §5; besieges D. Brutus at Mutina, §6; withdraws across Alps and joins Lepidus, §6; goes to East and meets Cleopatra, §9; marries Octavia, §9; defeated at Actium, §12; suicide of, §12.

anus=adj., *vetus,* vii. 419.

aperit, 'makes a way through', i. 146; *aperitur,* 'looms up to view', iii. 275.

apex, 'tongue' of fire, ii. 683.

Apodosis: see Conditional Sentences, 7.

Apollo builds walls of Troy, ii. 610; oracle of, at Delphi, iii. 92, is long haired, iv. 148, i. 740, §281; wears arms, iv. 149; presides at Cumae, vi. 9, 10; temple erected to, by Augustus, in Rome, vi. 69, viii. 720, §18; games in honor of, at Rome, vi. 70; games in honor of, at Actium, viii. 704; temple of, at Actium, iii. 275; standing friend of Troy, ix. 638; helped Augustus at Actium, §§18, 67, viii. 704; comes from heaven in disguise to compliment Ascanius, §307; guides surgeon's knife, x. 317; worshiped at Soracte, xi. 785-788; cuts of, described, pp. 3, 5.

Apollonius Rhodius, *Argonautica* of, popular among Romans, §71, imitated by Vergil, §73.

Aposiopesis: *quos ego,* i. 135, *quamquam o,* v. 195.

Apostrophe, token of emotion: *te . . . Teucrum,* i. 555; ii. 56; ii. 429, *at . . . maneres,* viii. 643; by Vergil to characters of whom he is writing, iv. 65, iv. 408.

Apposition: (a) word in apposition with sentence, *infandum,* i. 251, *omen pugnae,* x. 311; (b) distributive, *pars . . . pars,* i. 423-425, xii. 278 (cf. *hic . . . hic,* xii. 789); (c) appositional phrase expresses (1) purpose, *munera . . . dii,* i. 636; x. 311; *causam lacrimis,* iii. 305, (2)=a temporal clause, *responsa Sibyllae,* vi. 44.

aptus, 'joined to', 'fitted out (with)', iv. 482.

apud, 'among', vi. 568.

aquai, form, vii. 464, §88.

ara . . . sepulcri, 'funeral altar', vi. 177.

Arabia, famous for perfumes, etc., i. 416.

arbor mali, 'tree-like mast', v. 504.

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ardeo+infin., i. 514, i. 580, 581, §162; *ardens*, of burnished weapons, ii. 734.
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Argi, 'Greece', i. 24, ii. 95.
argumentum, 'theme', 'device', vii. 791.
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aries, 'battering-ram', ii. 492; scansion of, xii. 706, §240.
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Arms hung on stern of ship, i. 183; placed on pyre, vi. 217, vi. 233, vi. 507.
arrectus, 'straining' (with *aures*), i. 152, ii. 303; 'staring', ii. 173; 'consuming' (desire), v. 138; of chariots, 'uptilted', ix. 317; 'erect', x. 892.
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(e) Cognate accusative: *furere . . . furorem,* xii. 680.

(f) With compound verbs: §133; *accestis scopulos,* i. 201; with *evado,* ii. 731, iii. 282, iv. 685, vi. 425; *tela . . . exit,* v. 438, xi. 750 (but see notes); *innare lacus,* vi. 134; *insistere limen,* vi. 563; *magnum . . . circumvolvitur annum,* iii. 284 (but see notes).

3. Adverbial: §134; *multum,* i. 3, iii. 348, vi. 481, *multa,* iii. 610, iv. 390; *quid,* i. 9, iii. 56; *hoc tantum,* ii. 690; *ecquid,* iii. 342; *cetera,* iii. 594, ix. 656; *omnia similis,* iv. 558, ix. 650; *transversa,* v. 19; *tantum,* v. 21, ix. 806; *tantum . . . quantum,* vi. 199, 200; *potes . . . omnia,* vi. 117, *hoc . . . posse,* ix. 50, 51, *si quid . . . possunt,* ix. 446; *grave olentis,* vi. 201; (*aeternum,* vi. 401); *torva tuentem,* vi. 467, *acerba tuens,* ix. 794; *plurima . . . luserat,* ix. 335, 336; *hoc erat . . . quod,* ii. 664.

4. Of specification: §135: (a) with adjectives: *nuda genu,* i. 320, *nudus membra,* viii. 425; *os umerosque similis,* i. 589; with *lacerum* (four accusatives), vi. 495-497; *sacra comam,* vii. 60; *capita . . . corusci,* ix. 678;

saucius . . . pectus, xii. 5, *saucius ora,* xii. 652; (b) with participles: *colla tumentem,* ii. 381; *nigrantis terga,* v. 97; *flaventem . . . malas,* x. 324; *animum arrecti,* i. 579; with *accensa* (three accusatives), vii. 74, 75; *mentem . . . pressus,* iii. 47; *membra . . . victus,* ix. 337 (these last four cases might be grouped under §137); (c) with verbs: *comam . . . nutat,* ii. 629; *vultum . . . movetur,* vi. 470.

5. With pf. pass. prtcpl. construed as in middle voice:

(a) General examples: §136: *oculos suffusa,* i. 228; *sinus collecta,* i. 320; *tunsae pectora palmis,* i. 481; *vultum demissa,* i. 561; *faciem mutatus et ora,* i. 658; *oculos suffecti,* ii. 210; *circum terga dati,* ii. 218, 219; *perfusus . . . vittas,* ii. 221; *exuvias indutus,* ii. 275; *crinem . . . solutae,* iii. 65; *redimitus tempora,* iii. 81; *caudas . . . commissa,* iii. 428; *chlamydem circumdata,* iv. 137; *mentum . . . crinem . . . subnexus,* iv. 216, 217; *crinis effusa,* iv. 509; *exuta pedem,* iv. 518; iv. 589, 590; *interfusa genas,* iv. 644; *os impressa toro,* iv. 659; *defixus lumina,* vi. 156; *picti scuta,* vii. 796; *adsueta manus,* vii. 806; *protecti corpora,* viii. 662; *fusus . . . barbam,* x. 838; *thoraca indutus,* xi. 487; *oculos . . . fixus,* xi. 507; *pictus . . . tunicas,* xi. 777; *conversi lumina,* xii. 172.

(b) Special examples: §137; *per pedes traiectus lora,* ii. 273; *manus . . . revinctum,* ii. 57; *innexa pedem,* v. 511; see also 4, (b), end.

(c) With verbs of clothing, in finite mood forms: §138; *galeam . . . insigne . . . induitur,* ii. 392, 393; *ferrum cingitur,* ii. 510; *umeros . . . colla . . . insternor,* ii. 721, 722; *velare comas,* iii. 405; *capita . . . velamur,* iii. 545; *caput . . . nectentur,* v. 309.

(d) With infin. used as middle: *expleri mentem,* i. 713; *accingier artis,* iv. 493.

6. Of exclamation: *stirpem . . . fata,* vii. 293, 294.

7. In apposition with a clause or sentence: *infandum,* i. 251; *omen pugnae,* x. 311.

8. With verbs of swearing: vi. 324, vi. 351, xii. 197.

9. Acc. of person with *obliviscor,* ii. 148.

10. Two accusatives with *obtestor,* xii. 819, 820.

11. Ellipsis of acc.: §139: *incumbo,* i. 84, ii. 514, ii. 653, iv. 397; *averto,* i. 104, i. 402; *praecipito,* ii. 9, iv. 251, iv. 565; *tulisset,* ii. 94; *insinuat,* ii. 229; *accingunt,* ii. 235; *non . . . abstinuit,* ii. 534; *transmittunt,* iv. 154; *proripis,* v. 741.

12. Accusative in predicate: *ultorem,* ii. 96.

V. Ablative.

1. General remarks on: the abl. as the adverbial case: *Libyae,* i. 556.

2. Of separation: (a) General examples: §140; *Latio,* i. 31; *Italia,* i. 38; *finibus extorris,* iv. 616; *montibus,* vi. 182; *raptas . . . consessu,* viii. 635, 636; also in figurative connections: *cassum lumine,* ii. 85; *carere dolis,* ii. 44; *morte . . . resignat,* iv. 244.

(b) With verbs of hanging, fastening, etc.: §140, n.; *umeris . . . suspenderat,* i. 318; *complexu . . . colloque pependit,* i. 715; *collo intendunt,* ii. 236, 237; *intenta . . . remis,* v. 136; *coniuncta crepidine,* x. 653 (can be taken differently).

3. Of source, with participles: *Maia genitum,* i. 297; *nate dea,* i. 582, i. 615; *satum quo,* ii. 540,

Hammone satus, iv. 198, *satus Anchisa,* v. 244, v. 424; with *genuit,* v. 38, 39; *Sulmone creatos,* x. 517.

4. Of material without *ex: scopulis . . . saxo,* i. 166, 167; *aere,* i. 449; *ostro . . . superbo,* i. 639; *abiete,* v. 663.

5. Local ablative: (a) in literal expressions of locality: §142; *terris et alto,* i. 3; *foribus,* i. 505; *media testudine,* i. 505; *umbris,* i. 547; *montibus,* i. 607; *templis,* i. 632; *asylo,* ii. 761; *humo,* iii. 3; *imo . . . gurgite,* iii. 421; *iugo,* iii. 542; *Erymantho,* v. 448 (note *Ida in magna,* v. 449).

(b) in figurative connections: §143; *alta mente,* i. 26; *animis,* i. 149; *promissis maneas,* ii. 160; *dictis . . . maneres,* viii. 643.

(c) partly local, partly instrumental: §142; *ponto,* i. 40; *antro,* i. 52; *speluncis,* i. 60.

(d) expresses extent of space: §144; *aequore toto,* i. 29; (*ponto,* i. 70); *toto . . . corpore,* v. 683.

6. Of time: *servitio,* iii. 327; *tranquillo,* v. 127.

7. Of duration of time, *perpetua . . . iuventa,* iv. 32.

8. Of route; §146; *caelo . . . aperto,* i. 155; *ore . . . tuo,* iii. 696; *portis,* iv. 130; *scaenis,* iv. 471; *primis . . . undis,* v. 151; *pectore summo,* v. 558; *cito . . . tramite,* v. 610; *aqua,* vi. 356; *porta . . . eburna,* vi. 898; *recto . . . litore,* vi. 900; *nota . . . regione viarum,* xi. 530; *multa . . . pruna,* xi. 788; *profundo,* xii. 263.

9. Modal: (a) without modifying adjective: §145; *cumulo,* i. 105, ii. 498; *rimis,* i. 123; *turbine,* i. 83; *arte,* i. 639; *volumine,* ii. 208; *ludo,* 'playfully', v. 593; *studio,* vi. 681; *hospitio,* ix. 361; *astu,* 'deftly', x. 522; *animis* (=*animose*), xi. 438.

(b) with modifying adj.: (*pelago sonanti,* i. 246); (*modis . . . miris,* i. 354); *subito . . . fluctu,* i. 535; *nullo discrimine,* i. 574, xii. 770; *ficto pectore,* ii. 107; *caeco Marte,* ii. 335; iii. 46; iii. 535; iv. 11; *aequatis . . . velis,* iv. 587; *ingenti mole,* v. 118, v. 223; *iunctis . . . frontibus,* v. 157, 158; *aequatis . . . rostris,* v. 232; v. 372; v. 662; *tanta mole,* viii. 693; xii. 190; *aequato examine,* xii. 725.

(c) ablative of accordance: *foedere certo,* i. 62; *composito,* ii. 129; *non aequo foedere,* iv. 520.

10. Of attendant circumstance: §147; (a) with *cum: magno cum murmure montis,* i. 55; *vasto cum murmure montis,* i. 245; *vastis cum viribus . . . magnoque . . . murmure,* v. 368, 369; (b) without *cum: talia fando,* ii. 7 (see esp. the n. here), *per maria nando,* v. 594; *haud numine nostro,* ii. 396; *magno . . . murmure,* i. 124; *maioribus . . . auspiciis,* iii. 374, 375; *melioribus . . . auspiciis,* iii. 498, 499; *dis . . . auspicibus . . . et Iunone secunda,* iv. 45; *hoc . . . caelo,* v. 18; *plausu . . . fremituque secundo,* v. 338; *clamore secundo,* v. 491; *multa morte,* ix. 348; very loosely used, *aulaeis . . . superbis,* i. 697.

11. Of measure of difference: *longo . . . tempore,* iii. 309.

12. Of characteristic: *praestanti corpore,* i. 71; *silvis . . . coruscis,* i. 164; i. 269; *lato hastilia ferro,* i. 313; cf. iv. 131; i. 469; i. 702; ii. 204; ii. 333; *lato . . . ore,* ii. 482; ii. 697; iii. 13; iii. 350; iii. 426; *sanie . . . cruentis,* iii. 618; *leti discrimine parvo,* iii. 685: cf. x. 511; v. 77, 78; v. 104, 105; v. 609; vi. 107; vi. 225; vi. 296; vii. 474; vii. 817; *pingui flumine*

Nilus, ix. 31; ix. 722; xi. 522; xii. 207; xii. 218.

13. Of specification: (*bello . . . superbum,* i. 21); *stetit . . . regno,* i. 268; *facilem victu,* i. 445; iii. 419; (*honore,* iii. 484); *ordine debilis uno,* v. 271; *gravis ictu,* v. 274; *celsam . . . molibus urbem,* v. 439; *adversi spatiis,* v. 584; *gravis . . . alvo,* vi. 516; *saeva sonoribus arma,* ix. 651; *gyro interior,* xi. 695; *arduus hasta,* xii. 789.

14. With adj. of fulness: *loca feta . . . Austris,* i. 51, *feta armis,* ii. 238; *creber . . . procellis,* i. 85; *densis ictibus heros creber,* v. 459, 460.

15. With verb of want: *defensoribus . . . eget,* ii. 521, 522; *carere dolis,* ii. 44.

16. With *comitor: comitatus Achate,* i. 312; *turba et . . . comitata ministris,* ii. 580; *lectis equitum comitatus,* ix. 48.

17. With *misceo, iungo,* etc., *se corpore miscet,* vi. 727, *commixtus sanguine,* vi. 762.

18. With *vescor:* i. 546, iii. 339.

19. With *fides* (*est*), iii. 69, ix. 79.

20. Ablative absolute (a)=causal clause: ii. 14; ii. 52; iii. 614, 615; vi. 354.

(b)=conditional clause: iv. 48.

(c)=advers. clause: *dis . . . aequis,* v. 809.

(d) loosely used: *mixto . . . luctu,* x. 871, xii. 667.

(e) used to denote lineage: *Clytio . . . patre,* xi. 666.

(f) used impersonally: *libato,* i. 737.

VI. Vocative used instead of expected nom.: *miserande,* x. 327; *moriture,* x. 811; *indute,* xii. 948; *macte virtute,* ix. 641.

VII. Locative: §148; (a) in a common noun: *humi,* i. 193; (b) in names of countries, *Cretae,* iii 162; *Libyae,* iv. 36.

(c) In form *animi*: (1) with an adj., with *fidens,* ii. 61; with *amens,* iv. 203; with *infelix,* iv. 529; with *furens,* v. 202; with *praeceps,* ix. 685; (2) with *miseror,* vi. 332, x. 686.

Cassandra, §310; relations with Apollo, ii. 247; prophecies of, not believed, ii. 246, 247, ii. 345, 346, iii. 186, 187.

Cassius, governor of Syria for 43, §2; defeated at Philippi, §8.

Catalepton, collection of poems by Vergil, §39.

Cattle, pastured in wooded districts, ix. 383.

Causal relative clauses in subjunctive: see Moods, II., 4, (c), (1).

Cavea, 'ring' in amphitheater, etc., v. 340.

cavus, 'frail', 'unsubstantial', iii. 191, vi. 293; 'enfolding', 'sheltering', i. 516, ii. 360, ix. 46; 'vaulted', ii. 87.

Caxton printed translation of Aeneid, §81

Ceilings laid out in costly panelling, *laquearibus aureis,* i. 726.

celebro, 'throng', i. 735, iii. 280.

celero, tr., i. 357, i. 656, §131 (cf. iv. 641, v. 609).

celsus, epithet of cities, iii. 293.

centum, of an indefinitely large number, i. 416, i. 634, i. 635, vi. 43, vi. 786.

Ceres=*frumentum,* i. 177; = *panis,* i. 701; §288; law giver, iv. 59; temples to, outside city gates, ii. 714; cut of, described, p. 4.

cerno=*decerto,* poetic use, xii. 709.

certo+infin., ii. 64.

certus, defined, i. 576, vi. 322, xii. 112; + infin., *certa mori,* iv. 564.

cervix, in prose, chiefly in pl., i. 402.

cesso+in and acc., vi. 51.

cete, Gk. acc. pl. n., v. 822.

cetera, as adv., §134, iii. 594, ix 656.

ceu in comparison involving facts, ii. 355, ii. 416, in comparisons involving hypotheses, ii. 438.

Chariots, at races, at first confined within barriers *(carceres, fines)*, v. 139.

Charles I. of England used the Sortes Vergilianae, §82.

Children, death of, before that of parents, esp. sad to Romans, vi. 308.

Cicero opposes Antony, §5.

cingor as middle+abl., ii. 749, as middle+acc., ii. 511.

cinis *vs. Manes*, iv. 34, iv. 427.

circum, position of, i. 32, i. 466, §210.

circumfero+acc. and abl., vi. 229, §203.

circumflecto+acc., (§128) force of, iii. 430.

Ciris, early poem by Vergil, §39.

City, gates of, closed in war times, ii. 27, viii. 385, 386; lack of, keynote of Aeneid: see Aeneid; lines of new, marked out by plow, v. 755; described as *altus*, i. 7, as *celsus*, iii. 293.

Cleopatra and Antony, §§9, 11, 12; war declared against by Senate, §12; flees from Actium, §12; suicide of, §12.

Cloelia, viii. 651.

Clouds, formed by condensation of air, v. 20; gods sit on or travel on, ix. 111, ix. 638-640, xii. 842.

Codex Mediceus, Codex Palatinus, Codex Romanus, §314.

Cognate accusative: see Cases, IV., 2, (e).

cognomen=*nomen*, iii. 133.

colligere arma, 'make all snug on shipboard', v. 15.

colo, force of, iii. 77, iii. 73, iii. 13.

Color, prominent in Latin poetry, especially in contrasts, *flavo argentum*, i. 592, 593.

comes, 'member of suite', etc., *comitum*, vi. 865.

comitor+abl.: see Cases, V, 16.

Command, pf. subj. in: see Tenses, IV, 8.

committo, of wrong-doing, i. 231, i. 136.

commixtus+abl.: see Cases, V, 17.

Comparatio compendiaria: see Brevity, (b).

Comparative degree (a) has intensive force: *tristior*, i. 228; *gravior*, ii. 436; *senior*, ii. 509; (b) strengthened forms of: see Adjective, 1, (b).

Comparison, forms of: see Adjective, 1, (b), (c), (d), and *ante*, prep., (b).

Comparison condensed: see Brevity, (b).

Compass, unknown to ancient sailors, iii. 507.

compono, used fig., of quieting waves, i. 135, of quieting cares, iv. 341; of burial, i. 374.

compostus=*compositus*, i. 249.

Compound adjectives rare: *navifragum*, iii. 553 (cf. *velivolum*, i. 224).

con-, force of, *conclamant*, ii. 233.

Conative present and imperfect: see Tenses, I, 8, II, 5.

Concrete much used by Romans, ix. 711.

concretus, dep. prtcpl. from intr. verb: vi. 738, vi. 746; 'ingrained', vi. 746.

concurro, 'meet in battle shock', i. 493.

CONDITIONAL SENTENCES.

1. Future less vivid condition, so called, transferred back to refer to past time: *subirent*, xii. 899.

2. (a) Indicative in apodosis of contrary to fact condition: *impulerat*, ii. 55; *potui*, iv. 19; *fuerat*, iv. 603; *merui*, v. 355; *tenebam*, vi. 358: *eget*, ii. 521.

(b) pf. infin. (instead of *-urus fuisse*) in such cases: *meruisse*, ii. 434.

3. Impf. subj. in, with special

force (involving FIGURE OF VISION), vi. 31, vi. 34.
4. Clauses vital to thought in unreal condition follow contrary to fact form in moods, iv. 329, x. 615, 616.
5. Mixed form: *sunt . . . dubitem,* vii. 310, 311; *deserit . . . ni . . . subeat,* xii. 732, 733.
6. Protasis supplied (a) by a wish contrary to fact, *vocasses,* iv. 678 (?); (b) by a question, i. 572; implied (c) in an adj., *potens,* vi. 871, (d) in a prtcpl., *sequens,* iii. 368, (e) in a pronoun, *hoc,* ii. 104; (f) in a noun, *pugnae,* iv. 603, (g) in a prepositional phrase, *in hoste,* ii. 390; (h) in an infin., vi. 39; (i) entirely suppressed, iv. 401, v. 28.
7. Apodosis (a) left to be supplied, i. 375, 376, *et . . . summo,* vi. 123; (b) implied in an adj., *felix,* ix. 337; (c) in an ungrammatical form, *absiste . . . tuis,* viii. 403, 404.
8. Condition in a paratactic sentence form: *da . . . habebit,* x. 421-423.
9. *si*-clause virtually expresses purpose: see *si,* (d).
confido, constructions with, i. 452; + dat. of person, *divis,* ii. 402.
confieri, form, iv. 116.
CONFUSION: (a) of syntax (due to fusion of different syntactical forms); *arduus ad solem,* ii. 475; *substitit erravitne,* ii. 739; iii. 305; *longo . . . tempore,* iii. 309; *me . . . habendam,* iii. 329; iv. 169, 170; *madida . . . prensantem,* vi. 359, 360; *namque,* x. 614; *praecipites . . . ruunt,* xi. 673; *non . . . agat,* xii. 78. See also ANACOLUTHON.
(b) of expression, thought or language: *instauramus,* iii. 62; iv. 42; iv. 486; *cinis . . . habebat,* iv. 633; *genus . . . Memmi,* v. 117; *si qua . . . auxi,* ix. 406, 407; *horridus Austris,* ix. 670.
congemo+acc., ii. 630, 631.
coniugium, 'husband', ii. 579, iii. 296, vii. 423.
conscius+gen., iv. 519; + dat., iv. 167, 168.
consisto, 'come to rest', i. 629, i. 643.
conspectus, 'onlookers', ii. 69.
constitĕrunt, scansion of, §246, iii. 681.
CONSUALIA, viii. 635, 636.
consurgit in ensem, ix. 749, xii. 729.
contingo, 'touch', i. 413; of good fortune, i. 96.
contortus, 'hurtling', ix. 705.
conversus, 'revolving', ix. 724.
COORDINATION (a) avoided, and means used to achieve that end, i. 69; *abreptas . . . torquet,* i. 108; ii. 148; ii. 736; iii. 45; iv. 17; *exceptum . . . inmerserat,* vi. 173, 174.
(b) preferred in poetry: i. 398; *atque . . . Achilli,* i. 475; *prohibe . . . aspice,* i. 525, 526; *moriamur . . . . ruamus,* ii. 353; *epulas . . . dabat,* iv. 484, 485; *tenere ferunt . . . haerent,* vi. 284; *inice . . . require,* vi. 366; *piabunt . . . mittent,* vi. 379, 380; *exercet . . . et . . . mittit,* vi. 543; *tegebat,* ix. 346; *figit volatque,* x. 883.
contra, position of, i. 13, §210.
CONTRASTS, pers. pronoun in: see PERSONAL PRONOUN, (b).
conubiis=*coniugi,* vii. 96; quantity of its *u,* ibid. (for *ū* in this word see iii. 319).
convenit, 'it is agreed', xii. 184.
COPA, early poem by Vergil (?), §39.
cordi=indeclinable adj.: *cui . . . cordi,* vii. 325, 326, ix. 615.
cornu, 'bow' of horn, §187, ix. 606, xi. 773; 'horn' of yardarm, iii. 549, v. 832; 'horn' of moon, iii. 645.
Corona civica, vi. 772: corona rostrata, viii. 683, 684.
corpora curare, force of, iii. 511.
corripere viam, force of, i. 418; *corripere spatium (spatia),* v. 316, vi.

634; (*corripere campum*, v. 144, 145).

cortina, 'oracle', vi. 347; seat of Delphic priestess, iii. 92.

coruscat=*minatur*, +dat., xii. 919.

Corybantes, attend Cybele, ix. 112.

Couches, banqueters recline on, i. 639; have 'purple' coverlets, i. 639, i. 700; broidered, i. 708, iv. 206, 207.

Country, name of, for name of people, *Etruria*, xii. 232.

Coverlets of couches 'purple', i. 700, i. 639.

crater, of great size, i. 724, ix. 346; wreathed at banquets, i. 724, iii. 525, 526.

creatus+abl.: see Cases, V, 3.

creber+abl., i. 85, v. 459, 460.

credo in pers. pass., ii. 247.

Cremona, Vergil studied at, §38.

Crests (a) on helmets of heroic warriors: *cristatus*, i. 468, *comantem*, ii. 391, ii. 412, vii. 785-788 (of Turnus); (b) of snakes; ii. 206.

Cretans famous archers, v. 306.

Cretic Words impossible in hexameter verses, §§247, 248.

Creusa, wife of Aeneas, translated to heaven, §311, ii. 788; has prophetic gifts, §311; becomes attendant *(famula)* of Cybele, *famulum*, v. 95.

crimen, 'charge', 'crime', ii. 65.

crinibus passis, i. 480.

Cronos, §§274, 275.

crudus, 'fresh', 'sturdy', etc., vi. 304; of bark, 'untrimmed', 'unpeeled', ix. 743.

Culex, early poem of Vergil, §39.

cum, preposition: (a) with abl., after verbs of speaking, i. 37; (b) +abl.=(1) *et*+case corresponding to that which precedes *cum*: *cum sanguine*, ii. 72; *pedem cum voce*, ii. 378; *mecum=et ego*, ii. 435; *palmas cum voce tetendit*, ii. 688, (2) an adj., *cum vitta=vittatos*, vii. 418.

cum, conjunction: (a)=*ex quo (tempore)* + indic., iii. 646, v. 627, 628, xii. 208.
  (b) =*postquam*, + indic., ii. 256.
  (c) =*quo tempore*, + indic., vi. 91.
  (d) ='although', with subjunctive: *cuperem cum*, v. 810.
  (e) postpositive: §209, v. 810 (cf. ii. 223).

Cumae, a colony from Chalcis in Euboea, *Euboicis*, vi. 2; *Chalcidica*, vi. 17.

cunei, 'companies of spectators', xii. 269.

cupido+infin.: §170, ii. 349, 350.

cura+infin.: §170, vi. 654, 655.

curro+acc.: §132, n.; iii. 191, v. 235, v. 862.

currum=*curruum*, vi. 653; §91.

currus, 'team', 'span', x. 592.

cursus, 'passageway' (said of a stream), vi. 313; 'voyaging', ix. 91.

Curtains for decorative purposes, i. 697.

Cybele, §§274, 275; helped Jupiter against the giants (?), ix. 84; as *magna deum genetrix*, ii. 788; connected with Troy, iii. 111-113 (cf. ii. 788); worshiped in Crete, iii. 112; as *Berecyntia mater*, vi. 784; turret-crowned, *turrita*, vi. 785; as *deum . . . genetrix Berecyntia*, ix. 82; as *mater Idaea*, ix. 619, 620; *tibia*, *buxus*, and *tympana* used in rites of, ix. 618, 619.

Cyclic poets, §71.

Cyclopes: §§284, 300; made palace of Pluto, §300, vi. 630.

Cypress, used at funerals, iii. 64, vi. 216; sacred to Diana, iii. 681.

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dabāt, scansion of, x. 383, §242.

Dactyl defined, §230.

Dactylic hexameter: see Hexameter.

Danaus, daughters of, story of, x. 497.

Dance as expression of thanksgiving, vi. 517; *matrum chorus*, viii. 718;

dancers carried torches, vi. 517; Roman attitude toward dancing, ix. 615.

DANTE imitates Aeneid, §81.

dare lintea retro, 'retrace one's course', iii. 686.

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deduco, 'lead forth' a colony, ii. 800; 'launch', opposite of *subduco,* iii. 71.

defero, in pass., of voyaging, iii. 154, iii. 219 (iii. 441), v. 57, vii. 411.

deficit, 'fails', 'swoons', iv. 689 (cf. ii. 505, ix. 352, of fire).

defleo, tr., vi. 220.

defungor, without object, 'play one's role', ix. 98.

DEGENERACY of present, deplored by Romans, x. 792.

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DEMONSTRATIVE PRONOUN in subject, attracted in gender to pred. noun: see GENDER, (a).

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denique, 'finally', 'at last', of time, ii. 70, ii. 295, iii. 439.

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fiducia+objective gen., i. 132, ii. 162, viii. 395, 396, xi. 502.

figo=*transfigo*, v. 544; *vestigia figit*, 'plants', etc., vi. 159; *figere contra*, 'strike straight', 'pierce full in front', x. 343; 'lodge' (a spear), x. 883.

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(b) from military life: i. 82; i. 190; i. 673; i. 675; ii. 196; iii. 439; iii. 587; iv. 121; iv. 152; iv. 293; v. 441; vii. 66; x. 408, 409; xi. 783.

(c) from sea-faring life: *adspirat*, ii. 385.

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(f) miscellaneous: i. 175; i. 237; i. 239; ii. 98; ii. 290; ii. 363; iii. 376; iv. 293, 294; iv. 338, 339; *haurio*, iv. 359, iv. 661; v. 785, 786.

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FINAL SHORT VOWEL before i- consonant: *mihi*, i. 77, etc.

FINAL SHORT VOWEL before double consonant: *nemorosa Zacynthos*, iii. 270.

FINDS, portion of, offered to gods, iii. 223.

fingo, meaning of, ii. 80.

finis, *f.*, an archaism: ii. 554, iii. 145, v. 328, v. 384.

fio, true passive of *facio*, ii. 209.

FIRE-SIGNALS, *flammas*, ii. 256.

FIRES set to clear woodland, etc., x. 409.

flammae, 'fire-signals', ii. 256; 'fire-darts', ii. 478; in sing., 'torch', vi. 518.

fleo, trans., vi. 212.

FLINT (*silix*), used to strike fire, i. 174, vi. 6, 7.

fluitans, force of, v. 867.

focus, ‘fire-pan on altar’, ‘brazier’, xii. 285.

FOREIGNERS, not welcome, i. 519; i. 526; *ipsa*, vii. 103; Romans opposed to, viii. 685-688.

forent=*essent*, ii. 439.

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forma, ‘woe’, ‘suffering’, vi. 615.

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2. Declension 2: (a) gen. sing. of, of nouns in *-ius* or *-ium*, *fluvii*, iii. 702; (b) gen. pl. of, in *-um:* §89; in nouns, *superum*, i. 4, *deum*, i. 9, viii. 698, etc., *Danaum*, i. 30, ii. 572, *Argivum*, i. 40, *Graium*, iv. 228, *virum*, i. 87, v. 148, v. 369, x. 312, *divum*, i. 65, ii. 648, *socium*, v. 174, *Pelasgum*, vi. 503, *iuvencum*, ix. 609, etc., etc., etc; in adjectives, *magnanimum*, iii. 704, vi. 307, *omnigenum . . . deum*, viii. 698.

3. Declension 3: (a) Greek acc. sing of, in *-a*, §90; *aera*, i. 300; *aethera*, i. 379; *cratera*, iii. 525; (b) Greek acc. pl. of, in *-as: lebetas*, iii. 466; *crateras*, i. 724.

4. Declension 4: (a) dat. sing. of, in *-u:* §91; *curru*, i. 156, iii. 541, *metu*, i. 257, *portŭ*, iii. 292, *sinu*, iii. 692, *venatu*, ix. 605; (b) gen. pl. of, in *-um: currum =curruum*, vi. 653.

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(c) *quis* (rel. pron.)=*quibus*, dat., i. 95, vii. 444, vii. 799, x. 435; abl., v. 511; §92.

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(b) Second declension: §95.

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(d) Forms from names in *-eus*: §99.

(e) Varying declension of Greek names: §100.

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fors et, 'perchance', ii. 139.

forsitan, etymology of and construction with, ii. 506.

fortasse, sarcastic, 'very probably', x. 548.

fortuna, 'emergency', 'crisis', ix. 41; 'opportunity', xi. 761.

fortunatus+gen., §§113. 117. xi. 416.

FRAGRANCE, idea of, associated with presence of deity, i. 403.

FRANKNESS of heroes concerning their own merits, i. 378; ii. 721; iv. 654 (spoken by Dido); x. 830; xi. 441, spoken by Turnus.

fraus, 'deceptiveness', ix. 397.

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frequentes, 'in throngs', i. 707.

frigens, 'cold in death', vi. 219.

frigidus, 'cold in death', ix. 415; 'growing cold in death', xi. 828.

fruges, 'meal', vi. 420.

fuga, 'means of flight', §186, xi. 706.

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FUNERAL MOUND, arms, etc., put on, *servant,* vi. 507; cf. vi. 217, vi. 233.

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FURIES, hardly differentiated from frenzy of remorse, *furiis,* iii. 331; carry torches, iv. 384, iv. 472 (cf. vi. 607); avenge crime, iv. 610, viii. 669; armed with lash, vii. 451 (cf. vii. 336, vi. 570-572); number of, vi. 572; at times sent from heaven, viii. 701; with serpents, vii. 450.

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fusi suggests ease, i. 214, v. 837; suggests carelessness, ix. 317; = *effusi,* 'spreading', vi. 440; cf. vii. 421.

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FUTURE INDICATIVE: see MOODS, I, 5.

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Future Perfect Tense: see Tenses, VI.

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Gallia Transpadana, proverbial for austere living, §36; did not obtain citizenship till 49, §35.

Gallus, §§31, 35.

Games celebrated on anniversaries of funeral, *sacra . . . ferre*, v. 59, 60; spectators at, assemble before daylight, v. 107.

Ganges, seven-mouthed, *amnibus*, ix. 30, 31.

Garments gathered up to permit easy motion, i. 320.

Garlands used in chapels (to dead), iv. 459, on altars, i. 417, iv. 202.

Gates, guarded by Ianus, §294; of city closed in war times, ii. 27; viii. 385, 386.

Gateways of cities small, ii. 234.

Gelā, quantity of, iii. 702.

gemini merely=*duo*, ii. 203, ii. 225.

gemitum dat, §202, i. 485; *gemitum dedere=insonuere*, ii. 53.

Gender: (a) subject pronoun attracted to gender of the predicate noun: *hoc*, i. 17, *hic*, i. 253, i. 534, iv. 127, *hic . . . haec*, iii. 714, *is . . . ea*, iv. 379, *hae*, vi. 852, *hoc opus, hic labor*, vi. 129, *ea*, vi. 153, *quae*, vi. 611, *haec*, ix. 737, *hoc*, x. 469, *haec*, x. 879, *hoc . . . hoc*, x. 858, 859, *haec*, xi. 443, xii. 296 (in iii. 173, *illud*, on the contrary, is not attracted); (b) variations from normal gender, *finis*, as fem., ii. 554, iii. 145, v. 327, v. 384; *vulgus* as masc., ii. 99; (c) masc. gender used in pl. word (adj. or pron.) which refers to several persons of different sexes, *quos*, i. 348; (d) neuter adj. in pred. after fem. subject, *varium et mutabile semper femina (est)*, iv. 569; (e) gender due to confusion of thought, *metuunt . . . gaudent*, vi. 733; (f) pl. m. prtcpl. with collective noun, in f. sing.: see Agreement, III.

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Generalizing third person, *habitant*, iii. 106, *habitabant*, iii. 110, *teneant*, iii. 686, *iaciunt*, ix. 712.

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Genitive, uses of: see Cases, II.

genitor, complimentary title of gods, i. 155, i. 237.

genius loci, §291, 292, v. 95.

genua, scansion of, §240, v. 432, xii. 905.

genus, of one person, 'scion', poetic use, iv. 12, vi. 500; 'high lineage', v. 621.

genus Latinum, origin of, i. 6, 7.

geography, carelessness and ignorance of Roman writers concerning, *Geticis*, iii. 35; *hinc . . . hinc*, iv. 42; *Threiciae*, xi. 659.

Geographical order disregarded in narrative, iii. 553, *subnixa*, iii. 402.

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Gerund=(a) noun, iv. 175; (*precando=precibus*, iv. 113, iv. 413; *fandi fictor*, ix. 602); (b) in instr. abl., *tuendo*, i. 713, *fando*, ii. 81, ii. 361; (c) in abl. of attendant circumstances, *talia fando*, ii. 7, *per maria nando*, v. 594.

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Geticus, 'Thracian', iii. 35.

Giants, the, §§274, 275; origin of, iv. 178; Giants and Titans confused, iv. 179.

Gifts to gods hung in *tholus*, ix. 408; fastened on temples, i. 248, iii. 287, 288, v. 360, viii. 721; why made, i. 447.

glomero, force of, iii. 577.

gloria, 'vaingloriousness', xi. 708.

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Gods subject to Fates, i. 18, i. 39, §304, yet order all things, *credo . . . carpis,* i. 387, 388, *non . . . eveniunt,* ii. 777, 778; personal intercourse of, with men, *memorem,* i. 327, §§306, 307; have favorite haunts on earth, §306; deal with mortals through messengers, §307, end; in intercourse with men screen themselves from sight, *nimbo succincta,* x. 634 (cf. *namque . . . recusa,* ii. 604-607, with notes), yet could not wholly conceal divine identity, i. 328, v. 647, 648; under obligations to worshiper, i. 334, ii. 536, x. 619, 620, *deinde,* ii. 691, *nunc,* iv. 206; favor of, won by worshiper's gifts and service, i. 447; condemned or reproached by mortals, *sævae . . . Tritonidis,* ii. 226, *ferus,* ii. 326. *aequis,* iv. 372 (cf. iv. 206-216); cannot be cajoled, *haud numine nostro,* ii. 396; could not be safely seen in their divine form, *tu ne . . . recusa,* ii. 606, 607; grow envious of successful mortals, *invidet,* ix. 655; statues of, at treaty making, xii 286; stature of, i. 501, ii. 592, ii. 773; of allied states, etc., themselves allied, iii. 15; favor of, necessary before enterprise could be begun, ii. 178, resought after failure or disaster, ii. 178; images of, on stern of vessels, iii. 527. See also Deity.

Goddesses, statues of, draped in long flowing robes, i. 404.

Gold and silver in bars, much used in Roman financial transactions, x. 528.

Gold thread in garments, i. 648, *squalentem auro,* x. 314.

gradientem longe, x. 572.

Grain, roasted before grinding, i. 179.

gratia, 'charm', vi. 653.

grator+infin., v. 40.

graviā, scansion of, iii. 464, §§241, 245.

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Greaves, *auro,* xi. 488, *levis ocreas,* viii. 624.

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Greeks in southern Italy, iii. 398.

Grief, displayed by dishevelled hair or beard, *crinibus . . . passis,* i. 480, *inmissa,* iii. 593, or by beating face and breast, i. 481, iv. 673.

gubernaclo, form, v. 859; described, v. 177.

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habeo+pf. pass. prtcpl., force of, *suspectas habuisse,* iv. 97.

habilis, 'well-fitting', ix. 365.

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Hair, treatment of, in times of mourning, iii. 65, *crinibus . . . passis,* i. 480, *inmissa,* iii. 593.

Hair yellow or golden given to heroes and heroines, iv. 590, iv. 698; of victim, cut off for gods (Proserpina, Pluto, etc.), *carpens . . . inponit,* vi. 245, 246, xii. 173, 174, §300; cut from head of dying, §300, iv. 702; of priestess, loosened, iv. 509; of prophet, too, loosened when he is about to receive inspiration, iii. 370 (cf. case of Sibyl, vi. 48).

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Hanging, fastening, etc., verb of, +abl.: §140, n.; i. 318; i. 715;

ii. 236; for other constructions with cf. *religavit ab*, vii. 106, *revinxit e*, iii. 75.

Hangings, for decorative purposes, i. 697.

harena, floor of amphitheater, etc., v. 336.

Harpies, story of, iii. 213; genealogy of, iii. 241; have prophetic powers, iii. 250-252; function of, *furiarum*, iii. 252.

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haurio, in fig. sense, iv. 359, iv. 661.

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hawk, sacred to Apollo, used in augury, xi. 721.

head, covered by Romans when they prayed, iii. 405; left uncovered by Greeks during prayer, iii. 405.

Health, Graeco-Roman mode of drinking, i. 738.

Hearth, altar of Penates, *focis*, iii. 178.

Heavens revolve; *vertitur*, ii. 250, *aetheris axe*, ii. 512, iv. 482.

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(c)='this only', *hoc*, x. 400.

(d) *hoc erat . . . quod*, 'was it for this that', ii. 664.

(e) *hoc illud . . . fuit*, iv. 675 (cf. *hoc erat . . . quod*, ii. 664).

(f) *hunc illum poscere Fata*, vii. 272.

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hic vero, ii. 699.

hiems, 'storminess', 'inclemency', ii. 111.

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i, properly vowel, counting as consonant: see LICENCES, 1.
i ironically paves way for second imp., ix. 634 (cf. vii. 426). See i *nunc*.
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iactetūr, scansion of, §243, i. 668.
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(b) 'at last', ii. 34, iii. 41, vi. 63, vi. 81, xii. 179.
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(e) 'presently', i. 150, ii. 209, ii. 217, v. 324.
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(h) *iam dudum*, with pres. and impf. tenses, *tot . . . gero*, i. 47, i. 580, 581; *iam dudum . . . tenens*, v. 513, 514.
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IASIUS, called founder of Trojan line, *genus . . . nostrum*, iii. 168.
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idem=an adverb, 'likewise': *idem* (pl.), iii. 158, iii. 564; *idem* (sing.), v. 371, ix. 416, (='again'), x. 851; *eadem*, sing. f., x. 607.
ignarus+gen., i. 198, iv. 508, viii. 730.
igneus, 'with lightning-like speed', xi. 718, xi. 746.
ignotus, 'unsuspected', xi. 527; 'strange', 'grotesque', xi. 678.
ILIAD, §70.
ille: (a) deictic, 'yonder', xi. 809, xii. 5; used of Jupiter, ii. 779, x. 875.
(b)='the aforesaid', *haec illa Charybdis*, iii. 558.
(c)='the following', iii. 435.
(d)='the famous', 'the glorious', ii. 274, ii. 448, ii. 503, iii. 401.
(e) apparently pleonastic: i. 3, v. 186, v. 334, v. 457, vi. 593; *illa*, vii. 787, vii. 805, ix. 796, x. 385, xi. 494.
IMAGINATION, Roman *vs.* Greek, §269.
imago, 'counterfeit presentment', i. 408; 'guise', 'form', ii. 369; 'semblance', vi. 293; 'portraiture', viii. 730.
IMITATIVE EPIC, §77.
immo, corrects preceding statement, i. 753, ix. 98.
impello+infin., i. 9, 10, ii. 55.

IMPERATIVE: see MOODS, III.
IMPERFECT TENSE: see TENSES, II.
imperium, meaning of, iii. 159.
IMPERSONAL PASSIVE: see PASSIVE, (c).
IMPERSONAL ABLATIVE ABSOLUTE, *libato*, i. 737.
improbus, force of, ii. 80, ii. 356; 'braggart', v. 397; 'knave', xi. 512.
imus, 'even', 'very', i. 125, ii. 120 (cf. i. 84) ;=adv., 'deep down', x. 785.
in+acc., 'against', v. 16, viii. 386; 'against', i. e. at the prospect of, vi. 798; to express purpose, viii. 386, iii. 223, x. 455; in two senses at once, viii. 386; *in abruptum*, 'sheer downwards', iii. 422, xii. 687; so *in praeceps*, vi. 578; +acc.,=adv., *in numerum*, 'rhythmically', viii. 453; +abl., 'in connection with', ii. 390, ii. 541; 'in midst of', v. 537; =temporal clause, iii. 406.
in-, force of, xii. 902.
in-, neg., force of adjectives compounded with, v. 591, v. 681.
incedo defined, i. 46; used of a deity, i. 46; of Dido, i. 497; =a strengthened *sum*, v. 68.
incensus, 'blazing', i. 727, ii. 327.
incessus used of a goddess, i. 405.
incohat, force of, vi. 252.
INCOMPLETE VERSES: §49; cf. i. 534, i. 560, i. 636, ii. 66, ii. 233, ii. 346, ii. 468, ii. 614, ii. 623, ii. 640, ii. 720, ii. 768, ii. 787, iii. 218, iii. 316, iii. 340, etc.
INCONSISTENCIES IN AENEID: §49; i. 454; i. 507; ii. 138; *nox atra*, ii. 360; iii. 7 *vs.* ii. 780-784; iii. 52; iii. 168; *quaesitum*, iv. 647; iv. 664; *Aquilone*, v. 2; *spissa . . . harena*, v. 336, *vs. gramineum in campum*, v. 287; v. 626; v. 673, 674; vi. 211; vi. 354; *silentum*, vi. 432; *interfusa*, vi. 439; vi. 515; vi. 527; vi. 614; *sedet*, vi. 617; vi. 766; vi. 891; *labores*, vii. 421; xi. 411; *solis avi*, xii. 164; *commixti . . . Teucri*, xii. 835, 836.
inconsulti, 'uncounselled', rare sense, iii. 452.
INCORPORATION OF ANTECEDENT in relative clause: see ORDER OF WORDS, 15.
INCORPORATION OF ADJECTIVE in relative clause: see ORDER OF WORDS, 8.
increpito, 'challenge', i. 738.
indeprensus, 'unsolvable', v. 591.
INDICATIVE: see MOODS, I.
indignus+gen., Greek constr., xii. 649.
INDIRECTION: §225; i. 130; *constitit*, i. 187, i. 459; i. 188; i. 194; i. 270; i. 438; i. 453; *propius*, i. 526; ii. 59; ii. 84; ii. 105; ii. 223; *sacra . . . trahit*, ii. 320, 321; ii. 322; ii. 429; ii. 804; iii. 223; iii. 353; iii. 718; iv. 65; iv. 84; iv. 416; v. 282; vi. 32; *sequentum*, vi. 200; vi. 456; *tum . . . portae*, vi. 573, 574; vii. 68; viii. 617; ix. 84; ix. 332; *extremum*, ix. 352; ix. 363; ix. 445; ix. 768, 769; x. 394; x. 400; *reducta . . . hasta*, x. 552, 553; *effundunt*, x. 574; xi. 687; *responsa*, xii. 111.
indomitus, 'invincible', v. 681.
induere se, 'impale,' 'transfix', x. 681, 682.
indutus+acc., ii. 275, xi. 487,+abl., v. 674.
infelix, 'ill-omened', 'fatal', xii. 941; *infelix animi*, iv. 529.
inferiae, 'offerings to dead,' iii. 66.
infero, of making offerings to dead, iii. 66.
inferus, of things in the underworld, ii. 91.
infula denotes the whole 'fillet', x. 538.
ingemino+dat., v. 434.
ingratus, 'thankless', vi. 213.
ingressus, 'essaying', +infin., xi. 704.
inice, scansion of, vi. 366.
inicere manum, 'hale to prison', x. 419.
inicus, 'dangerous', v. 203.
inmittere, 'let (hair or beard) grow', iii. 593.
inmittere funis, viii. 708.
inmissis . . habenis, v. 662, of fire.

in numerum, 'rhythmically', viii. 453.
i nunc ironically paves way for second imp., vii. 425. Cf. *i.*
inops+gen., iv. 300, §116.
inposta, ix. 716.
in praeceps, 'sheer downwards', vi. 578.
inrigo, constructions with, i. 691, 692, iii. 511.
insania+obj. gen., *insania belli,* vii. 461.
insanus, of inspiration, iii. 443.
INSCRIPTIONS, verb omitted in, iii. 288.
insequor+infin., §164 ; *convellere . . . insequor et . . . temptare,* iii. 31, 32 ; force of, i. 241, i.616.
insido, force of, i. 719 ; in sinister sense, ii. 616.
insignibat, form, vii. 790 ; §103.
insono+acc., *verbera . . . insonuit,* vii. 451.
INSPIRATION, prophetic, accompanied by abnormal physical condition, iii. 370, vi. 45-50 (see on *comptae,* vi. 48).
instar, force and construction of, ii. 15, iii. 637 ; 'true greatness', vi. 865.
instauro, force of, iii. 62, iv. 63, vi. 530.
instituo+infin., vi. 143.
insto, tr., rare use, viii. 433, 434 ; +infin., i. 423-425, ii. 627, 628.
insurgere remis, force of, iii. 207, iii. 560.
integer+gen., *integer aevi,* ii. 638 ; §§113, 117.
intendo+abl., §140, n. ; ii. 236, 237, v. 136 ; in inverted expressions (§203), *intendi bracchia velis,* v. 829 ; *intendere bracchia tergo,* v. 403.
inter, position of, §210 ; i. 218 ; i. 348 ; iii. 685 ; *haec inter,* viii. 671.
inter se expresses reciprocity, ii. 454 ; 'by turns', viii. 453.
interior, 'inner part of', i. 637.
INTERROGATIVE -ne, not necessarily attached to first word, ii. 597, iii. 248, iii. 319 ; with a participle (a rare use) : *quid,* i. 9 ; vii. 307.
intexo+acc. of effect, ii. 16.
intono+acc., *horrendum . . . intonat,* xii. 700.
INTRANSITIVE, transitive verbs counting as : see CASES, IV, 11.
INUNDATIONS of Tiber, Po, etc., ii. 497.
invadunt Martem, xii. 712.
INVERSE ATTRACTION of relative : see ATTRACTION, (a).
INVERSION, INVERTED EXPRESSIONS : see ELABORATE LANGUAGE.
IPHIGENIA, sacrifice of, by Greeks at Aulis, ii. 116.
ipse : (a) intensive : *ipsa,* i. 42, i. 353, i. 589 ; 'even', *ipsi,* ii. 71, xii. 240 (twice).
(b)='too', 'also', ii. 394, xii. 906.
(c) marks contrast, i. 40.
(d) used of chief personage, i. 114, i. 145, ii. 479, iv. 517, v. 752, xii. 701.
(e) For *et ipse:* see *et,* 3.
IRIS, messenger of Juno, iv. 706, v. 606, ff. ; comes unseen, v. 610, but returns in her divine form, v. 658 ; messenger of Jupiter to Juno, ix. 803-805.
is (a)='such', =*talis,* ii. 17, iii. 376, ix. 748 ; (b) *ea=eius rei*=objective gen., *ea signa,* ii. 171, *ea cura,* x. 828 ; *eo*=subjective gen., *eo terrore =eius rei terrore,* viii. 705.
ISLANDS regularly called 'high' by the poets, iii. 76, iii. 271.
iste, pronominal adj. of second person, (a) with contemptuous force, ii. 521, v. 397, x. 504, xii. 648 ; (b) without contemptuous force, ii. 661, ii. 708, ix. 94.
iuga, 'team', vi. 804.
iungo, constr. with, vi. 727.
IUNO hates Trojans, i. 4, i. 67, §54, §302 ; grounds of this hate, §53, i. 28 ; daughter of Saturn, i. 23 ; is *regina deum,* i. 9, i. 46 ; friend of Carthage, i. 15-18, iv. 45, i. 443-445, i. 671 ; has arms and chariot, i. 16, ii. 614 ; goddess of marriage, i. 73, iv. 45 ; foe of Venus, i. 671 ; comes to earth to

help Turnus, ix. 803, 804; honored by Roman race, iii. 435-439, xii. 840.
IUNO BARBERINI, cut of, described, p. 4.
Iuno inferna=Proserpina; §300, vi. 138.
IUNO LACINIA, cut of, described, p. 3.
IUPPITER, cut of head of, described, p. 3; of Otricoli, cut of, described, p. 6; §274; king of gods, i. 65; treated as the world's supreme power, §304, i. 229 (hence he orders Fate, iii. 376), but at times regarded as inferior to Fates, or as merely their viceroy and agent, §304; is *divum pater atque hominum rex,* i. 65, ii. 648; born in Crete, iii. 104; possesses knowledge of future, §310, which he reveals to other gods, §310; is *Saturnius . . . pater,* iv. 372; balances fates of Turnus and Aeneas, xii. 726.
iura dare, 'govern', 'be supreme', i. 293, i. 507, iii. 137, viii. 670.
iuro+acc.: vi. 324, vi. 351, xii. 197.
iuvenes, 'fighting-men', 'warriors', i. 399, i. 627, ii. 348.
iuventus, 'fighting-men', i. 467.
iuxta, as prep., iii. 506.
IVORY, how used, i. 592, iii. 464.

J

JULIAN gens, connected with Iulus (Ascanius) and Aeneas, i. 268.
JUPITER: see IUPPITER.
JUXTAPOSITION: see ORDER OF WORDS, 3.

K

KING AND PRIEST ONE PERSON: at Delos, iii. 80; among Romans, iii. 80; among Latins, vii. 92, ix. 327.

L

labes, meaning of, ii. 97.
labor, of the passage of time, i. 283.
labor, poetically='course', of the sun, i. 742.
LABYRINTH, in Crete, v. 588-591, vi. 26, 27.
laetor+infin., vi. 392, 393.
laetus, used of crops, ii. 306; 'making glad', ii. 306, iii. 220; +gen., *laetissimus umbrae,* i. 441.
LAOCOON, group of statuary known as, cut of, described, p. 5, n. on ii. 233.
Laomedonteae, scornful, iv. 542.
Laomedontiadae, scornful, iii. 248.
laquearia, often elaborate and costly, i. 726.
LAR, §§297, 298; brought, with Vesta, Penates, etc., from Troy, *Pergameum . . . Larem,* v. 744; (worshiped with incense and spelt, v. 744, 745).
lateo, as tr. verb, i. 130.
LATIN RACE, origin of, as conceived by Vergil, i. 6, 7.
LATIN WRITERS mostly provincials, §35.
LATONA, type of mother love, i. 502.
laudo+infin., ii. 585, 586.
LAUREL in house or palace, ii. 512, 513, vii. 59, 60; sacred to Apollo, iii. 81, iii. 360, iv. 148.
laus, 'merit', i. 461.
LAVINIUM, city of, founded by Aeneas, i. 5.
Lavinium, scansion of, §251, i. 258.
LAWS, inscribed on bronze tablet, vi. 622.
lebetas, form, iii. 466.
lego, 'skim' (the seas), iii. 127, iii. 292; 'gather up', 'reel up' (threads), x. 815.
lenibant, lenibat, form, §103, iv. 528, vi. 467.
lentus, 'nerveless', xi. 829; of fire, 'smouldering', v. 682.
LEPIDUS, Marcus Aemilius, Caesar's *magister equitum,* §1; fights Sextus Pompeius in Spain, §6; receives government of Africa, §9; turns traitor to Augustus and loses his position in triumvirate, §10.
LIBATION, at feast, usually after the eating, *epulata,* iv. 207 (cf. i. 736, iii. 355); poured on table at banquet, i. 736; poured upon hearth, iii. 177, 178; poured between horns

of victim, iv. 60, 61, vi. 244; after a vision or dream, iii. 177, 178; made to the dead, iii. 303.

libato, impers. abl. abs., i. 737.

LIBERATORS, name assumed by Brutus, Cassius, etc., §2; condemned as outlaws, §7.

libo, force of, i. 256; 'besprinkle', a rare sense, xii. 174.

LICENSES, METRICAL, defined, §239. Examples are:

1. (a) *i*, properly vowel, counting as consonant: §240; *abiete*, ii. 16, v. 663, xi. 667; *ariete*, ii. 492, xii. 706; *parietibus*, ii. 442, v. 589; *omnia*, vi. 33.

(b) *u*, properly vowel, counting as consonant; §240; *genua*, v. 432, xii. 905.

2. DIASTOLE: §§241-245.

(a) lengthening of *-que*, §241; iii. 91, iv. 146, vii. 186, viii. 425, xii. 181.

(b) Retention of original quantity in nouns, verbs, etc.: §242; (1) in nouns: *pavōr*, ii. 369, *amōr*, xii, 668, *Numitōr*, vi. 768, *patēr*, v. 521, *pulvīs*, i. 478, *sanguīs*, x. 487, *pectoribūs*, iv. 64; (2) in verbs: *vidēt*, i. 308, *peterēt*, i. 651, *amittebāt*, v. 853, *dabāt*, x. 383, *sinīt*, x. 433.

(c) Lengthening before the caesura: §243; (1) in nouns: *domūs*, ii. 563, *nemūs*, iii. 112, *Euryalūs*, v. 337, *capūt*, x. 394; (2) in verbs: *iactetūr*, i. 668, *obruimūr*, ii. 411, *adloquitūr*, iv. 222, *datūr*, v. 284.

(d) Syllables properly light counted as heavy before a Greek word: *canīt hymenaeos*, vii. 398; *languentīs hyacinthi*, xi. 69.

(e) Miscellaneous examples: *petīt Euandri*, ix. 9; *graviā* iii. 464; *supēr*, vi. 254.

3. SYSTOLE: §246; *stetĕrunt*, ii. 774, iii. 48, x. 334; *constitĕrunt*, iii. 681.

4. SYNIZESIS: §§247-249.

(a) In forms from proper names in *-eus*; §247; *Oilei*, i. 41; *Ilionei*, i. 120; *Nerei*, x. 764; *Eurystheo*, viii. 292.

(b) In words properly cretics, or that help to make cretics: §248; *alveo*, vi. 412, vii. 303; *aureā*, i. 698; *aureis*, i. 726, v. 352; *eādem*, x. 487; *ferrei*, vi. 280; *baltei*, x. 496; *nescio*, ii. 735.

(c) In miscellaneous examples: §249: *dehinc*, i. 131, i. 256, etc.; *scio*, iii. 602; *semianimis*, iv. 686 (cf. x. 396, x. 404); *semiustus*, v. 697 (cf. iii. 578); *deinde* everywhere.

5. Varying quantity of proper names: §251.

6. Elision and Echthlipsis: §252.

7. Hypermetric verses: §256; (a) in verses ending in *-que:* i. 332; i. 448; ii. 745; iv. 558; iv. 629; v. 422; v. 753; vi. 602; vii. 470; x. 781; x. 895; (b) . . . *Latinorum*, vii. 160.

8. HIATUS: defined, §§252, 257. Examples are:

(1) At a marked pause in the verse: §257; *Samo: hic*, i. 16; *dea. Ille*, i. 405; *matri et*, iii. 74; *pereo, hominum*, iii. 606; *spe inimica*, iv. 235; *colo. Huc*, v. 735.

(2) Between proper names, etc.: §258; *Dardanio Anchisae*, i. 617, ix. 647; *Neptuno Aegaeo*, iii. 74.

(3) Miscellaneous cases: §259; *femineo ululata*, iv. 667.

9. SEMI-HIATUS: §260; *insulae Ionio*, iii. 211; *Ilio alto*, v. 261; *te, amice*, vi. 507.

licet, as conjunction, +subj., *fixerit . . . licet*, vi. 802; *praestet . . . induat . . . licet*, xi. 438-440; postpositive, vi. 802.

LIGHT AND AIR identified, vi. 363; iii. 600; idea of, connected with gods, i. 402, *pura . . . luce*, ii. 590.

LIGHT SYLLABLE defined, p. 74, footnote.

LIGURIANS, trickery of, xi. 701.

linquo+dat., v. 795.

LITERATURE and the religious revival, §21; played subordinate part under the republic, §22; received high honor under the empire, §23; poetry especially encouraged then, §§23, 24; fostered by Augustus, Maecenas and Messala, §24.

lito, tr., poetic use, iv. 50.

LITOTES defined, *non simili,* i. 136; other examples are: *haud aliter,* i. 399; *haud secus=sic,* ii. 382; *non sic,* ii. 496; *haud . . . divum,* v. 56 (i. 387, 388, ii. 777, vi. 368); *non hos=longe alios,* iv. 647; *non aliter,* iv. 669; *haud alio,* v. 592; *non setius,* v. 862; *non indebita,* vi. 66; *non inferiora,* vi. 170; *laeta parum,* vi. 862; ix. 375; *fortasse,* x. 548; xi. 725. Cf. *non ignara mali,* i. 630; *haud impune,* iii. 628.

litus, force of, iii. 390.

lividus, 'dark-hued', vi. 320.

LIVIUS ANDRONICUS, §72.

LIVY, Roman historian, §26.

LOCALIZATION: §190: *Auster=ventus,* i. 51, i. 536, ii. 304, iii. 61, iii. 70; *Dorica=Graeca,* ii. 27; *Euro,* i. 383; *Noto,* i. 575; *Mycena=Graecia,* i. 650, ii. 25, ii. 577; *Argos=Graeciam,* ii. 95; *acernis=ligneis,* ii. 112; ii. 186; *Larissaeus=Thessalicus,* ii. 197; *pinea,* ii. 258; *robora,* ii. 260; *Cresia,* iv. 70, *Dictaeos,* iv. 73; *Zephyris,* iii. 120; *Cretes . . . Agathyrsi,* iv. 146; *Maurusia=Africana,* iv. 206; *Boreae,* iv. 442; *Gnosia,* v. 306; *Amazoniam . . . Threiciis,* v. 311, 312; *Lyciam . . . pharetram,* vii. 816; *Threiciae,* xi. 659.

LONG FINAL SYLLABLES worthy of note: see LICENCES, 2.

longius, construction after, when *quam* is omitted, i. 683.

longus, force of, i. 703; 'distant part of', x. 769.

LOTS, used by Dido to assign portions of work, etc., i. 508; appeal to, an appeal to the gods, ibid.; *ductus,* ii. 201; form of, i. 508; how drawn, v. 490; shaken in urn, vi. 432; cast to apportion oars to (Trojan) crews, iii. 510; special parts of booty exempted from, v. 534.

LOVE CHARM, *amor,* iv. 516.

LOVERS make sacred compact, v. 6 (cf. iv. 520).

lumen=*dies,* vi. 356; 'light of day', iii. 658(?); 'eye', i. 226, iii. 658(?) etc.; in pl., 'glances', iv. 364.

LUPERCAL, grotto on the Palatine, *Mavortis . . . antro,* viii. 630.

lustro, 'parade before', *lustravere,* v. 578; =*inlustro,* iv. 6, iv. 607; 'track', 'follow', xi. 762.

lux, 'day', 'dawn', iv. 586; 'daylight', ix. 355.

Lydius=*Etruscus,* ii. 781.

LYRE, Greek, seven stringed, vi. 646; quill (plectrum) used in playing, *pectine,* vi. 647.

LYRIC POETRY, written by Horace, §28.

M

MAECENAS, §14; helps V. to recover his farm, §40; friend of V., §41; patron of literature, §24.

macte . . . virtute, ix. 641.

Maeonidae, 'Etruscans', xi. 759.

magalia, 'huts', i. 421; 'suburbs' of Carthage, iv. 259.

MAGIC, methods of ancient, iv. 496, iv. 516; bronze used in, iv. 513; condemned by best Roman feeling, iv. 493.

magister, 'helmsman', v. 867, i. 115; 'keeper', 'herdsman', xii. 717.

MAGNA GRAECIA, why so called, iii. 398.

male used with adjectives, *male fida carinis,* ii. 23; *male . . . amicum,* ii. 735; *male sana,* iv. 8.

malignus, 'niggardly', xi. 525.

maneo+local abl., *promissis maneas,* ii. 160.

Manis, 'condition in underworld', vi. 743.

manus, 'handiwork', 'skill', i. 455; 'exploits', vi. 683.

MANUSCRIPTS OF VERGIL, §314.

MARBLE, whence obtained by Romans, *Parius . . . lapis*, i. 592, 593.

maritus, 'suitor', iv. 35.

marmoreus, 'bright', vi. 729.

Marriages, auspices taken at, at Rome, i. 345, 346; torches in processions at, iv. 18; married woman escorts bride, *pronuba*, iv. 166; customs connected with at Rome, *vertice*, iv. 168; second, condemned by Roman feeling, iv. 27.

Marrow, seat of feeling, *ossibus*, i. 660; ii. 120, 121; iv. 66; iv. 101; v. 172; vi. 54, 55; *duris . . . ossibus*, ix. 65.

Mars, fond of Thrace, iii. 13, iii. 35; cut of, described, p. 3.

Mars=*pugna*, xii. 712.

Masculine gender, special use of: see Gender, (b), (c), (f).

mater, title of honor for goddess, iii. 111; sarcastic, vii. 441.

maturo+acc., i. 137, §131.

maturus+gen., *aevi maturus*, v. 73, §116.

maximus, 'eldest', i. 521, *maxima*, i. 654;='eldest'='earliest', iii. 107 (note *maxima natu*, v. 644); 'deepest', x. 764.

Meat not boiled in Trojan times, i. 213.

Mediolanum, Vergil studied at, §38.

medium as noun: see *medius*.

medius=an adv., i. 348, iv. 61, iv. 204; 'central', v. 113; 'in twain', xii. 307; 'intervening', xii. 201, xii. 683; pleonastic, with *inter*, i. 348, iv. 61, iv. 204; proleptic, *medius . . . occurrere*, i. 682, *medius . . . prorumpit*, x. 379, *medius . . . intercipit*, x. 402; used in n. as noun, *aulai medio*, iii. 354, *caeli medio terraeque*, iv. 184, *tecti medio*, vii. 59, in pl., 'intervening spaces', x. 407.

mei=possessive gen., iv. 654.

Memnon aids Troy with the Ethiopians, i. 489.

mens, defined, i. 643; *vs. animus*, ii. 316, 317.

mensas removere, 'end a feast', i. 216, i. 723.

mentior+infin., ii. 540.

Mercury, §286; conducts dead, etc., iv. 243; gives or takes away sleep, iv. 244; cut of, described, pp. 4, 6

merere+de and abl., 'deserve (well ill, etc.) of', i. e. 'benefit', iii. 667 iv. 317, iv. 333-335.

Merits of the Aeneid, §78.

Messala, patron of literature, §24.

Messapus, V.'s conception of, §63; character of, xii. 289-291.

Metaphor: see Figures; used where English would use a simile, *custos*, iv. 186, *Amazon*, xi. 648, *venatrix* xi. 780.

Meter, defined, §226; origin of, §227. See also Hexameter; Licences; Metrical Convenience; Metrical Correspondence; Repetition, 8.

Metonymy, defined, §184. Examples are:

1. In general: §184; *armis=armatis*, i. 506.

2. Cause for effect: §185; *boumque labores*, ii. 306; *nimbum*, iv. 120, *nimbo*, v. 317; *pueri*, v. 602.

3. Effect for cause: §186; *dolores*, i. 25; *frigore*, i. 92; *morsu*, i. 169; *laudi*, i. 461; *honorem*, i. 49, i. 632, iii. 118, iii. 264, v. 601; *umbra*, shade-trees, i. 165; *error*, 'mischief', 'trick', ii. 48; *vulnere=telo*, ii. 529; *imber=nimbus*, iii. 194; *invidia*, iv. 350; *amor*, 'love-charm', iv. 516; *vulnera*, 'deadly blows', v. 433; *error*, v. 591; *cursum*, vi. 313; *verbera . . . faces*, vii. 336, 337; *signa*, x. 310; *fidem*, 'trusty tidings', xi. 511; *fugam*, 'means of flight', xi. 706; *religio*, 'sacred majesty', xii. 182; *error*, x. 392.

4. Material for thing made: §187: *aes*, i. 35, ii. 545, ii. 734, iii. 111, iii. 240, vi. 591, ix. 809; *argentum*, i. 640; *aurum*, i. 739, iii. 517, v. 817; *trabe*, 'ship', iii. 191; *pinus=navis pinea*, v. 153; *cornu*, 'bow', ix. 606, xi. 773.

5. (a) Part for whole: §188; *carinae=naves*, ii. 23, ii. 198; *pup-*

pis=navis, ii. 256, v. 198; *limina*, 'temple', ii. 567, 'apartment', iv. 645; *Ausonias* and *Dictaea*, iii. 171; *trabibus=navibus*, iv. 566; *cardine=foribus*, iii. 448; *iugis=equis*, v. 147; (b) whole for part, *arcu*, 'bowstring', v. 507.

6. Name of deity for common noun, etc.: §189; *Ceres=frumentum*, i. 177, *=panis*, i. 701; *Bacchus=vinum*, i. 215, iii. 354, v. 77; *Penates*, 'home', i. 527, 'hearth', i. 704; *Vulcanus=ignis*, ii. 311, v. 662; *Mars=proelium*, ii. 335, *=pugna*, ii. 440, xii. 712, ='warlike zeal', xii. 108; *Hymenaeus*, 'bridal', iv. 127 (cf. *hymenaei*, i. 651, iii. 328); *Venus=amor*, vi. 26; *Nereus =mare*, x. 764.

7. Abstract for concrete: *coniugium=coniunx*, ii. 579, iii. 296, vii. 423; *conspectus*, 'onlookers', ii. 67; *nefas*, 'guilty creature', ii. 585; *hospitium=amicus*, iii. 15; *virtus*, 'manly band', v. 754; *stragis*, vi. 504.

8. Container for thing contained: *nidi*, v. 214.

METRICAL CONVENIENCE determines choice of form or language: *medium in penetralibus*, ii. 508; iv. 127; v. 274; *primi*, vi. 255; *somni*, vi. 893; *lectis equitum*, ix. 48; *miserande*, x. 327; x. 392; x. 509; *ima*, x. 785; x. 811; x. 871; xi. 695; xii. 947. See also PLURAL, 1.

METRICAL CORRESPONDENCE: *rursum . . . longo vs. rursum . . . caeli*, iii. 229-232; *nocte vs. luce*, iv. 184-186; *fervidus vs. vividus*, xii. 748-753; *perque vias . . . perque domos*, ii. 364, 365; *clauda vs. tarda*, v. 278-280; *Siculisne . . . Italasne*, v. 702, 703. See also REPETITION, 8, (b).

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MIDDLE VOICE, defined, §152. It is used:

1. In direct reflexive sense=active voice+reflexive pronoun: (a) in finite verb forms of *verto*, i. 158, ii. 250, vii. 784, xii. 915, *implentur*, i. 215, *circumfundimur*, ii. 383, *expedior*, ii. 633; *cingor*, ii. 749, *aperitur*, iii. 275, *inferar*, iv. 545, *reddar*, vi. 545, *eripiare*, xii. 948, *imponere* (imp.), ii. 707; (b) in pf. pass. prtcpl. forms, with reflexive force, without acc. object: §155; *proruptus*, i. 246, vii. 459, *circumfusa*, ii. 64, *protecti*, ii. 444, *effusus*, v. 145, x. 803, *converso*, ix. 724.

2. In deponent sense, with acc. as direct object: (a) in finite forms of verbs of clothing: see CASES, IV, 5, (c), (d); (b) in pf. pass. prtcpl. forms: see CASES, IV, 5, (a), (b).

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mille, a round number, i. 498, ii. 198.

MINERVA, §279; warlike goddess, ii. 425; goddess of weaving, spinning, embroidery, v. 284, vii. 805; cut of, described, pp. 3, 4.

minime, strong neg., i. 633.

ministro, 'furnish', i. 213; 'serves' (sc. *navem*), vi. 302.

minores, 'younger generation', i. 532.

minus=*non*, i. 633; construction after, when *quam* is omitted, i. 683.

misceo, favorite word of Vergil, i. 124, ii. 298, ii. 329, ii. 487; constr. with, vi. 727; +dat. (and acc.), viii. 432.

misereor+gen., ii. 143 (cf. iv. 435).

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MISTLETOE, ancient view of, vi. 206.

missio, missus, 'turn', 'event' at games, v. 286.

mitra, use of, condemned, iv. 215-217, ix. 616.

mitto=*dimitto*, i. 203; =*inmitto*, xii. 629; 'despatch', of games, v. 286, v. 545.

Mnesthei, form and scansion of, §§99, 247.

Mnestheus=*ego*, v. 194.

modo, 'only', 'just', with imp., i. 389; with imp. subj., ii. 160, iii. 116.

moenia, 'city', 'walled town', i. 264, ii. 187, v. 798, ix. 782; 'buildings', ii. 234, vi. 549, vi. 631.

moles, 'trouble', 'effort', v. 118; 'bulk', x. 771; 'towers', 'rampart', v. 439; 'masses', 'blocks of stone', ix. 711.

molior expresses difficulty, etc., i. 564; *fugam . . . moliri,* ii. 108, 109; 'toil over' a road, vi. 477; *viam . . . molita,* 'having forced', etc., x. 477.

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monstrum, §308; said of the wooden horse, ii. 245, of unexpected arrival of Trojans, iii. 307, of noises of Aetna, iii. 583.

monumentum, force of, iii. 102.

MOODS.

I. Indicative.

1. In conclusion of unreal conditions: see CONDITIONAL SENTENCES, 2, (a).

2. In subordinate clause of oratio obliqua: *cum . . . conscendebat,* xii. 735, 736; *dum . . . trepidat,* xii. 737.

3. In deliberative question: *quem sequimur,* iii. 88; *quae . . . vito,* iii. 367; *quid ago,* iv. 534, x. 675, xii. 637.

4. In question (exclamation) following an imperative: *viden ut . . . stant,* vi. 779; *aspice ut . . . supereminet,* vi. 854, 855.

5. Future tense of, (a)=imp.: *noster eris,* ii. 149; *referes . . . ibis,* ii. 547; (b) in permissive sense,=*quamvis* or *licet*+subj., *excudent . . . dicent* (five verbs), vi. 847-850.

II. Subjunctive.

1. In expressions of the will (volitive subjunctive): (a) In commands: *maneas . . . serves,* ii. 160.

(b) in provisos: *dum . . . cadat,* xi. 792, 793.

(c) Paratactic subjunctive, (1) after verb of command: see especially on *sinite . . . revisam,* ii. 669. Cf. also *dic . . . properet . . . ducat,* iv. 635, 636; *date . . . abluam . . . legam,* iv. 683-685; *stringat sinite,* v. 163; *ducat . . . ostendat . . . dic,* v. 550, 551; *habeant . . . sine,* v. 717; *canas oro,* vi. 76; *date . . . fungar,* vi. 883-885; *praemisit quaterent campos,* xi. 513; *occiderit . . . sinas,* xii. 828; cf. *praemittit . . . ferat . . . ducat,* i. 645; (2) with *necesse est, praeterlabare necesse est,* iii 478; (3) in a result clause: *licet . . . terreat . . . licet . . . servet,* vi. 400-402.

(d) In deliberative questions: i. 327; *eloquar an sileam,* iii. 39; iv. 371; iv. 535: v. 850; ix. 96; xi. 509; in deliberative questions in *oratio obliqua,* i. 218; *parent,* ii. 121; iv. 283, 284; ix. 67, 68; ix. 399-401; xii. 727.

(e) In expressions of obligation and propriety: (1) *quid . . . dicam,* iv. 43, *quid memorem,* vi. 123, vi. 601; (2) in expressions of unfulfilled past obligation: *vocasses,* iv. 678 (?); *maneres,* viii. 643; *dedissem,* x. 854 (?).

2. In wishes.

(a) In true wishes. These occur (1) without introductory particle: *sis . . . leves . . . doceas,* i. 330-332; *liceat,* i. 551; *velis . . . adsit,* i. 733, 734; ii. 537; *optem,* iv. 24; v. 60; *sic . . . faciat,* x. 875; (2) with introductory particle: with *si,* vi 187, 188; vi. 882; x. 458; with *ut:ut . . . ludar . . . reflectas,* x. 631, 632.

(b) In so-called wishes contrary to fact ('vain regrets'): (1) with *utinam,* i. 575, 576, ii, 110, iii. 615; (2) without *utinam, cuperem . . . adesset,* x. 443; *vocasses,* iv. 678 (?): *de-*

dissem, x. 854 (?); (3) with *o si,* xi. 415.

(c) In a relative clause: *quod convertant,* ii. 191.

3. Potential subjunctive. (a) of present (future) time: *credas,* viii. 691; (b) of past time: *volaret . . . tingueret,* vii. 808-811; *aspiceres,* viii. 650; *videres,* viii. 676.

4. Subjunctive in subordinate clauses.

(a) In dependent questions: *impulerit,* i. 11; i. 307, 308; *tremor . . . cui . . . poscat,* ii. 121 (question here depends on a noun); *quid . . . possit,* v. 6 (depends on prtcpl.=noun); *portenderet . . . posceret,* v. 706, 707.

(b) In clause forming integral part of unreal condition, iv. 329, x. 615, 616.

(c) In relative clauses: (1) causal: i. 388; ii. 230, 231 (two verbs); ii. 345, 346; v. 623, 624; vi. 590, 591; ix. 728, 729.

(2) adversative: ii. 248, iv. 536; x. 483.

(3) of purpose: i. 20; i. 62; i. 287; i. 706; ii. 184; v. 130, 131; vii. 98, 99; vii. 271, 272.

(4) of result: v. 590, 591; x. 679.

(5) of wish: *quod . . . convertant,* ii. 190, 191.

(6) of repeated action, *quantum . . . possent,* vi. 200.

(d) With *dum,* in final clause: i. 5, x 800, x. 809.

(e) With *nihil est quod,* xii. 11, 12 (two verbs).

(f) In subordinate clauses of oratio obliqua: ii. 136; ii. 189; iii. 36; iii. 234, 235; iii. 262; iii. 652; iv. 193; iv. 289-291; v. 621; vi. 871; viii. 650, 651; ix. 41-43; ix. 805; etc., etc. See also II, 1, (d), above.

5. Omission of subjunctive: see on *viris,* i. 517; (*sit, sint*), i. 743; (*sit*), ii. 74; (*sit*), ii. 390; (*sit*), iv. 193; (*sint*) . (*sit*), iv. 293, 294; (*sint*), vi 136.

6. Subjunctive, force of present tense of: see TENSES, I, 7.

III. Imperative.

1. Future tense of: *teneto,* iii. 408.

2. In prohibitions: §156; *ne credite,* ii. 48; *tu ne . . . time neu . . . recusa,* ii. 606, 607; *ne finge,* iv. 338; vi. 544; *ne subtrahe,* vi. 698; *ne . . . finge,* vii. 438; *ne trepidate,* ix. 114; *ne . . . prosequere,* xii. 72, 73; *nec . . . horresce,* iii. 394.

IV. Infinitive.

(a) Historical infinitive: §157; (1) ii. 98, 99 (three verbs); ii. 132; ii. 685, 686 (note conative sense); ii. 775; x. 458; (2) coupled with indic. forms: *fluere . . . referri . . . fractae (sunt) . . . aversa* (*est*), ii. 169, 170; iii. 141, 142; iii. 666-668; (3) in a *nam*-clause: *nam . . . colere . . . credere* (denotes repetition), iv. 421, 422; (4) in a rel. clause, *quicum partiri curas,* xi. 822.

2. In exclamations: §158; *desistere . . . posse,* i. 37, 38; *mene . . . potuisse,* i. 97, 98; *heu . . . superesse,* v. 615, 616.

3. Of purpose: §159; *diffundere,* i. 319; *populare . . . vertere,* i. 527; *habere,* v. 262. See also §159, n.

4. Complementary infinitive: §§160-166.

(a) With verbs of willingness, etc.: §161; with *do* (=*patior*), i. 66, i. 79 (cf. §166, n.), i. 522, 523 (two infinitives, cf. §166, n.), iii. 77, iv. 192, v. 247, 248 (cf. §166, n.), v. 306, 307 (cf. §166, n.), xi. 794, 795; *dare . . . fatetur,* vii. 433, *abnegat . . . producere . . . pati,* ii. 637, 638.

(b) With verbs of preference, desire, etc.: §162, with *ardeo,* i. 514, 515, i. 580, 581; *instau-*

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(c) With verbs of emotion, etc.: §163; with *gaudeo*, ii. 239; with *horreo*, ii. 12; with *vereor*, vi. 613; with *laetor*, vi. 392, 393.

(d) With verbs of effort, etc.: §164; i. 17, 18; with *insto*, i. 423-425 (five infinitives), ii. 627, 628; with *tempto*, i. 721, iii. 240, 241; with *certo*, ii. 64 (cf. v. 194); with *adgredior*, ii. 165; with *insequor*, iii. 31, 32; with *trepido*, ix. 114.

(e) With expressions of power, etc.: §165; (with *valeo*, ii. 492, iii. 415); *obniti . . . sufficimus*, v. 21, 22; *fidit (=audet, potest) . . . committere*, v. 69.

(f) With expressions of skill, etc.: §166; *premere et . . . sciret dare*, i. 62; *succurrere disco*, i. 630.

5. With verbs of asking, encouraging, etc.: §167; with *suadeo*, i. 357; with *hortor*, ii. 33, ii. 74; (with *posco*, v. 342).

6. With verbs of commanding, etc.: §168; with *impello*, i. 9, 10, ii. 55; with *facio*, ii. 538, 539; (with *ago*, iii. 682, with *stimulo*, iv. 575, 576); with *adigo*, vi. 696.

7. With adjectives: §169; *certa mori*, iv. 564; *certare . . . parati*, v. 108; *maior . . . videri*, vi. 49; *praestantior . . . ciere*, vi. 164, 165; *adsueta . . . pati . . . praevertere*, vii. 806, 807; *felicior . . . unguere . . . armare*, ix. 772, 773; *(avidus confundere*, xii. 290).

8. With a noun: §170; with *amor*, ii. 10, iii. 298, 299; with *cura*, i. 704, vi. 654, 655; with *cupido*, ii. 349, 350, vi. 133; with *potestas*, iii. 670; with *spes*, v. 183.

9. In double construction: *perfundi*, xi. 495: see §§159, 169.

10. Perfect tense of, in apodosis of contrary to fact condition: *meruisse*, ii 434; pres. tense of, with *memini*, i. 619.

11. In clause parallel in construction to a noun: *tantos . . . labores*, x. 759; in apposition with a noun, *fama . . . cessisse*, iii. 294-297.

12. With various verbs, in uses not covered by 4-6 above.

(a) With *addo:addiderat . . . consurgere*, viii. 637.

(b) With *facio=ostendo:fecerat . . . fingere* (five infinitives), viii. 630-634; *fecerat . . . ferri*, viii. 710.

(c) With *instituo: ferri . . . instituit* (*=iussit*), vi. 142, 143.

(d) With *laudo: exstinxisse . . . sumpsisse . . . laudabor*, ii. 585, 586.

(e) With *mentior*, ii. 540.

(f) With *stupeo: stupet . . . coïsse . . . et cernere*, xii. 707-709.

(g) With *tremesco: telum . . . instare tremescit*, xii. 916.

mora, 'postponement', xii. 74.

mores, 'political institutions', i. 264.

MORETUM, §39.

moror, tr., v. 766; 'tarries over', 'gives second thought to', *in solo Volcente moratur*, ix. 439 (cf. ii. 287, v. 400).

morsus, 'fluke' of an anchor, i. 169.

munus, 'funeral honors', v. 652.

murmur, force of, vi. 709.

MUSES, appeal to by poets, i. 8.

MUSICIANS wear long robe, *longa . . . veste*, vi. 645; long-haired, i. 740.

mussat, 'is at a loss', 'scarce knows', xii. 657, xii. 718.

MUTE AND LIQUID, vowel before: §250, n.

Mycena, rare sing., v. 52.

MYRTLE, described, iii. 23; sacred to

Venus, iii. 24, v. 72; used in rites in honor of dead, v. 72; used in spear shafts, iii. 23, vii. 817.
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Mythology, importance of in Aeneid and reasons for this, §267; names in Vergil's, Roman, but spirit Greek, §267; Greek *vs.* Roman, §269; resemblance between Greek and Roman, and causes thereof, §270.

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(b) *nec . . . nec*=*et non . . . nec*, ii. 467.
(c) *nec*=*et non tamen*, ii. 314.
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(e) *nec non et*, i. 707, i. 748.
(f) *nec*+imp., iii. 394.
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(h) *neque enim*, i. 198 (ii. 376).
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NEUTER ADJECTIVE (a)=abstract noun, *notum*, 'knowledge', v. 6; (b) used in talking of persons, *quidquid*, i. 601, v. 716; (c) in pred., after feminine subject, *varium et mutabile . . . femina (est)*, iv. 569, 570; (d) neuter pl. (for neuter sing.), in Greek idiom, *nota* (*sunt*), i. 669.

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NIGHT rises from ocean and descends into it again, ii. 8, 9.

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NILE, enriching waters of, ix. 31.

nisus, of a boxer, v. 437.

nitor, force of, ii. 380, ii. 443; 'rest on', +abl., iv. 252, vi. 760.

nocturnus=an adv., iv. 303, iv. 490, vi. 252.

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novo, 'change for the worse', v. 604.

novus, 'strange', iii. 181, iii. 240; 'strange', 'startling', iii. 591; 'unprecedented', viii. 695, ix. 110; 'unexpected', ix. 693.

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numerus, 'order', 'sequence', iii. 446, *in numerum*, 'rhythmically', viii. 453.

Numitōr, scansion of, §242, vi. 768.

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nunc, proper force of, i. 132; *vs. iam*, i. 133, ii. 69, 70; emphatic, 'only now', 'now for the first time', iv. 596; with advers. asyndeton, i 240, i. 395, ii. 85, x. 617.

NURSE, of great importance in Greek and Roman families, iv. 632.

nurus, used freely, ii. 501.

nusquam, 'at no time', v. 853.

NYMPHAE, §290; §291; i. 74; only semi-divine, xii. 786.

O

OAK sacred to Jupiter, iii. 681; sacred to Tiber god, x. 423; arms hung thereon as trophy, ibid.; oak crown as prize, vi. 772.

OARS of ships, made from boughs, i. 552, iv. 399.

Oaths by ashes or bones of kinsman, ii. 432.

ob-, force of, vi. 646.

obeo, 'scan' (prop. 'traverse'), x. 447; 'meet', hence 'surround', vi. 58.

OBJECT repeated, *Martem indomitum*, ii. 440; *costas*, xii. 276.

OBLIGATION, subjunctive of: see MOODS, II, 1, (e).

obliviscor+personal acc., ii. 148.

obruimūr, scansion of, ii. 411.

obscurus, 'obscuring', i. 411.

obtestor+two accusatives, xii. 819, 820.

occumbo, 'die', i. 97; *occumbere morti*, 'die', ii. 62.

occupo, force of, vi. 424; 'surprise', x. 384.

OCEAN, day rises from, etc., i. 745; night rises from, etc., ii. 8, 9; ii. 250.

ODYSSEY, §70.

offero+reflexive pronoun, 'put one's self in the way of', ii. 59-61, ii. 370-372.

OIL (*oleum*) used by wrestlers and athletes, ii. 281, v. 135.

OLEASTER, sacred to Faunus, xii. 766.

olim, etymology and meaning of, i. 254; used of the fut., i. 20, i. 203 (i. 234), i. 289; =*nonnumquam, saepe,* iii. 541, v. 125.

OLIVE, spray of, worn by priestess, vii. 418.

olli=*illi,* ollis=*illis:* see ARCHAISMS, III, 1.

OLYMPUS, dwelling place of gods, §273; day issues from, etc., i. 370.

OMENS consulted at Roman marriages, i. 345, 346; consulted afresh after failure or disaster, ii. 178; Roman attitude toward, ii. 178; omens seen in coming of snakes from Tenedos, ii. 203; in stumbling at threshold, ii. 243; in appearance of deer, i. 186; in light on head of Ascanius, ii. 683, 684; in fire (arrow), v. 526, 527; in fire, etc., vii. 79, 80; thunder from cloudless sky especially significant, ii. 693, ix. 631; taken before sacrifices and prayer, iii. 407; signs in east, good, ii. 693; if good, welcomed, v. 530, 531, xii. 257, xii. 260; if bad, deprecated, v. 530, 531; must go in pairs, *haec . . . firma,* ii. 691, *vias,* ii. 696, §309. See also AUGUR, AUGURY.

omnes=*ceteri,* i. 15, iii. 435.

onero+dat., i. 195.

ONOMATOPOEIA: §224, i. 55; i. 87; i. 102; i. 105; i. 147; ii. 53; ii. 313; ii. 380; ii. 418; ii. 465, 466; iv. 135; v. 217; v. 242; v. 481 (see §261, end); x. 842.

operor, force of and construction with, iii. 136.

oppetere, 'die', i. 96.

opto+paratactic subj., iv. 24, 25.

ora, meaning of, i. 1; suggests distance, i. 1, i. 331, ii. 282; 'stretch of shore, iii. 397.

ORACLES, §312; utterances of, mysterious, §312, iii. 96.

oraclum, form, §106, iii. 143.

ORATIO OBLIQUA, indic. in: see MOODS, I, 2; subj. in: see MOODS, II, 4, (f).

orbis=*orbis terrarum,* iv. 119; 'cycle' of time, i. 269, v. 46.

ORDER OF WORDS.

1. General remarks on: §204; *conversa cuspide,* i. 81; *ante aras,* i. 349; *restitit,* i. 588; *excessere . . . di,* ii. 351; *in lucem* (early position), ii. 471; *furens* (late position), ii. 498; *deseruere* (early position), ii. 565; iii. 305; iv. 69; *bene,* iv. 539; *Siculisne . . . Italasne,* v. 702, 703; vi. 189; *Iunonis . . . Iunoni,* iii. 437, 438; *saepe . . . saepe,* ii. 108-110; *sanguine . . . sanguine,* ii. 116-118; *in arma,* vii. 430. See also METRICAL CORRESPONDENCE.

2. Important idea stated first (some call this 'Hysteron Proteron'); *referes . . . ibis,* ii. 547; *repeto et cingor,* ii. 749; *reverti . . . circumflectere,* v. 130, 131; *inice . . . require,* vi. 366 (?); viii. 611; xii. 925.

3. Juxtaposition: §212; (a) of like ideas, etc.: v. 361.

(b) of contrasts: i. 15; i. 184; i. 243; i. 464; i. 493; *flavo argento,* i. 592, 593; i. 650; ii. 167, 168; ii. 245; *Danaum Phrygios,* ii. 276; ii. 328; ii. 508; iii. 137; iii. 716; iv. 106; iv. 212; iv. 234; iv. 440; *nigra . . . sub nube columbam,* v. 516; viii. 608; *regia culmo,* viii. 654.

(c) of cause and effect, or effect and cause; *impius ante aras,* i. 349; i. 352; i. 361; ii. 307; ii. 357; ii. 371, 372; *positis novus exuviis,* ii. 473; ii. 509; iv. 101; *patriae cecidere,* vi. 33;

vi. 195; viii. 370; viii. 720; ix. 40.
(d) Miscellaneous: *nautis pater,* v. 130; *genetrix nato,* viii. 383.
(e) Faulty: *novo veterum,* iv. 181.
4. Adjective and noun, etc., at opposite ends of the verse: §205; i. 50; i. 74; i. 233; i. 353; i. 471; ii. 3.
5. Emphatic word at end of clause and beginning of verse: *impulerit,* i. 11; *audierat,* i. 20; *praeterea,* i. 49; *inposuit,* i. 62; *Iulius,* i. 288; *venatrix,* i. 319; *bellatrix,* i. 493, vii. 805; *Argolica,* ii. 119; *vera,* ii. 78; *saucius,* ii. 529; *exiguam,* vi. 493, etc.
6. Emphasis due to abnormal position: §207; *bonus . . . Acestes . . . heros,* i. 195, 196; *dea,* i. 412; *improba,* ii. 80; *angues,* ii. 204; *pater,* ii. 653; *tabida,* iii. 137; *pater,* v. 521; *ille . . . lupus,* xi. 809-811; *ille . . . leo,* xii. 5, 6; *heros,* xii. 902.
7 Position of attributive to several substantives: §208; *vacuos,* iv. 588; *infracta,* vii. 332.
8 Of adjective in relative clause, though the adj. really belongs with antec.: *ignotum,* ii. 59; *magna,* ii. 295; *inanem,* iii. 304; *proxima,* iii. 397; *maxima,* iii. 546; *secreta,* vi. 478; *maxima . . . nemorum,* vii. 83; *missile,* x. 421.
9. Of adjective in certain phrases: *summi fastigia tecti,* ii. 302; *summi fastigia culminis,* ii. 458; *summi culmine tecti,* iv. 186.
10. Postposition of conjunctions, relative pronouns, etc: §209.
(a) of *et: longius et,* i. 262, iii. 668, (v. 344).
(b) of *nec:* ii. 159.
(c) of *necdum:* v. 415.
(d) of *deinde:* i. 195, iii. 609; v. 258.
(e) of relative pronoun: *quod,* i. 24; *quae,* i. 109; *qui,* i. 287, (ix. 629).
(f) of *utinam:* ii. 110, iii. 615.
(g) of *cum:* v. 810.
(h) of *licet:* vi. 802.
(i) of *namque:* v. 733 (fourth word in clause) (cf. vi. 117, vi. 72, x. 614).
(j) of *quantus:* xii. 702
(k) of *quando:* vi. 50, x. 366.
(l) of *quia,* viii, 650:
(m) of *sed,* i. 353.
(n) of-*que:* see-*que,* 10, 11.
(o) *ceu:* ii. 355.
11. Position of Prepositions: §210.
(a) Postponed: *circum,* i. 32, i. 466; *ad,* iv. 257; *inter,* i. 218, i. 348, iii. 685; *in,* ii. 654; *iuxta,* iv. 255, iv. 517, vi. 430, vi. 816.
(b) set between two nouns: *contra,* i. 13; *in,* v. 512; *per,* vi. 692.
12. Distribution (separation) of words which belong together in sense: (a) in general, *gravem . . . pateram,* i. 728, 729; *Delius . . . Apollo,* iii. 162; *Ulixes . . . Ithacus,* iii. 628, 629; *Aeneas . . . improbus,* xi. 511, 512; (cf. also the examples under 6 above); (b) of parts of a vocative phrase: *servata . . . Troia,* ii. 160; *Hector . . . exspectate,* ii. 282, 283.
13. Joint subject of two or more clauses set in second clause: *cervi,* iv. 154; *Dido,* iv. 171; *imago,* iv. 353; *sidera,* v. 528; *Lavinia virgo,* vii. 72; *Ufens,* xii. 641; *dea Daunia,* xii. 785; *Troia,* xii. 828.
14. Position of noun in rel. clause, though it really belongs with the antec.: *iuvenum,* x. 327.
15. Incorporation of antecedent in rel. clause: *Deiopea,* i. 72 (cf. on i. 573); *quae munera,* iv. 263.

16. Position of interrogative *-ne:* see *-ne,* (a).

ordior, of speech, i. 325; *orsa,* pf. pass. prtcpl., as noun=*dicta, verba,* vii. 435.

ordo=*ordo rerum,* iii. 376; 'settled order' of fate, v. 707; 'arrangement of oars' on one side of a ship, v. 271.

ore favete, phrase used in holy rites, v. 71.

Orion, rising and setting of, attended by storms, i. 535-537, iv. 52; sword and belt of, iii. 517.

pro+paratactic subj., vi. 76; +infin., vi. 313; 'speak', vii. 446.

Ortygia, old name of Delos, iii. 124.

Ovid, §§32, 35.

Oxymoron, *via . . . invia,* iii. 383; *belli commercia,* x. 532; *dura quies . . . ferreus . . . somnus,* xii. 309, 310.

P

paciscor, force of, v. 230.

paco, 'break in' wild land, x. 409.

Painting, art of, later than Homeric age, i. 464.

Palace of King within the *arx:* vii. 69, 70.

palaestra, 'wrestling-bout', iii. 281; 'wrestling-ground', vi. 642.

Palamedes, death of, ii. 84.

Palladium, significance of, ii. 166; carried off by Ulixes and Diomedes, ibid.

Pallas, §279; wields thunderbolt and destroys a Greek fleet, i. 39 ff.; helps Greeks to build the wooden horse, ii. 15; as maiden goddess, ii. 31; preserver of fortresses, ii. 616; foe of Troy, i. 479, ii. 616; called *armisona,* iii. 544.

Pallas, son of Evander, savagery of, x. 462, 463.

palma=*victoria,* v. 111; 'prize-winner', v. 339.

Palm branch given to victor in games, etc., v. 111, v. 472.

Palms raised in prayer to gods, i. 93: see Hands; raised to sky as sign of grief, x. 844.

par, used of equality of any sort, ii. 794; 'well-matched', v. 114.

Paradise Lost, example of the imitative epic, §77.

Parallelism: §222. Examples may be seen in i. 19-22; i. 27; i. 41; i. 200; i. 219; i. 282; i. 345, 346; i. 411, 412; i. 489; i. 562; i. 569, 570; i. 688; ii. 446, 447; ii. 722; iii. 292, 293; iii. 467; iii. 662; iii. 718; iv. 98, iv. 454, 455; v. 395, 396; vi. 25; vi. 43; *palus . . . Styx,* vi. 438, 439; vi. 615; vi. 730; vii. 337, 338; ix. 75, 76; ix. 604; x. 654; xi. 526; xi. 772; xii. 712.

Paratactic Subjunctive: see Moods, II, 1, (c).

Parataxis: §§218-222.
  (a) In general: vi. 240, 241; ii. 139; ii. 314; iv. 20-22.
  (b) By use of parenthetical sentences: §219, i. 12, i. 150; i. 530.
  (c) By use of asyndeton: §220; *est . . . laterum,* i. 159, 160; ii. 172; iii. 207, 208; iii. 512-517 (see on iii. 517); iii. 548, 549; iv. 167, 168; x. 526; x. 550.
  (d) By use of clauses connected by *et, -que, ac, atque:* §221; ii. 353; ii. 692; *vix . . . et,* iii. 8, 9; v. 857, 858; *tenebat et . . . prospexit,* vii. 287-289 (n. on *et,* 288).
  (e) In subjunctive constructions in connection with verbs of commanding, etc.: see Moods, II, 1, (c).

paratus+infin., v. 108; §169.

Parcae, i. 22.

Parentalia, festival in honor of the dead, v. 59, 60.

parentes, 'sires', v. 576

Parian marble, i. 593, vi. 471.

paries, scansion of: see Licences, I, (a).

Paris, story of, §§53, 54; vii. 319, 320.

pars with pl. verb, i. 212, ii. 31, 32; *pars . . . pars* with pl. verb,

xii. 277, 278; *pars . . . alii* as correlatives, i. 212, 213; in distributive apposition, i. 423-425, xii. 277, 278.

PARTHIANS defeat Antony, §11; standards recovered from, i. 289, vi. 793, 794; maneuvers of, in fighting, xi. 654.

PARTICIPLE.

1. Is seldom coupled with interrogative word, vii. 307.
2. Gender of, determined by nearest noun: i. 100, i. 144.
3. present active (a)=adjective, +gen.: *servantissimus aequi,* ii. 427; *metuens . . . pericli,* v. 716; (b) expresses purpose: *scitantem,* ii. 114; (c) =past prtcpl., and denotes antecedent time and action: *volvens,* i. 305, iii. 102; *labantem . . . signantem,* ii. 695, 696; *movens,* x. 890.
4. Future, expresses (a) purpose: ii. 47, xi. 741; (b) imminence and certainty of future events: i. 712; *ventura,* ii. 125; ii. 408; *casuras,* viii. 375; *fato ventura,* ix. 643.
5. Perfect passive participle, in full personal passive sense, from an intransitive verb; *credita,* ii. 247; *regnata,* iii. 14, vi. 793; *errata,* iii. 690; *concessa,* iii. 700.
6. perfect passive in middle sense, +acc.: for examples see CASES, IV, 5, (a), (b).
7. perfect, pass. or deponent, with force of present: §171; *invectus,* i. 155; *tunsae,* i. 481; *circumfusa,* ii. 64; *protecti,* ii. 444, viii. 662; *complexa,* ii. 514; *amplexae,* ii. 517; *percussa . . . abscissa,* iv. 589, 590; *vectos,* 'sailing', vi. 335; *actis,* viii. 636; *converso,* 'turning', 'revolving', ix. 724; *obnixa,* 'straining', x. 359; *effusa,* x. 803.
8. Deponent, perfect, in passive sense: see esp. on *(comitatus) Achate,* i. 312; *tutus,* i. 571, vi. 238, ix. 43; *pelago . . . remenso,* ii. 181, *remenso . . . mari,* iii. 143, 144; *Bacchatam,* iii. 125; *dignate,* iii. 475; *venerata,* iii. 460.
9. Deponent perfect, from intr. verbs or verbs usually tr.: *cretus,* ii. 74, iv. 191; *concretus,* ii. 277, vi. 738, vi. 746; *gramina pastus,* ii. 471; *suetus,* iii. 541, v. 414; *placitus,* iv. 38; *adsuetus,* v. 301; *titubata,* v. 332; *saturata dolorem,* v. 608.
10. Participle=a clause.
    (a)=a causal clause: (1) present active, i. 23; ii. 729; iv. 101; iv. 298; (2) perfect passive or deponent, i. 29; ii. 384; ii. 729; iii. 188; iii. 323; *digressum,* ii. 718; (3) future active, *moritura,* iv. 604.
    (b)=an adversative clause: (1) present, ii. 49; *ille . . . cupiens,* ix. 796; *ille . . . sperans,* x. 385; (2) perfect passive, iii. 341; v. 851; ix. 783; ix. 792; xii. 906.
    (c)=a temporal clause: (1) present, i. 620; (2) perfect passive, *expulsum,* i. 620; iii. 154; iii. 708; iv. 207.
    (d)=a conditional clause: (1) present, *sequens=si sequar,* iii. 368; (2) perfect passive, *avulsum,* xii. 685.
    (e)=a relative clause: (1) perfect passive, i. 100; i. 172; ii. 610; vi. 470; xii. 769.
    (2) deponent, ii. 422, iii. 156, 157; *passi,* vi. 660.
    (3) =antecedent + relative clause: in pres. prtcpl., *venientum,* i. 434 (poetic and post-classical use); in deponent prtcpl., *passi,* i. 199.
11. Participle=an adverb: *merentem,* ii. 229; *congressi,* ii. 397; *libens,* iii. 438; *volens,* 'graciously', iii. 457; *aequatae,* 'evenly', ii. 844.
12. Participle carries main

thought: see on *motos . . . fluctus*, i. 135.
  (a) Pres. prtcpl. active: i. 742, v. 186.
  (b) Fut. prtcpl. active: *moritura . . . Dido*, iv. 308.
  (c) Perfect pass. prtcpl.: i. 135; i. 390; i. 391; ii. 116; ii. 183; ii. 413; *captae . . . urbi*, ii. 643; ii 676; *stratis . . . iuvencis*, iii. 247; *sparsos . . . Penatis*, iv. 21; v. 283; *conversa . . . numina*, v. 466; v. 541; x. 426; *pulsae . . . virginis*, xi. 790, 791.
13. Participle=a noun: (a) perfect passive: §196, 1; *incepto*, i. 37, *inceptum*, ix. 694; *commissa*, i. 136; *iussa*, i. 302, vi. 461, x. 612; *facti*, i. 367; *capto* (masc.), ii. 64; *sepulto* (masc.), iii. 41; *abruptum*, iii. 422, xii. 687; *ficti*, iv. 188; *rapto*, 'prey', iv. 217, ix. 613; *exstructo*, 'throne', v. 290; *operta*, vi. 140; *auso*, 'venture', vi. 624; *orsa*, 'beginnings of a speech', vii. 435; *dictis*, 'promises', viii. 643.
  (b) deponent perfect: *profectis*, i. 732; *egressis*, ii. 713.
  (c) present active (poetic and post-classical use): *venientum*, i 434; *venientis*, iii. 101; *furentem*, iv. 65; *amantis*, iv. 221; *faventum*, v. 148; *volantes*=*aves*, vi. 239, vi. 728; *silentum*, vi. 432; *fugientibus*, ix. 763; *sedentis*, xi. 692; *sequentem*, xi. 695.
pasco, force of, iii. 650.
PASSIVE: (a) shift to, from active, iii. 60, 61, v. 773, vii. 468, 469; (b) effect of, *relinquor*, ii. 678; (c) impersonal: *discumbitur*, i. 700; *ventum (est)*, iv. 151; *itur*, vi. 179; (d) personal passive from *ago:* see *ago.* See also *libato*, and PARTICIPLE, 5, 6, 7, 8.
PASTORAL POETRY defined, §47; type of, seen in Vergil's Eclogues, §47.
pater, (a) a term of respect, (1) for gods, iii. 35, iii. 89, (2) for mortals, *pater Aeneas*, i. 580; of Aeneas again, with special force, v. 130, v. 424; *pater Iasius*, iii. 168; of Appenninus, xii. 703; (b) in pl., 'parents', ii. 579; (c) 'sire', 'ancestor', iii. 107; (d) scanned *patēr*, v. 521, §242; (e) suggests age, v. 521.
PATHOS, attained (a) by repetition: see REPETITION, 6; (b) by means of pathetic phrases, i. 111, ii. 402, vi. 21; cf., too, notes on *pauci*, i. 538; *iuvenis*, ii. 341; *ductis sortibus*, vi. 21; *mediis in undis*, vi. 339; *montis*, vi. 360; (c) by use of imperfect tense: see TENSES, II, 7.
PATIENCE, an Italian trait, v. 710.
patiens+gen., vi. 77, ix. 607.
patrius, 'hereditary', iii. 249; 'time-honored', iii. 281; 'of her (one's) own race', iii. 297.
PATRON bound to protect clients, vi. 609.
paucis (sc. *verbis)*, 'briefly', iv. 116.
pavōr, scansion of, §243, ii. 369.
PEARLS, Roman fondness for, i. 654, 655.
pecten, 'quill', used with lyre, vi. 647.
pectoribūs, scansion of, 242, iv. 64.
PENATES, of house, §§296-298, of state, §299; of Rome brought from Troy, §298; representations of Penates of Rome in the *Atrium Vestae*, §298; appear to Aeneas in a vision, §313; brought by Aeneas from Troy into Italy, i. 6, i. 68, i. 378, ii. 717, iv. 598, v. 632; ii. 296, 297, iii. 12, *sacra . . . trahit*, ii. 320, 321; side with Augustus at Actium, viii. 679; represented by statues, *sacra*, ii. 293; given by Hector's shade to Aeneas, ii. 296, 297, ii. 717; statues of, near altar in Priam's palace, ii. 514.
Penates, 'home' (cf. §189), i. 527; 'hearth', i. 704.
pendens, of rocks, caverns, etc., i. 166; 'drooping', ix. 331.

penetrabilis active in sense, *penetrabile telum,* x. 481.

PENETRALIA of house entered only by members of family, ii. 508; 'shrine', vi. 71.

PEOPLE, name of, for that of country, i. 24, ii. 95.

peplum, offered to Pallas (Minerva), i. 480.

per (a) governs a clause, ii. 142, iv. 317, 318, vi. 459, x. 597; (b) +acc.=instrumental abl., ii. 340, ii. 420; (c)+acc.=adverb or adverbial phrase, vii. 66; (d) *per auris ire=ad auris ire,* i. 375, 376; (e) position of, *terras et . . . per aequora,* vi. 692; (f) *perque . . . per=perque . . . perque,* x. 313, 314.

PERFECT TENSE: see TENSES, IV.

PERFUMES, from Arabia, i. 416.

PERGAMA, citadel of Troy, ii. 177, ii. 291, ii. 375, iii. 87.

periclum, form, §106, ii 709, v. 716.

PERISTYLIUM of Roman house, ii. 528.

perosus, use of, vi. 435.

PERSON, FIRST, note on use of, *merui,* v. 355.

PERSONAL NAME used instead of *ego:* see NAME.

PERSONAL PRONOUNS: see PRONOUNS.

persono, 'make . . . ring', vi. 171, vi. 418.

pertaedet, construction with, iv. 18.

pes, 'sheet-rope', v. 830.

PETELIA, fame of, iii. 402.

peterĕt, scansion of, i. 651; §242.

peto, of lunges made by fencers, *petebas,* iv. 675; 'strike', *petit,* x. 489.

PHILIPPI, battles of, §8.

PHRASES OF LIKE METRICAL VALUE: see METRICAL CORRESPONDENCE.

Phrygius=*Troianus,* i. 182, i. 381; contemptuous term, iv. 103 (cf. *Phrygum,* gen. pl., vii. 294), ix. 617.

pictai, form, ix. 26; §88.

pictus, 'embroidered', i. 708, i. 711, iv. 206 (as middle+acc., in this sense, xi. 777); 'tattooed', iv. 146; of birds, 'gay-plumaged', iv. 525; 'painted', v. 663, vii. 431; in middle sense, 'blazon', +acc., vii. 796; 'blazoned', xi. 660, xii. 281.

pietas, characteristic of Aeneas, §62, i. 10, i. 545; defined, *recti conscia,* i. 604, §62; shown by gods, 'pity', ii. 536, v. 688 (cf. *pia numina,* iv. 382).

PIG SLAIN during the making of a treaty, *caesa . . . porca,* viii. 641.

piget, construction with, iv. 335, v. 678.

pius, epithet of Aeneas, §192; i. 220; iv. 393 (special force); v. 26; v. 418 (courtesy of Entellus); vi. 176; x. 591 (special force); x. 783 (special force); epithet of Turnus, x. 617; of love, 'pure', v. 296.

plangor, force of, ii. 487.

PLEONASM: *inter medius,* i. 348; *rursus . . . alternos,* iii. 422, 423; *prius . . . ante,* iv. 24-27; *media inter,* iv. 61, iv. 204; *adversi contra,* v. 477.

PLUPERFECT TENSE: see TENSES, V.

PLURAL, USES OF.

1. Used for singular: (a) for metrical convenience: §174; *montis,* i. 61; *sceptra,* i. 78, i. 253 (contrast i. 653); *regna,* i. 206, ii. 22; *menta,* vi. 809.

(b) for rhetorical effect, §175, i. 206; *una . . . excidia,* ii. 642, 643; i. 349, i. 355, ii. 202; i. 606; ii. 780; iv. 571; vii. 82 (cf. §177); vii. 297; ix. 319.

(c) Of abstract nouns: §176; *irae,* i. 11; *furias,* i. 41; *virtutes,* i. 566; *odiis,* i. 668; *studia,* ii. 39; *otia,* iv. 271.

(d) In local words, etc.: §177; *ostia,* i. 14; *vallis,* i. 186; *tectis,* i. 627, etc.; *foribus,* i. 449; *Scaeas . . . portas,* ii. 612.

(e) To express repetition: §178; *reditus,* ii. 118; *auxiliis,* ii. 163; *latices . . . vina,* iv. 454, 455; *frumenta,* 'grains of corn', iv. 406.

(f) To express distribution into parts: §179: *vina,* i. 195; *mella,* i. 432.
(g) Generalizing plural, §180; *puppibus,* i. 183; *montibus,* ii. 626; *iugis,* ii. 631.
2. In first person, in generalizing use, *horremus,* x. 880.
3. with collective noun: i. 212; *pars . . . mirantur,* ii. 31, 32; xii. 277, 278.
4. Used for sake of correspondence: *animos desuetaque corda,* i. 722.
5. Plural word referring to persons of different genders is regularly masculine, *quos,* i. 348.
plurimus=an adv., i. 419, xii. 690.
plus, construction with, when *quam* is omitted, i. 683.
PLUTO, §§274, 300.
POETRY honored under the Empire, §§24, 27.
POETS, talents of, used to strengthen the Empire, §§25, 27; avoid stereotyped expressions of prose, i. 3, *rates=navis,* i. 43, *foedera . . . iungi,* iv. 112; write as poets, not as scientists, i. 85.
polibant, form, viii. 436; §103.
POLLIO, §30; helps Vergil to recover his farm, §40.
POMPEIUS SEXTUS, fights Lepidus in Spain, §6; defeated by Agrippa and Augustus, §10; killed by Antony, §10.
pono, 'arrange', x. 623; see also VERB, 2, (i).
pons, a bridge connecting defensive tower of town with the town walls, xii. 675.
POPLAR, sacred to Hercules, v. 134.
POPPY, used for sugar, iv. 486.
porro=an adj., 'distant', vi. 711.
posco+paratactic subjunctive, iii. 457; +in+acc., *in proelia poscere,* viii. 614, x. 661.
POSITIVE DEGREE used where prose would use comp., *facio certum,* iii. 179.
possum+acc.: §134, vi. 117, ix. 90, ix. 446
POST-CLASSICAL PERIOD of Latin literature defined, p. 46, footnote; prose of this period influenced by Vergil, §86.
postquam, parts of, often separated, i. 192, 193; 'ever since', iii. 212.
potens+gen., i. 80.
POTENTIAL SUBJUNCTIVE: see MOODS, II, 3.
potestas+infin., iii. 670.
potior, third conjugation forms of, *potītur,* iii. 56, iv. 217.
prae-force of, *praemittit,* i. 644; *praevertere,* i. 721; *praetendere,* ix. 599.
praepes, a term of augury, iii. 361.
praesens, of manifestations of the divine presence, iii. 174; 'strong', 'comforting', iii. 611; 'ready', 'resolute', v. 363.
praesentius, 'more powerfully', xii. 245.
praestans+infin., vi. 164, 165; §169.
praesto, force of, xi. 438.
praetendere, force of, ix. 599.
praeterea, 'thereafter', a rare use, i. 49.
PRAYER, attitude of Romans in, i. 93; Romans covered head during, *velare,* iii. 405.
PREDICATE, ADJECTIVE IN: see ADJECTIVE, 3, (c).
PREDICATE, NOMINATIVE in: see CASES, I, 1; acc. in pred.: see CASES, IV, 12.
premo, force of, ii. 530; see also VERB, 2, (j).
PRE-OLYMPIAN GODS, §§273-275.
PREPOSITIONS, position of: see ORDER OF WORDS, 11; use of: see the separate articles on the prepositions.
PREPOSITIONAL PHRASES=(a) an adj., or otherwise closely associated with noun or pronoun: i. 109; i. 114; *ab alto,* i. 160; *a sanguine,* i. 550; *omnes a Belo,* i. 729, 730; vii. 418; *victor ab . . . rubro,* viii. 686; viii. 701; (b)=an adv., *ante diem,* iv. 620.
PRESENT TENSE: see TENSES, I.
PRIEST wears fillets, ii. 221; priest

and king one, iii. 80, vii. 92, ix. 327.

PRIMITIVE EPIC, §77; seen in Homeric poems, §77.

primum . . . tum correlatives, i. 737, 738; *primum . . . tum . . . hinc . . . deinde,* i. 189-195.

primus, 'first part of', i. 541, iii. 426, v. 566, vi. 810; force of, uncertain, ii. 253; =an adv., i. 613, i. 737, v. 66.

principio, 'to begin with', iii. 381, vi. 724; *principio . . . inde* correlatives, ii. 752-756.

priusquam, parts of, often separated, i. 192, 193; with purpose clause, i. 472, 473, xi. 809.

pro, 'in payment for', iii. 247; 'like', ix. 677.

proclamo, 'appeal', v. 345.

procul, of slight distance, 'hard by', iii. 13; 'far back', v. 642; 'at a distance', v. 775.

procul, o procul este, profani, formula at sacrifices, vi. 258.

prodigium=*monstrum,* iii. 366.

proditio, 'information', ii. 83.

profundus=both 'high' and 'deep', i. 58.

PROHIBITIONS, imperative in: see MOODS, III, 2.

PROLEPTIC EPITHETS: see ADJECTIVE, 2, (e).

promitto, 'declare', 'assert', iv. 487.

PRONOMINAL ADJECTIVE = objective genitive: *ea signa,* ii. 171; *ea cura,* x. 828; =subjective gen., viii. 705.

PRONOMINAL FORMS deserving attention: see FORMS, I, 5.

PRONOUNS, personal, expressed when emphatic, i. 278, i. 369, yet often omitted in such cases, i. 548; expressed in contrasts, *ego,* i. 46: *tu mihi,* i. 78; *his ego,* i. 278; *tua nos,* iii. 155; *nos te,* iii. 156; *nos . . . tu,* iii. 157-159; *tu,* iii. 381; contrasted, brought together at head of sentence, i. 78; in gen.= possessive adj., *nostri,* iv. 237; *mei . . . imago,* iv. 654; in subject, attracted to gender of pred. noun: see GENDER, (a).

pronuba, 'bride-escorting', ('bride-woman'), iv. 166, vii. 319.

pronus, 'down-sloping', hence 'easy', v. 212; +*in* and acc., *proni . . . in verbera pendent,* v. 147, *pronus pendens in verbera,* x. 586.

PROPER NAMES, varying quantity in, §251; Greek, forms of: see FORMS, I, 6.

propero+infin., vii. 57, vii. 264.

PROPERTIUS, §31.

PROPHECY, gift of, by whom possessed, §§310, 311; gift of, possessed only in limited measure, §311.

PROPHETS, terms for, §310; names of those mentioned in the Aeneid §310; condemned, iv. 65; in abnormal physical state while prophesying, iii. 370, vi. 48.

proprius *vs. suus,* i. 73.

prorumpo+acc. of effect, iii. 572.

PROSE declines under the Empire, §26.

prosequor, intr., 'proceed' in speech, a rare use, ii. 107; 'escort', iii. 130.

PROSERPINA, §300; cut of, described, p. 4.

prospicio+dat., *alto prospiciens,* i. 126, 127; +acc., i. 154, 155; difference between these two constructions, i. 154, 155.

PROTASIS: see CONDITIONAL SENTENCES, 6.

protendo, with incongruous objects *('zeugma'),* xii. 930, 931.

provehor, 'proceed', in speech, iii. 481.

PROVINCES well ruled by Augustus, §17.

proximus *vs. secundus,* v. 320.

pubes, 'fighting-men', i. 399, ii. 798, vii. 794.

pulvīs, scansion of, i. 478, §242.

PURPLE (crimson) worn by great, vi. 221; Tyrian, described, i. 700.

purpureus, 'bright', i. 591, v. 79, vi. 640, xi. 819; epithet of *anima,* 'life', ix. 349.

pura . . . hasta, prize for bravery, vi. 760.

Pyre, if large, an honor, vi. 215, vi. 232; arms, etc., placed on, (vi. 217), vi. 233, vi. 507.

Pyrrhin=*Pyrrhine,* iii. 319.

Q

qua=*quacumque,* vii. 100.

quacumque, 'however', xii. 913.

quaero=*inquiro,* vi. 868.

quaesitor, form, vi. 432.

quaeso, tr., and not parenthetical, iii. 358.

qualis in similes, regularly with condensation, i. 316, i. 430, i. 498, ii. 223, ii. 471, iii. 641, vi. 453, x. 641; virtually=a conjunction, 'as', 'even as', iii. 679, iv. 69, iv. 143, iv. 301, *qualis cum*, viii. 622; *qualis . . . sic* correlatives, x. 565-569 (see on *sic,* 569).

quam, as interrog. adv., 'how', iv. 11, vi. 436.

quam magnus . . . talis correlatives, x. 763-768; *quam multa . . . sic,* v. 458, 459.

quamquam+subj., vi. 394.

quamvis+indic., v. 542.

Quantitative character of Latin rhythm, §228.

Quantity, variation of, in proper names; §251; *Cythera vs. Cytherēa,* i. 657; special observations on: see Licences.

quando, postpositive: §209; vi. 50; x. 366; 'since', vi. 50.

quasi apologizes for figurative language, i. 82.

-que.

  1.='and in particular': §198; *Italiam . . . litora,* i. 2, 3; ii. 469; iii. 148; iii. 222; *Erebumque,* iv. 510; v. 577; x. 618 (?).

  2.='and as a result': §199; i. 31; ii. 60; iii. 579; iv. 203; vi. 122; x. 344.

  3.='and forthwith': §200; i. 302.

  4='but'; see on ii. 94; examples are iii. 243; vi. 737; x. 802.

  5.='or', ii. 37; vi. 616.

  6.='for', vii. 51; x. 618 (?).

  7. joins things which are like in function though different in form: i. 639 (cf. n. on i. 694); ii. 149; iv. 102, 103; iv. 484; v. 133; v. 157, 158; v. 446, 447; xi. 673; xii. 305.

  8.-*que* . . . *et* (rare in best prose), ii. 5, 6, x. 767.

  9.-*que* . . . -*que*=*et* . . . *et,* (i. 18), i. 43, xii. 705, 706, etc. etc.

  10.-*que,* (a) misplaced, *pronusque,* i. 115; *oculisque,* v. 654; see also on *pedibusque,* ii. 227; *partisque,* iv. 286.

  (b) postponed: *iamque* second in clause, iii. 588, v. 225.

  11. not usually appended to monosyllabic preposition, *pedibusque,* ii. 227, *partisque,* iv. 286.

  12. needless, xii. 305.

  13. counts as heavy: see Diastole, under Licences, 2, (a).

  14. hypermetric: see Licences, 7.

Question (a) in indic. following an imperative: see Moods, I, 4; (b) =a neg. command: see *quin,* (c); cf. also *creditis . . . Danaum,* ii. 42, 43, *cessas . . . preces* (='loiter not', etc.), vi. 51; (c)=affirmative command: *non . . . aspicies,* ii. 596, *non . . . deripient* (three verbs), iv. 592, 593; (d) =neg. assertion, ii. 577-580 (see on *scilicet,* ii. 577): see also under 1. *quis;* (e)=a prayer, *quae . . . mihi,* x. 675, 676; (f) questions are usually separated by disjunctive conjunction: *aut . . . -ve,* i. 369, 370, *-ve,* i. 539, *-ve . . . -ve,* ix. 376, 377, *an,* xii. 636; (g) =an exclamation i. 11, i. 605, 606.

qui, relative pronoun: (a) postpositive: *qui,* i. 287, ix. 629, *quem,* i. 584; =*quicumque,* or *si quis,* v. 67, v. 291, v. 486, vi. 568; +subj., after *dignus,* vii. 653, 654 (two examples).

qui, indefinite, used as noun,=*quis,* vi. 141.

qui, interrogative, used as noun,=*quis,* iii. 608.

quia, origin of, *quianam,* v. 13; postpositive, *pontem auderet quia,* viii.

650; +subj. (in O. O.), *auderet quia,* viii. 650.

quianam=*quidnam,* v. 13 (an archaism).

quid, interrogative, (a) as adv. acc. (acc. of extent of space), *quid . . . cogis,* iii. 56, iv. 412; see also i. 9; (b) in idiomatic questions, *quid . . . Ascanius,* iii. 339; *quid manus illa,* x. 672; (c) *quid*+indic. *vs.* *quid*+subj. in questions, *quid moror,* iv. 325, *quid . . . reservo,* iv. 368.

quid? paves way for second question, iv. 311.

quid vult (*sibi*), vi. 318.

quidam *vs.* *certus,* i. 576.

quin: (a) *quin etiam,* 'nay more', i. 279, iii. 403; (b) *quin et*=*quin etiam,* vi. 735; (c)='why not'+indic., =a command, *quin . . . exercemus,* iv. 99, 100; hence *quin* +imperative, *quin morere,* iv. 547, *quin . . . aspice,* vi. 824, 825; (d) in result clauses, *quin . . . poscas,* iii. 456; x. 614-616 (see on 615).

quippe, sarcastic, i. 39, iv. 218; without sarcastic force, i. 59; in an explanation, i. 661.

1. quis, (a) as adj., for *qui, quis strepitus,* vi. 865; (b)=*uter, quis . . . quem,* xii. 719; *quem . . . quo,* xii. 727; (c)+subj.=negative assertion, *quis . . . temperet,* ii. 6-8; *quis . . . possit,* ii. 361, 362; *quis . . . crederet,* iii. 186, 187; ii. 656; iv. 66.

2. quis, used chiefly after *si,* etc., vi. 141.

quis=*quibus*: see FORMS, 1, 5, (b).

quisquam, found only in sentences essentially negative, ii. 43; xi. 415; xii. 761.

quisque+superlative: *proxima quaeque* (note pl.), x. 513.

quo (a)=*ad quam,* v. 29; =*in quam,* v. 489, xi. 524; =*ad* or *in quem,* ix. 86; =*in quem,* ix. 421; =*in quae,* x. 679; =*quocumque,* (v. 709).

(b) With subj. in purpose clause: iii. 378, iv. 452; without a comparative, *quo . . . averteret,* iv. 106.

quocumque=*quolibet* or *quovis,* iii. 654, iii. 682.

quod, relative, with clause for antecedent, =*id quod,* vi. 97.

quod, conjunction, (a) in entreaties, 'but', ii. 141, vi. 363; so with *ut* +subjunctive in a wish, x. 631; (b) 'as to the fact that', ii. 180; (c) idiomatically used, *hoc erat . . . quod,* 'was it for this that', ii. 664.

quondam, 'at times', ii. 367, ii. 416, v. 448; used of the future, a rare use, vi. 876; in an anachronism, iii. 704, v. 865; =an adj., xi. 819.

quu, not a Roman mode of spelling, *secuntur,* i. 185, *licuntur,* iii. 28; *ecum,* vii. 651.

R

rabies, used of prophetic frenzy, vi. 49.

RADIANCE, idea of, associated with gods, i. 710, ii. 589.

rado, 'graze', 'skim past', or 'over' (a goal, road, etc.), *radimus,* iii. 700, *radit,* v. 170, *radit,* v. 217.

rapio, of quick, unceremonious action, i. 176; 'range quickly through', 'scour', *rapit,* vi. 8; 'move (carry) quickly' (on board ship), iv. 581.

rarus, of separate things widely sundered, i. 118, iii. 314, ix. 383; of nets, 'wide-meshed', iv. 131.

ratis=*navis,* i. 43.

re-, with intensive force, *utero . . . recusso,* ii. 52; 'anew', *reponimus,* iii. 231.

recipio, 'welcome', ix. 780; 'rescue', i. 178; 'retrieve', vi. 818.

RECITATION, public, of literary works before publication, introduced by Pollio, §30.

reddo, 'return by way of answer', *reddita,* iii. 40; 'reproduce', vi. 768.

redimibat, x. 538, §103.

reduco, 'draw back', *reducta . . . dextra,* v. 478, 479; *reductis . . .*

remis, viii. 689, 690; *reducta . . . hasta,* x. 552, 553; *securi . . . reducta,* xii. 306, 307.

refero, 'reproduce', iv. 329, v. 564; 'revive', v. 598; +dative, v. 605; in a periphrasis, *referunt gemitus =gemunt,* viii. 420.

refigo, 'annul' laws, vi. 622.

refugio+acc. of effect, *mille . . . refugit vias,* xii. 753.

regio, 'line', 'direction', ii. 737, ix. 385, xi. 530.

regno, in pers. pass., though properly intr., *regnata,* iii. 14, vi. 793.

RELATIVE CLAUSE: (a) antecedent incorporated within: see ORDER OF WORDS, 15.

(b) adjectives in, though belonging in thought with antecedent: see ORDER OF WORDS, 8; of noun in, etc.: see ORDER OF WORDS, 14.

(c) use of: (1) as explanatory: *quae (=ea enim) . . . accepit,* iii. 544; *cui (=ei enim) . . . debentur,* iv. 275, 276; *quam (=eam enim) . . . mitigat,* v. 783; *unde (=inde enim) . . . ducis,* v. 801.

(2) in apposition with noun: *quae . . . fui,* ii. 5, 6.

(3) in subj., to express purpose: see MOODS, II, 4, (c), (3).

(4) in subj., to express cause: see MOODS, II, 4, (c), (1).

(5) in subj., to express adversative ideas: see MOODS, II, 4, (c), (2).

(6) in subj., to express result: see MOODS, II, 4, (c), (4).

(7) in subj., to express wish: see MOODS, II, 4, (c), (5).

(8) in subj., to express repetition: see MOODS, II, 4, (c), (6).

Relative pronoun: (a) used to connect clauses very closely: *quem,* i. 64, i. 546; *cui,* iv. 138; *quam,* iv. 90; *quam,* iv. 436; *quos,* v. 554; (similar is *cum=quo tempore,* vi. 91).

(b) seldom repeated in a different case-form, *cui . . . locus,* ii. 71; *catuli . . . exspectant,* ii. 357, 358; iii. 382; v. 252; *duro . . . tergo,* v. 403; vi. 350; *ab ea,* vii. 63; *Turni . . . habebat,* ix. 593, 594; x. 674; *et ipse,* xii. 226; xii. 262, 263.

(c) postpositive: i. 287, i. 584, ix. 629.

religio, 'agency of religion', 'revelation', iii. 363; 'reverence', 'religious awe', ii. 715; 'holy observance', iii. 409; 'sacred majesty', xii. 182, §186.

RELIGIOUS ELEMENT IN AENEID: see AENEID.

religo+*ab* and abl., vii. 106; §140, n.

remigium, 'oarsmen', iii. 471.

remis insurgere: see *insurgere remis.*

removere mensas, 'end a feast', i. 216, i. 723.

REPEATED WORDS, metrical treatment of: see REPETITION, 8.

rependo, in figurative sense, 'offset', i. 239.

REPETITION.

1. General remarks on: *aurea,* iv. 139; *plenis . . . velis,* v. 281; improper, *ut . . . utque,* ii. 665 (in a purpose clause, with only one verb).

2. Of an idea in varying forms: ii. 546; *sede,* ii. 568; *praesentia,* iii. 174; *vati,* iii. 433; iv. 407-409; *nigra . . . sub nube,* v. 516.

3. Of words even in changed sense: *ruunt,* i. 85; *rerum,* 'destinies', i. 278, *vs. rerum,* 'the world', i. 282; *alta,* 'deep', i. 427, *vs. alta,* 'high', i. 429 (repetition here is rhetorically effective); *videbar . . . visus (est),* ii. 730-732; *eripuit . . . erepta,* ii. 736-738; *extulit,* v. 424, v. 427.

4. Of words, for rhetorical purposes: *hinc . . . hinc,* i. 234, 235; *lumina . . . lumina,* ii. 405, 406; *furens . . . furentem,* ii. 498, 499; *divum . . . divum,* ii. 602; *arma . . . arma,* ii. 668; *atro . . . ater,* iii. 28-33; *laeva . . . laeva,* iii. 412; *Iuno-*

nis . . . Iunoni, iii. 437, 438; *nunc . . . nunc . . . nunc,* iv. 376, 377; *intenta . . . intenti,* v. 136, 137; *risere . . . rident,* v. 181, 182; *Ida . . . Ida,* v. 252-254; *proximus . . . proximus,* v. 320.

5. Connects clauses effectively: *saepe . . . saepe,* ii. 108-110; *sanguine . . . sanguine,* ii. 116-118, *sternit . . . sternit,* ii. 306; *et alterius . . . et alterius,* iii. 31-33; *bellum . . . bellumne,* iii. 247, 248; (*semper . . . semper,* iv. 466, 467).
6. Repetition effects pathos: i. 100, 101; *saxa . . . saxa,* i. 108, 109; i. 120, 121; *fortem . . . fortem,* i. 222; i. 486; ii. 483, 484; ii. 756; *ora, ora,* vi. 495, 496, x. 821, 822; ix. 774, 775; xi. 818; xii. 179.
7. Voices encouragement, joy, etc.: *vos . . . vos,* i. 200, 201; *fortem . . . fortem,* i. 612.
8. Metrical treatment of repeated words: §§263-265.
    (a) different: §264; *perque . . . perque,* i. 537; *novas . . . nova,* i. 657; *mirantur . . . mirantur,* i. 709; (*sternit . . . sternit,* ii. 306); *unum . . . una,* ii. 709, 710; *nate . . . nate,* ii. 733; *audit . . . audit,* ix. 394; *labitur . . . labuntur,* xi. 818.
    (b) same: §265; *fortem . . . fortem,* i. 222; *miratur . . . miratur,* i. 421, 422; *hic . . . hic . . . hic . . . hic,* ii. 29, 30; *si forte . . . si forte,* ii. 756; *et alterius . . . et alterius,* iii. 31-33; *unum . . . unum,* iii. 435; *Iunonis . . . Iunoni,* iii. 437, 438; *vidi . . . vidi,* iii. 623-627; *hoc . . . hoc . . . hoc,* v. 73, 74; *duo . . . duo . . . duo,* v. 77, 78; *Ida . . . Ida,* v. 252-254; *forte . . . forte,* vi. 186-190.
    (c) Similar and different combined: §266; i. 750, iv. 139.
9. Repetition of verses: iii. 48=ii. 774; iii. 153=ii. 775; iii. 516=i. 744; iii. 612=ii. 76; iv. 7=iii. 589; iv. 126=i. 73; cf. iv. 272, 273, with iv. 232, 233 (in delivery of a message); iv. 280 nearly=ii. 774, iii. 48; iv. 583=iii. 208; v. 8-11 nearly=iii. 192-195; v. 89 nearly=iv. 701; v. 777=iii. 130; v. 778=iii. 290; vi. 700-702=ii. 792-794; vi. 901=iii. 277; xii. 165=i. 313.

Repetition, subjunctive of: see Moods, II, 4, (c), (6).
repeto (sc. *memoria*), 'recall', iii. 184.
repono+dative, v. 752.
reposco, 'claim as one's due', x. 374.
repostus=*repositus,* i. 26, iii. 364, vi. 59.
res=*res publica,* i. 268, ii. 322; 'state', 'condition', 'position', i. 515, i. 563; 'narrative', ii. 196; in plural, 'troubles', i. 178; 'destinies', i. 278; 'the world', i. 282; 'fortunes', i. 452; 'interests', ii. 350; 'the truth', x. 666; 'role', xii. 227; *res secundae,* i. 207.
resigno+abl. of separation, iv. 244.
resolvo, 'slacken limbs', vi. 422.
Result, emphasis laid on, rather than on process: see on *telo,* i. 99; *ante,* i. 198; *vento accesserit,* (*=appulsus sit*), i. 307; *cadet=sternetur,* i. 334; *patuit=ostenta est,* i. 405; *ardescit=inflammatur,* i. 713; *stetit,* 'was kept firm'=*stabilita est,* ii. 163; *incidit=fertur,* ii. 305; *steterat,* ii. 352; *arduus=erectus,* ii. 475; *labat,* ii. 492; *adesse=venire,* ii. 732, (vi. 34); *stant,* 'are set up', iii. 63; *steterant,* iii. 110; *manifesti,* iii. 150; *immotus,* iii. 570; *manerent,* iv. 343; *vidit,* iv. 453; *stant,* iv. 509; *trahens,* iv. 701; *iacuit,* v. 336; *stant . . . flamma,* vi. 300; *stat,* vi. 554; *resident,* ix. 643; *fatiscunt,* ix. 809; *haeret* (*=premitur* or *impeditur*) *pede,* x. 361; *ruebant,* x. 756; *stat,* x. 771; on *ferro,* xii 209.

reus+gen., v. 237.

RHESUS, death of, i. 472, 473.

RHYTHM defined, §226; in Latin, quantitative, §228; Latin, *vs.* English, §228.

RIVERS, Roman poets interested in, ii. 497; in Latin poetry, type of swiftness, i. 317.

ROBES embroidered, etc., a reproach, ix. 614 (cf. iv. 215-217).

Roma, Vergil's etymology of, i. 277.

ROMAN HOUSE, peristylium of, ii. 528.

ROMANS, Trojan in origin, *hinc*, i. 234, *genus . . . Memmi*, v. 117, xii. 166 (cf. i. 33, text), §59; wont to dedicate to gods things for which they had no further use, *fixit*, i. 248; especially fitted to govern others, vi. 847-852.

ROME, streets of, well-paved, i. 422; noise in, ibid.; Vergil studies at, §38; colony from Troy, *deducere*, ii. 800.

Romulus, founder of Rome, i. 276, 277; to be reconciled to Remus, i. 292.

roseus=*pulcher*, i. 402, ii. 593.

rudentes, 'rigging', how handled, iii. 267; cf. *rudentis excutere*, iii. 682, 683.

ruina, 'downfall', etc., ii. 310.

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scilicet, with ironical emphasis, ii. 577, vi. 526 (cf. iv. 379); not sarcastic, vi. 750.

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secessus, 'estuary', i. 159.

secretus, 'apart', ii. 299, v. 613; =adv., 'apart', viii. 610; =noun, 'hidden haunt', vi. 10.

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sedes, 'lasting abode', i. 205, i. 247.

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semita, 'path', 'foot-path', i. 418, ix. 383.

semiustus, scansion of, §249, v. 697 (cf. iii. 578).

sensus, 'mind', 'intelligence', vi. 747.

sentio, 'feel to one's sorrow', vii. 434.

sepelio, loosely used, iii. 41; in extravagant phrase, ii. 265 (cf. iii. 630); *sepultus*=*soporatus*, vi. 424.

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sequax, of waves, 'ravenous', v. 193.

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servo, 'keep in view', vi. 200; 'cling to', ii. 568, vi. 402, ix. 43; 'keep green in memory', vi. 507.

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(b) in vain regret or wish contrary to fact: *o si . . . adesset*, xi. 415.

(c) *si* in reverent allusions to the future: v. 64, 65; vi. 770; vi. 829.

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sic, emphatic, 'thus only', iv. 637; gathers up preceding description, i. 225, x. 875, x. 901, xii. 304.

siccus, 'hungry', ii. 358.

Sidonius, 'Carthaginian', 'Phoenician', i. 446.

sidus=*tempus,* iv. 309; in pl., 'signs of the zodiac', vi. 795.

Siege, mention of, an anachronism, iii. 52, ix. 598.

Signals made by fire, etc., ii. 256.

signa, figures chased on silver, v. 267, on a *crater,* v. 536; figures in embroidery, i. 648; 'signal-giving instruments', x. 310.

signo, 'make valid', 'give meaning to', iii. 287.

Silvius, cognomen of the Alban kings, vi. 763.

similis, constructions with, v. 594.

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simul=*simul atque,* iii. 630; *simul . . . simul*=one *simul,* i. 513.

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simulacrum, force of, ii. 772.

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sinīt, scansion of, x. 433; §242.

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sinus, 'curve', 'bend' in general, then 'gulf', i. 161; 'bay', ii. 23; 'winding course' of a river, vi. 132; 'fold' of sail (iii. 455), v. 16, v. 831.

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Skins of beasts as robes, i. 275, ii. 722; Charon's boat fashioned of, *sutilis,* vi. 414.

Sky conceived of as palace, from which day issues, etc., i. 374.

Slaves, all of one age, possessed only by those of royal rank, i. 705.

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solvo, of 'slackening' (paralysis) of limbs, i. 92, xii. 951.

somnus, 'dream', ii. 794, iii. 173.

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sono+acc. of effect, i. 328; *horrendum sonuere,* ix. 732.

sopor, 'dream', iii. 173.

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sortior, loosely used as='choose', ii. 18.

Soul (spirit) of individual is a portion of the *anima mundi,* vi. 726; disposition of, in underworld, *crimina,* vi. 433; post mortem condition of, *Manibus et cineri,* x. 828; purified after death by punishment, vi. 739-742; of dead craves vengeance, *umbris,* x. 519. See also Dead.

Source, ablative of, with participles: see Cases, V, 3.

spatia, '(race) course', v. 316.

Spear, headless, prize of bravery in war, vi. 760; got by warrior from bodies of slain, *raptas,* ix. 763; *steterunt . . . campis,* x. 334, 335, *iaculo . . . rapto,* x. 342, *hastam . . . receptat,* x. 383.

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spero, 'expect' evil, 'fear', i. 543, iv. 292, iv. 419.

SPOLIA OPIMA taken but thrice in Roman history, vi. 855.

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STARS, believed to be fed by ether, i. 608; revolve, *volvuntur,* iv. 524; used by sailors as guides, iv. 578, 579; fixed like nails in the sky, v. 527, *axem . . . aptum,* iv. 482.

stat (sc. *mihi*), 'I am resolved', ii. 750, xii. 678.

STATUE OF DEITY confounded with deity proper, §299, *salsus,* ii. 173.

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sto=a strengthened *sum,* iii. 210, *stet,* vi. 471; 'stand firm', x. 359; 'come to anchor', iii. 403; =passive of *arrigo,* 'be uplifted', vi. 300. See also on iii. 63, iii. 110. See *stat.*

STONES used as anchors in Trojan times, i. 169.

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STRANGERS (foreigners) treated as foes by Carthaginians, i. 298, i. 526. See FOREIGNERS.

STREETS (in Rome, etc.), narrow, ii. 332.

strido, third conjugation forms of; see FORMS, II, 1; ='gurgles', 'sobs', said of a wound, iv. 689; +acc. of effect: §130, *horrendum stridens,* ix. 632, *magnum stridens,* ix. 705.

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STUMBLING on threshold, ominous, ii. 243.

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subduco+dat., x. 615.

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alti, ix. 697; *inimicum insigne,* xii. 944.

sum, loss of present participle of, causes inconvenience, ii. 447; imperfect of, has pathetic effect, i. 343, i. 354, i. 544; perfect of, has pathetic effect, *fuit,* ii. 325, iii. 11, vii. 413; 'be possible', vi. 596, viii. 676.

summus, 'top (surface) of', i. 737, ii. 460, iii. 22, x. 476; 'last', ii. 324; 'end of', ii. 463.

SUN, track of, symbolic of civilized world, i. 568; rises from and sinks into ocean, i. 745, iii. 508.

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super, adverb,=*desuper,* v. 697, x. 384, x. 893; ='besides', i. 29, ii. 348; =an adj., 'surviving', iii. 489, 'lingering', iv. 684; scanned *supēr,* vi. 254, §§241, 245.

super=*de,* as preposition, i. 750, iv. 233.

SUPERLATIVE (adjective), fondness for, with proper name, i. 496, i. 72, i. 741; strengthened forms of: see ADJECTIVE, 1, (c).

supero, 'survive', =*supersum,* ii. 597, iii. 339, v. 519, v. 713; with dat., because it=*supersum,* ii. 643.

superus in sing.=*deus,* a rare use, vi. 780; in pl., 'gods of heaven', i. 4, etc.

superus, adj., of upper world of life, ii. 91.

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suscipio, special force of, i. 175, iv. 327; 'catch', vi. 249; 'catch up' ('answer') a speaker, vi. 723.

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SYNTAX, notes on: see ANACOLUTHON; CASES; MOODS; TENSES; confusion of: see CONFUSION, (a).

SYRACUSE, complimented by Vergil, iii. 697.

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tabeo, force of, i. 173.

TABLE conceived of as altar (hence libations poured on), i. 736; removed at close of feast, i. 216, i 723.

taceo, transitive, *tacitum,* vi. 841.

tacitus, 'faltering', 'subdued' (step), xii. 219; see also *taceo.*

taeda, 'marriage torch', iv. 18, iv. 339; 'pine-beams', iv. 505.

taedet, construction with, iv. 451.

taenis=*taeniis,* v. 269.

talentum, 'great weight', v. 112, v. 248.

talis, 'noble', 'godlike', i. 606; refers now to what follows, now to what precedes, i. 94.

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tam . . . quam=*quo . . . eo* (with comparative), vii. 787, 788.

tamen, 'at least', iv. 327; see on ix. 315.

tandem in questions, i. 331; with the imperative, ii. 523.

tanti, gen. (?) of price, iii. 453.

tanton=*tantone,* x. 668.

tantum, adv. acc., 'enough' v. 21, ix.

806; as noun, 'so much only', x. 400.

tantus, 'grievous', i. 231; '(that) awful', i. 566; 'huge', 'monstrous', v. 404; 'illustrious', i. 606.

Tasso imitated Vergil, §81.

telum, used of a blow, v. 438; of the stroke of a sword, x. 586.

temno=*contemno,* i. 542.

Temples, purificatory water at doors of, vi. 635, 636.

templum *vs. adytum,* ii. 404.

tempto+infin., i. 721, iii. 240, 241; 'search for', iii. 146.

tempus, 'chance', xi. 783.

tendo (sc. *iter, viam*), 'go', i. 205; (sc. *tentoria*), 'tent', ii. 29; boldly used with unusual objects, *tendere . . . lumina,* ii. 405; *tendo . . . cum voce manus,* iii. 176; *oculos . . . tetendit,* v. 508; *cum voce manus . . . tendit,* x. 667. Cf. *protendo.*

teneo: see Verb, 2, (p).

Tennyson, influenced by Vergil, §81; poem by, to Vergil, p. 9.

Tenses.

1. The Present.

1. (a) General remarks on: *eripis,* ii. 665; *relinquor,* ii. 678; *congeritur,* ii. 766; *fumat,* iii. 3; *vindicat,* iv. 228; *ferre,* vi. 464; *volvuntur,* vi. 581; *ferre,* x. 442; *congredior,* xii. 13; *componi,* xii. 109; (b) pres. *vs.* pf., iii. 3; (c) expresses continued action, *versat,* i. 657.

2. +expressions of duration of time: *tot annos . . . gero,* i. 47, 48; *tertia . . . tremesco,* iii. 645-648.

3. Historical present ('present of vivid narration'): (a) much used by Vergil: §149; (b) used even in relative clauses: *quae . . . mittit,* ix. 361; *cui . . . petit,* x. 312, 313; *mittit,* x. 351; x. 518; (c) combined with imperfect: *ibat . . . laxat,* ii. 254-259; (d) combined with perfect: *libavit . . . fatur,* i. 256; (e) combined with instantaneous perfect: §151; *volat . . . adstitit,* i. 300, 301; *convellimus . . . impulimus,* ii. 464, 465; *diripuere . . . et . . . ingruit,* xii. 283, 284.

4. Expresses repeated action: *obtruncat,* ii. 663.

5. Used in prophecies and in retrospects: see Figure of Vision.

7. In subjunctive, has future force: *vertant,* i. 671; *merset,* vi. 615; in a conditional sentence, iv. 401.

8. Has conative force: see on *arceret,* i. 300, and on ii. 480. Examples are (a), in indic., *lustro,* ii. 564; *captat,* iii. 514; *proturbant,* ix. 441, x. 801; *rapit,* x. 486; *terres,* x. 879; *trahit,* xi. 816; (b) in present infin.: *trepidare . . . restinguere,* ii. 685, 686; *tendere,* ix. 377; (c) in participle, *euntis,* ii. 111; *fugiens,* v. 276; *tegentem,* vi. 498.

II. Imperfect.

1. Used of lasting states: *tenebant,* ii. 1, vii. 287.

2. Combined with historical present: *ibat . . . laxat,* ii. 254-259.

3. Implies repetition: *ferebat,* ii. 344; *fundabat,* vi. 4; *dabat,* v. 706, vi. 116.

4. ='began to', etc.: *parabat,* i. 360.

5. Has conative force: (a) in indic., *agebat,* v. 272; *lenibat,* vi. 467; *tegebat,* ix. 346; *torquebat,* xii. 901; (b) in subj., *arceret,* i. 300; *simularet,* vi. 591.

6. +*iam dudum,* etc., i. 580, 581; *iam dudum tenens,* v 512, 513 (the prtcpl. here really=an imperfect).

7. Expresses pathos: *erat,* i. 343, i. 354, i. 544.

8. General remarks on: *vasta-*

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IV. Perfect.
1. Third person pl. indic. in *-ere*; see FORMS, II. 4.
2. Denotes success: *cavavit,* ii. 481.
3. Used to effect pathos: *fuimus . . . Ilium,* ii. 325; *vixi,* iv. 653; *fuit,* iii. 11; *fuit,* vii. 413.
4. Instantaneous perfect: §§150, 151; (a) in indic., i. 84; i. 90; i. 301; i. 588; ii. 1 (combined here with impf.); ii. 380; ii. 465; iv. 164; iv. 582; v. 145; x. 804; xii. 283; (b) in subjunctive mood: *tulerint . . . hauserit,* ii. 600.
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terque quaterque, 'many times', 'greatly', i. 94, iv. 589.
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THEOCRITUS, imitated by Vergil in Eclogues, §46.
THESEUS, descent of, to Hades, vi. 122, 123.
THESIS, §231.
THIRD CONJUGATION FORMS for those of second or fourth conjugation; see FORMS, II, 1.
THIRD PERSON, INDEFINITE, 'men', as subject: *habitant,* iii. 106; *habitabant,* iii. 110; *iaciunt,* ix. 712.
THRACE, typical land of cold, xi. 660; haunt of Mars, iii. 13, §283.
THRACIANS good archers, v. 312.
THREE a sacred number, *ter,* ii. 174, iv. 510.
Threicius, 'northern', xi. 659.
THUNDERBOLT represented as winged, v. 319.
TIBULLUS, §31.
TIMAVUS, description of, i. 246.
TISIPHONE causes bloodshed, *pallida,* x. 761 (cf. Allecto's influence, vii. 325 ff.); punishes guilt, vi. 570-572.
Titan=*sol,* iv. 119.
TITANS, §§273, 274; confused with giants, iv. 179.
Titania . . . astra=the sun, vi. 724.
TMESIS: §211; *circum . . . fudit,* i. 412; *quae . . . cumque,* i. 610; *qua . . . cumque,* xi. 762; *circum . . . dati,* ii. 218; *quo . . . usque,* v.

384, *hac . . . tenus,* v. 603, vi. 62; *in . . . ligatus,* x. 794.

Toga the distinctive dress of Romans, i. 282.

Tombs, Romans fond of massive, *onerabit,* x. 558.

Torches at weddings, vii. 322 (see *Taeda*); at funerals, vii. 322; borne by Furies: see Furies.

-tor, nouns in,=pres. participles active, *bellator,* xii. 614.

tormentum, (artillery) engine, xii. 921, 922.

torqueo, 'poise', ix. 402.

torquis, neck chain worn by Romans, v. 558, *auro,* viii. 661.

tortus, 'pelting' (rain), viii. 429.

torus, 'bier', vi. 220.

tot, defined, i. 204; 'many', i. 204.

totiens, 'time and again', i. 407.

Towels used at banquets, i. 702.

Tower, of various stories, part of city defenses, xii. 674, 675.

trabes, 'timbers', i. 552; in sing., 'ships', iii. 191; in pl., 'ships', iv. 566.

Tragic poetry written by Pollio, §30.

trahere ruinam, 'fall in trailing ruin', ii. 465, 466, ii. 631.

Transferred Epithet: see Adjective, 2, (f).

Transitive verb intransitive: see Cases, IV, 11.

traxe=*traxisse,* v. 786; §105.

Treaty, ceremonies at making of, xii. 13.

tremo, of fresh raw meat, i. 212, iii. 627.

tremesco+acc., §130; iii. 648; +infin., xii. 916.

trepido+infin., ix. 114.

Trickery not condemned in Homeric age, *Ulixes,* ii. 44; v. 338.

Tripod, seat of priestess at Delphi, etc., iii. 92 (cf. vi. 347); offered to the gods, *sacri,* v. 110.

Triremes unknown in the Homeric age, v. 119.

tristis, 'sorrow-causing', i. 238, ii. 184; *tristior,* 'in dire distress', i. 228; 'awful', 'cruel', ii. 548.

Triton, §289.

Triumphal processions, vi. 836, 837; floats in, viii. 727.

Triumvirate, second, §7; renewed, §9.

Troilus, death of, i. 478.

Trojans, exiles of, in Crete, Epirus, and Sicily, i. 602; language of, *ora . . . signant,* ii. 423; start from Ida, iii. 8; wander seven years, i. 755, iii. 8.

Trophies, etc., hung up in or on temples, *fixit,* i. 248; iii. 287, 288; v. 360; *aptat . . . postibus,* viii. 721, 722.

Trousers condemned by Romans, xi. 777.

Troy, story of, §§51-54; founded by Dardanus, who came from Italy, i. 380; walls of, built by Neptune and Apollo, ii. 610; twice captured, ii. 642, 643, ix. 599.

Trumpet gives signal for battle, x. 310, xi. 424.

trunca=*truncata,* iii. 659.

tu, with imp., denotes urgency, ii. 606, 607.

Tucca, Plotius, §50.

tueor+acc. of effect, §§128, 134, *acerba tuens,* ix. 794.

tum, 'besides', 'moreover', i. 164, iii. 175, v. 455, vi. 20; repeats thought of preceding participle, vii. 76; gathers up thought of preceding temporal expression, x. 445; emphatic, 'in such a crisis', i. 151.

tumultus, used especially of Gallic uprisings, vi. 857.

tunc, emphatic, 'in those memorable days', x. 517.

Tunics with sleeves condemned, ix. 616.

turba, 'disorderly throng', i. 191; iii. 233; opposed to *agmen,* xii. 248, 249.

turbo, intrans., §139, vi. 800, ix. 339.

Turnus, §57; foil to Aeneas, §63; Vergil's estimate of, vii. 467; savagery of, x. 443.

turpis, 'squalid', vi. 276.

turritus, 'tower-crowned', epithet of Cybele, vi. 785.

tutus as full passive participle, i. 571, vi. 238, ix. 43.

TYPHOEUS, §274 ; fight of, with Jupiter, i. 665, ix. 715, 716.

tyrannus as an honorable title, vii. 266.

Tyrius, 'Carthaginian', i. 12.

U

ubi, 'in what plight' (?), ii. 596 ; in purpose clause, v. 131.

ULIXES is called *dirus,* ii. 261, *durus,* ii. 7 ; to Trojans is prince of tricksters, ii. 44, ii. 90, *artificis,* ii. 125, vi. 529, *fandi fictor,* ix. 602 ; parentage of, *Aeolides,* vi. 529.

ullus, only used in sentences really negative, ii. 43.

ultro, 'besides', ii. 145, v. 55 ; 'actually', ii. 193 ; 'of one's own initiative', ii. 279, ii. 372.

ululo, tr., iv. 609.

umbra, 'shadows of death', x. 541.

unde=prep.+relative, *fontem . . . unde=fontem ex quo,* i. 245 ;=*a quo* (of a person : a rare use), vi. 765, 766 ; in purpose clause, *unde . . . scirent,* v. 130, 131.

UNDERWORLD, gods of, §300.

UNIVERSE, beginnings of, §273.

unus, 'pre-eminently', with relative pronoun, v. 704 ; with a phrase of comparison, i. 15 ; with superlative, ii. 426.

UNFINISHED PASSAGES : see on vi. 743, 744 ; ix. 363 ; §50.

unus, 'only one', i. 584 ; =*idem,* vi. 47 ; strengthens a superlative, ii. 426.

usque adeo, 'so very', xii. 646.

ut, uti, (a) 'how', i. 466, i. 667, ii. 4, vi. 513 ; (b) 'how gladly', ii. 283 ; (c) properly 'as', in a comparison, freely used in varying senses, 'where', v. 329, xii. 270 ; cf. v. 388, ix. 47, xii. 623 ; (d) in a wish (rare use) : *ut . . . ludar . . . reflectas,* x. 631, 632 ; (e) improperly repeated, in a purpose clause which contains only one verb, *ut . . . utque,* ii. 665.

uterque, force of, ii. 214.

utinam with wishes unfulfilled, i. 575, ii. 110, iii. 615 ; postpositive, ii. 110, iii. 615.

V

vada, 'waters', vi. 320.

vanus+gen., *veri vana,* x. 630, 631.

VARIATIONS FROM FAMILIAR EXPRESSIONS : see ELABORATE LANGUAGE.

VARIETY, Vergil's love of : §181 ; i. 446 ; i. 468 ; *Amorem,* i. 663, *vs. Cupido,* i. 658 ; *Iulum,* i. 709, *vs. Ascanio,* i. 691 ; *Dorica,* ii. 27 ; *nodos,* ii. 220, *vs. spiris,* ii. 217, *orbibus,* ii. 204 ; *dracones,* ii. 225, *vs. serpens,* ii. 214, *angues,* ii. 204 ; *tergo . . . hastam,* ii. 231, *vs. validis . . . contorsit,* ii. 50-52 ; *sedes,* ii. 437 ; *vs. tecta,* ii. 440, *domorum* ii. 445 ; *dextrae se implicuit,* ii. 723, 724, *vs, implicuit . . . laeva,* ii. 552 ; *tumulum . . . Cereris,* ii. 742, *vs. tumulus . . . Cereris,* ii. 713 ; *iaculis,* iii. 46, *vs. hastilibus,* iii. 23, *hastilia,* iii. 37 ; iii. 61 (shift from act. to pass. infin.) ; *pedibus . . . uncis,* iii. 233, *vs. uncae . . . manus,* iii. 217 ; iii. 420 ; *canibus,* iii. 432, *vs. luporum,* iii. 428 ; *cavo . . . saxo,* iii. 450, *vs. antro,* iii. 446, *rupe sub ima,* iii. 443 ; *demens,* iv. 78, *vs. furens,* iv. 69 (both='love-crazed') ; *Dictaeos,* iv. 73, *vs. Cresia,* iv. 70 (both ='Cretan') ; *Ascanium . . . Iuli,* iv. 274 ; *semita,* iv. 407, *vs. calle angusto,* iv. 405 ; iv. 423 ; *viri,* iv. 461, *vs. coniugis,* iv. 458 ; *toro,* iv. 508, *vs. lectum . . . iugalem,* iv. 496, *rogum,* iv. 640, *cubile,* iv. 648 ; iv. 667 ; *imo . . . tumulo,* v. 92, 93, *vs. adytis . . . imis,* v. 84 ; v. 101-103, *vs.* i. 210-215 ; *circo,* v. 109, *vs. coetu,* v. 107 ; v. 123 ; *carcere,* v. 145, *vs. finibus,* v. 139, *limen,* v. 316 ; *aequatis . . . rostris,* v. 232, *vs. iunctis . . . fronti-*

bus, v. 157, 158; *metis,* v. 171, *vs. metam,* v. 129 (of same place); *vinclorum,* v. 408, *vs. caestus,* v. 401; *ictum,* v. 444, *vs. vulnere,* v. 436, *vulnera,* v. 433, *tela,* v. 438; v. 562; *ostia,* vi. 43, *vs. ora,* vi. 53; *caeno,* vi. 296, *vs. harenam,* vi. 297; *navita,* vi. 315, *vs. portitor,* vi. 298; *harena,* vi. 316, *vs. ripas,* vi. 305; vi. 323; *ianitor,* vi. 400, *vs. custodem,* vi. 395; *apud superos,* vi. 568, *vs. ad superos,* vi. 481; *sensum,* vi. 747, *mens,* vi. 727, *spiritus,* vi. 726; *aetherium,* vi. 747, *vs. caelestis,* vi. 730; *aurai . . . ignem,* vi. 747; *taeda,* ix. 76, *vs. pinu,* ix. 72, *facibus,* ix. 74; *sacras . . . pinus,* ix. 116, *vs. picea trabibusque . . . acernis,* ix. 87; ix. 318; x. 658; *armorum . . . dolis,* xi. 523, *vs. furta . . . belli,* xi. 515; *occurrere pugnae,* xi. 528, *vs. collatis . . . signis,* xi. 517; *saxum,* xii. 687, *vs. mons,* xii. 684.

VARIETY OF FORMS: *Thymber,* x. 391, *vs. Thymbre,* x. 394, both vocatives; §§100, 251.

VARIETY OF CONSTRUCTION: *ferrum cingitur,* ii. 510, 511, *vs. cingi telis,* ii. 520; *ad sidera . . . caelo,* ii. 687, 688; *penetrali in sede,* iv. 504, *vs. tecto interiore,* iv. 494; in constructions with *dono,* v. 260-262, *vs.* v. 361; *artus . . . exuit,* v. 422, 423, *vs. exue . . . caestus,* v. 420, *exuta pedem,* iv. 518; *Erymantho aut Ida in magna,* v. 448, 449; *verbera insonuit,* vii. 451, *vs. insonuitque flagello,* v. 579; *pares*=adv., v. 580, *vs. pariter,* v. 553; *quid Thesea . . . memorem,* vi. 122, 123; *iacere* ix. 318.

VARIUS, §29; literary executor of Vergil, §50.

VARYING METRICAL TREATMENT of proper names: §251.

-ve with a question, i. 539; ix. 376, 377; misplaced, viii. 378.

veho, in pass., 'sail', 'ride', i. 120; in pass.+acc. of ground traversed, i. 524; §132, and n.

vel, etymology and meaning of, i. 316; *vs. aut,* i. 324.

vela facere, v. 281.

velut apologizes for figurative language, i. 82; *veluti . . . sic* correlatives, i. 148-154.

venatu, dative, ix. 605.

venia, force of, iii. 144.

VENGEANCE, exaction of, a duty, iv. 659, 660.

VENUS, §280; mother of Aeneas, §§52, 55; influence of, in Aeneid, and reasons therefor, §302; friend of Troy, i. 228 ff., *nos,* i. 250; source of all life, i. 618; mother of the Aeneadae (i. e. the Romani), i. 618; appears to Aeneas in her divine form, §307 (cf. ii. 589 ff.), in disguise, §307, i. 314 ff., i. 402, viii. 608; makes Dido love Aeneas, §55; goddess of beauty, §280, i. 591; closely associated with Cyprus, i. 415-417, i. 681, v. 759, 760; associated with Eryx in Sicily, v. 759, 760; rose from foam of sea, etc., v. 801; doves sacred to, vi. 193; cuts of, described, pp. 3, 5.

Venus=*amor,* vi. 26.

VERB.

1. In use akin to that of adjective employed as transferred epithet: *ululant,* ii. 488; *lambit,* iii. 574; *vocat . . . Cithaeron,* iv. 303; *stridit,* iv. 689; *ululante,* xi. 662.
2. Simple verb=compound verb of prose: §201.
    (a) *duco*=*produco,* ii. 641, iv. 560.
    (b) *eo*=*exeo,* i. 246, ii. 27; =*abeo,* v. 269.
    (c) *fero*=*aufero,* x. 652; xii. 285; =*adfero,* vi. 503; =*offero,* iii. 529; =*profero,* ix. 338; =*infero,* x. 797.
    (d) *figo*=*transfigo,* v. 544.
    (e) *fundo*=*effundo,* vi. 440, vii. 421.
    (f) *lustro*=*inlustro,* iv. 6, iv. 607.

(g) *mitto=dimitto,* i. 203; *=inmitto, +dat.,* xii. 629.

(h) *nego=abnego,* iv. 428.

(i) *pono=depono,* i. 173, i. 291, i. 302, xi. 830, xii. 209; *=impono,* i. 706, iv. 602; *=compono,* viii. 639.

(j) *premo=opprimo,* iii. 47; *=comprimo,* vi. 155.

(k) *quaero=inquiro,* vi. 868.

(l) *rumpo=abrumpo,* iii. 580; xii. 669.

(m) *ruo=proruo,* i. 83; *=eruo,* i. 35, i. 85.

(n) *sisto=consisto,* iii. 7.

(o) *temno=contemno,* i. 542.

(p) *teneo=detineo,* v. 154; *=contineo,* ix. 598; *=retineo,* x. 802, xii. 819.

(q) *voco=revoco,* v. 471.

(r) *volvo=evolvo,* i. 9, i. 22, i. 262.

3. Intransitive, through ellipsis of reflexive pronoun: see CASES, IV, 11.

4. For forms of verb, see FORMS, II, III. (b), (e), (f).

5. Syntax of: see MOODS; TENSES.

VERBAL ENDINGS, long, contrary to general classical usage; for examples see LICENCES, 2, (b), (2), 2, (c), (d), (e).

VERGIL, sources of our knowledge of, §§33, 34; birth and education of, §§35-38; early poems by, §39; loses his farm, but regains it, §40; lived much away from Rome, §44; personal characteristics of, §44; possessed strong religious temperament, §36; lover of nature, §36, i. 165; always remembered his birthplace, §36; death of, §43; chronology of life of, §45; viewed as magician and prophet, §83; sources of text of, §314; a slow and careful worker, §48; method of, while composing Aeneid, §§48, 49; was never engaged on more than one work at a time, §48; deeply indebted to Homer, §73, to Naevius and Ennius, §73, end; as an imitator, §§74, 75; supports Augustus's efforts to effect religious revival, §66; interested in natural philosophy, §§38, 43, i. 746; condemns Turnus, vii. 467, §63; fails to give needed information, *flammis,* v. 4: iv. 664: *refixum,* v. 360: *cecinerunt omina,* v. 524; vi. 344-346; *nuntius,* vi. 456; leaves much to reader's imagination: see INDIRECTION.

VERGIL, STYLE OF: see ELABORATE LANGUAGE; SUGGESTIVENESS; VARIETY, LOVE OF.

verius, 'more fitting', xii. 694.

verro, 'lash to foam', 'churn' (with oars), iii. 208, iv. 583, iii. 290, iii. 668, vi. 320 (here inaccurately used).

verso, 'ply', 'shuffle' tricks, etc., ii. 62, iv. 563; 'ply' a weapon, ix. 747.

vertex, 'mountain-top', iii. 679; *=caput,* iv. 247; of swirling fires, xii. 673.

verto, in middle, 'ranges', vii. 781; 'revolve', xii. 914 (cf. ii. 250).

verum introduces an objection urged by the speaker himself, iv. 603.

vescor+abl., i. 546, iii. 339.

VESTA, §§295, 297, 298, 299, i. 292; represented by statue, ii. 293; this statue and Vesta's fire given to Aeneas by Hector's spirit, ii. 296, 297; described as *cana,* v. 744.

vester, not used of a single person, i. 140, i. 375, xi. 687.

vestibulum, 'entrance', ii. 469, vi. 273.

vetus, 'long-standing', i. 23.

via *vs. semita,* i. 418.

vices, 'hand-to-hand encounters', ii. 433; 'changes and chances' of life, iii. 376.

vicina (n. pl.) as noun+gen., iii. 500.

VICTIMS wear fillets, ii. 156, v. 366; horns of, gilded, v. 366, ix. 627; bound to altar, ii. 134; only cattle untouched by yoke could be used as, vi. 38; color of, iii. 120;

black, to nether gods, v. 97, v. 736, vi. 153, vi. 243; part of, burned on altar, iii. 279; wholly burned in sacrifices to nether gods, vi. 253.

viden ut . . . stant (note indic. here), vi. 779.

video of mental perception and physical sight in one sentence, iv. 490; *videntur* (sc. *sibi*), 'they believe', v. 231; *vidēt,* scansion of, i. 308.

videor as true passive, i. 396, i. 494, ii. 461, ii. 591, iii. 206, viii. 707.

vidēt, scansion of, i. 308.

vigor, 'life', 'glow', vi. 730.

vim, 'violence' *vs. viribus,* 'strength', xi. 750; in periphrases, *vim . . . deum infernam,* xii. 199, *odora canum vis,* iv. 132.

vinclum, form, i. 54; §106.

vir, 'husband', iv. 192, iv. 461; *viri,* 'warriors', i. 264; *virum,* as gen. pl., i. 87, x. 312 (cf. v. 148, v. 369, vi. 553, vi. 651, vi. 872).

VISION, figure of: see FIGURE OF VISION.

VISIONS, §313.

vita, 'soul', 'life-giving principle', iv. 705, x. 819, xii. 952; quits body reluctantly, x. 819, 820, x. 31, xii. 952.

vix tandem, ii. 128, iii. 309.

voco=*impero,* +subj., *vocat . . . dissimulent,* iv. 288-291; =*dico,* +infin., *vocat . . . temptaturum,* iv. 288-293; =*revoco,* v. 471.

VOICE, shift of, iii. 60, 61, v. 773, vii. 468, 469.

volo+infin., 'claim', 'assert', i. 626.

voluntas, 'sympathy', xii. 647.

volvendus=pres. prtcpl. act., i. 269.

volvo: see VERB, 2, (r).

vos, not used of a single person, i. 140, i. 369; +imper., ii. 640.

vosmet, i. 207.

votum defined, i. 334.

vow, nature of, i. 334, ii. 17.

VOWEL before mute and liquid, §250, note; final, short before initial i-consonant: see FINAL SHORT VOWEL, etc.

VULCANUS, §284; cut of, described, p. 4; made arms for Memnon, i. 751, for Aeneas, viii. 369-453.

Vulcanus=*ignis,* ii. 311, v. 662, §189.

vulgo=*passim,* iii. 643, vi. 283.

vulgus, as masc., ii. 99; used of beasts, i. 190; of a rabble, iii. 233.

W

WAR, Roman method of declaring, ix. 52, 53.

WARRIORS keep sword under pillow, vii. 460, vi. 523, 524; get spears from bodies of slain: see SPEARS; sling shields from back when in flight, ix. 765.

WATER, of rivers, i. e. running, living, fresh, necessary in purificatory rites, ii. 719, *fluviali . . . lympha,* iv. 635; water for purification at doors of temples, vi. 635, 636.

WATER DEITIES, MINOR, §289.

WINDS quiet the sea, i. 66, *placata . . . maria,* iii. 69, 70, *placidi . . . venti,* v. 763; wait for ships to sail, iii. 70, iii. 356, 357, *quamvis . . . vocet,* iii. 454, 455, and iii. 481; blow at once from all four quarters, i. 85, or from opposite points, *adversi,* ii. 416; help divine messenger, iv. 223, v. 607; conceived of as gods, i. 51, but as inferior deities, i. 132; wind gods have steeds, ii. 417; sacrifices to winds, iii. 115, iii. 120, v. 772.

WINTER, ancients did not sail in, *sidere,* iv. 309. See also under SHIPS.

WISH, subjunctive of: see MOODS, II. 2.

Wish, expression of, used as protasis, *vocasses,* iv. 678.

WOMEN, presence of on military campaigns, condemned, *nefas . . . coniunx,* viii. 688.

WOODEN HORSE, built by Pallas's

help, ii. 15, gift to Minerva (Pallas), ii. 31.

WORD ACCENT and ictus must both be given in reading of verse, §238.

WORD (a) plays double syntactical role, *circum,* i. 117; *turbam,* i. 191; i. 530, 531; *sentibus,* ii. 379; *ut caderem,* ii. 434; *facies,* iii. 426; *dies,* iv. 169; *moenia,* v. 633; *me,* vi. 352; *rem Romanam,* vi. 857; *cerebro,* ix. 419; *tergo,* x. 867; *morte,* xii. 679; (b) conveys several suggestions at once: see SUGGESTIVENESS; (c) in two senses at once: *deprensus,* v 52; *exsequerer,* v. 54; *in,* viii. 386. See too ZEUGMA.

WORDS, repetition of: see REPETITION, 3-7.

WORSHIPER, bargains with gods, i. 334; has claim on gods: see DEITY; has one foot bare, iv. 518; loosens hair, iv. 509; has garments loosened, *veste recincta,* iv. 518 (cf. cases of prophets, iii. 370, vi. 47-50).

WOUNDED MEN fall on wounded part, x. 488, xi. 669.

WRESTLERS, cut of, described, p. 6.

Z

ZEUGMA, so called: see on *legunt,* i. 426. For examples see *inter,* i. 686; *laeva,* ii. 54; *trahit,* ii. 321; *arandum,* ii. 780; *ruunt,* iv. 132; *torquet,* iv. 269; *videbis,* iv. 490; *horridus . . . pelle,* v. 37; *velatum,* v. 366; *pererrat,* v. 441; *ferimur,* v. 628; *gerunt,* vii. 444; *expellere,* x. 354; *circuit,* xi. 761; *refecti,* xii. 788; *iungent,* xii. 822. See also *protendo; tendo;* WORD, (c).

VOCABULARY

This Vocabulary is intended to accompany the Notes and the Index: all three supplement one another. Idiomatic combinations are usually explained in the Notes; for collections of examples with precise references see the Index. It should be carefully noted that in the Vocabulary *c.*=common (i.e. either masculine or feminine), *f.* = feminine, *m.* = masculine, *n.* = neuter, *intr.* = intransitive, and *tr.* = transitive. For all other abbreviations see page 108.

ā, ab, *prep. with abl., properly denoting motion from a point, used* (1) *of space,* from, away from, (2) *of time,* from, after, (3) *of separation, source, origin, lineage, cause,* from, descended from, on account of, (4) *of agency,* by.

abāctus: *see* **abigō.**

Abaris, -is, *m.,* Abaris, *a Rutulian.*

Abās, -antis, *m.,* Abas. (1) *A Trojan.* (2) *A Greek.* (3) *An Etruscan.*

abditus: *see* **abdō.**

abdō, -ere, -didī, -ditus, *tr.,* put away, set aside, remove; hide, conceal.

abdūcō, -ere, -dūxī, -ductus, *tr.,* lead *or* carry away, remove; draw back.

abeō, -īre, -īvī *or* **-iī, -itum,** *intr.,* go away, from, *or* off, depart; retreat, escape.

abiēs, -etis, *f.,* fir-tree; fir-wood.

abigō, -ere, -ēgī, -āctus [**ab + agō**], *tr.,* drive away, remove, dispel.

abitus, -ūs, *m.,* egress, exit, outlet.

ablātus: *see* **auferō.**

abluō, -ere, -luī, -lūtus, *tr.,* wash off *or* away; wash, cleanse, purify.

abnegō, -āre, -āvī, -ātus, *tr.,* deny utterly; *intr.,* refuse, be unwilling.

abnuō, -ere, -nuī, -nūtus, *tr.,* refuse, reject.

aboleō, -ēre, -ēvī, -itus, *tr., properly,* check the growth of. *Fig.,* efface, destroy, remove.

abreptus: *see* **abripiō.**

abripiō, -ere, -ripuī, -reptus, *tr.,* snatch away, carry off by force; seize, lay hold on.

abrumpō, -ere, -rūpī, -ruptus, *tr.,* break off, rend, sever. *Fig.,* destroy, set at naught, outrage, violate. **abruptus, -a, -um,** *pf. pass. prtcpl. as adj.,* steep, abrupt. *As noun,* **abruptum, -ī,** *n.,* abyss.

abscessus, -ūs [**abs + cēdō**], *m.,* departure, withdrawal.

abscindō, -ere, -scidī, -scissus, *tr.,* tear *or* cut off; rend, sever.

abscissus: *see* **abscindō.**

abscondō, -ere, -scondī, -sconditus [**abs + condō**], *tr.,* put away *or* aside; hide, conceal. *Fig.,* lose sight of, leave behind.

absēns: *see* **absum.**

absistō, -ere, -stitī, —, *intr.,* withdraw *or* depart from. *Fig.,* cease, desist (*with infin.*).

abstineō, -ēre, -tinuī, -tentus, *tr.,* hold off, keep back, restrain; *intr.* (§ 139), restrain (*one's self*), forbear.

abstrūdō, -ere, -ūsī, -ūsus, *tr.,* push *or* thrust away. *Fig.,* hide, conceal.

abstulī: *see* **auferō.**

absum, -esse, āfuī, —, *intr.,* be away *or* absent, be distant; be missing *or* wanting. **absēns, -entis,** *pr. prtcpl. act. as adj.,* absent, far away, distant.

absūmō, -ere, -sūmpsī, -sūmptus, *tr.,* take away. *Fig.,* remove, consume, devour; spend, waste; kill, destroy.

ac: *see* **atque.**

Acamās, -antis, *m.,* Acamas, *son of Theseus, one of the Greeks who hid in the wooden horse.*

acanthus, -ī, *m.,* acanthus, *a plant now called bear's-foot or bear's-breech; it grows in southern Europe, Asia Minor and India. Its leaf was a common form in embroidery and sculpture.*

Acarnān, -ānis, *m.,* an Acarnanian.

a dweller in Acarnania, a district of Greece north of the Corinthian Gulf.

Acca, -ae, *f.*, Acca, *a comrade of Camilla.*

accēdō, -ere, -cessī, -cessum, *intr.*, go to, approach; *tr.* (*a poetic use*), come to, approach, reach.

accendō, -ere, -cendī, -cēnsus, *tr.*, kindle, set on fire. *Fig.*, inflame, arouse, fire, incense.

accēnsus: *see* **accendō.**

acceptus: *see* **accipiō.**

accessus, -ūs [**accēdō**], *m.*, a going *or* coming to, approach.

accīdō, -ere, -cīdī, -cīsus [**ad + caedō**], *tr.*, cut into, hew.

accīnctus: *see* **accingō.**

accingō, -ere, -cīnxī, -cīnctus, *tr.*, gird on; arm, equip. *Fig.*, gird one's self for, get ready for, apply one's self to.

accipiō, -ere, -cēpī, -ceptus [**ad + capiō**], *tr.*, take to (*one's self*), take, receive. *Fig.*, welcome, greet, entertain; hear, note, regard, learn.

accipiter, -cipitris, *m.*, hawk.

accīsus: *see* **accīdō.**

accītus, -ūs [**ad + cieō**], *m.*, summons, call.

accolō, -ere, -coluī, -cultus, *tr.*, dwell by, near, *or* on.

accommodō, -āre, -āvī, -ātus, *tr.*, fit to; fasten *or* gird to.

accubō, -āre, -cubuī, -cubitum, *intr.*, lie near, recline by; lie, recline.

accumbō, -ere, -cubuī, -cubitum, *intr.* (§ 139), lay one's self down; lie, recline (*esp. at a feast*).

accurrō, -ere, -currī *or* **-cucurrī, -cursum,** *intr.*, run *or* hasten to.

ācer, ācris, ācre, *adj.*, sharp, pointed. *Fig.*, *of persons*, keen, bold, valiant, gallant; fierce, furious, violent; *of horses*, fiery, spirited; *of things*, bitter, cruel, galling.

acerbus, -a, -um, *adj.*, harsh, bitter (*to the taste*). *Fig.*, harsh, bitter, severe, cruel; painful, sorrowful.

acernus, -a, -um, *adj.*, made of maple, maple.

acerra, -ae, *f.*, box for incense, censer.

acervus, -ī, *m.*, heap, pile.

Acesta, -ae, *f.*, Acesta, *a town in Sicily, later called Segesta.*

Acestēs, -ae, *m.*, Acestes, *king in Sicily, son of the river-god Crinisus and Egesta, a Trojan woman.*

Achaemenidēs, -ae, *m.*, Achaemenides, *a Greek rescued by Aeneas from the land of the Cyclopes.*

Achāicus, -a, -um, *adj.*, of Achaia (*the name originally of a part of the Peloponnesus, but applied by the Romans to all Greece; hence*) Grecian, Greek.

Achātēs, -ae, *m.*, Achates, *the trusty comrade of Aeneas.*

Acherōn, -ontis, *m.*, Acheron, *a river of the underworld;* the underworld *itself.*

Achillēs, -is *or* **-ī,** *m.*, Achilles, *son of Peleus, king of Phthia in Thessaly, and the nymph Thetis, chief champion of the Greeks before Troy.*

Achillēus, -a, -um, *adj.*, of *or* belonging to Achilles, Achillean, Achilles's.

Achīvus, -a, -um, *adj.*, Grecian, Greek. *As noun,* **Achīvī, -ōrum,** *pl. m.*, the Greeks.

Acīdalia, -ae, *f.*, Acidalia, *a name of Venus, derived from the fōns Acīdalius, in Boeotia* (*Greece*), *a haunt of Venus and the Graces.*

aciēs, aciēī, *f.*, a sharp edge *or* point (*of a weapon*), *then the weapon itself; esp*, a sword. *Fig.*, line of battle, armed host (*thought of as a sword*), battle; keenness of vision, sight; *the organ of vision*, the pupil of the eye, the eye.

Acragās, -antis, *m.*, *a city in Sicily commonly called* Agrigentum.

Ācrisiōnēus, -a, -um, *adj.*, Argive, Greek (*properly, pertaining to Acrisius, the father of Danaë, and king of Argos*).

ācriter [**ācer**], *adv.*, spiritedly, eagerly.

acta, -ae, *f.*, seashore, beach, strand.

Actius, -a, -um, *adj.*, of *or* belonging to Actium (*a headland of Epirus in Greece*), Actian.

1. **āctus, -ūs** [**agō**], *m.*, *properly*, driving; vigorous motion, impulse, force.

2. **āctus:** *see* **agō.**

acuō, acuere, acuī, acūtus, *tr.*, sharpen. *Fig.*, whet, kindle, arouse.

acūtus, -a, -um, *pf. pass. prtcpl. as adj.*, sharp, pointed.

acus, -ūs, *m.*, needle.

acūtus: *see* **acuō.**

ad, *prep. with acc., properly denoting motion toward, used* (1) *of motion*, to, toward, against, (2) *with idea of motion partly or wholly lost*, by, at, near, among, (3) *in modal relations*, according to, by.

adāctus: *see* **adigō.**

adamās, -antis, *m.*, adamant (*properly the strongest iron or steel, but used in poetry of any lasting material*).

Adamastus, -ī, *m.*, Adamastus, *father of Achaemenides.*

adcelerō, -āre, -āvī, -ātum, *intr.*, make haste, hasten.

adclīnis, -e, *adj.*, leaning on *or* against.

adcommodus, -a, -um, *adj.*, fitted *or* adapted for, suitable to *or* for.

adcumulō, -āre, -āvī, -ātus [**ad + cumulus**], *tr.*, heap up, pile high. *Fig.*, pile high, honor.

addēnseō, -ēre, —, —, *tr.*, make close *or* compact, close up, compress.

addīcō, -ere, -dīxī, -dictus, *tr.*, award to, adjudge, deliver to; give up, surrender.

additus: *see* **addō.**

addō, -ere, -didī, -ditus, *tr.*, put *or* place to, on, *or* beside, add; add (*in speech*).

addūcō, -ere, -dūxī, -ductus, *tr.*, lead *or* guide to, conduct; draw to (*one's self*), draw back, make taut *or* tight, strain. **adductus, -a, -um,** *pf. pass. prtcpl. as adj.*, drawn back, made taut, strained (*of the arms or of weapons*).

adductus: *see* **addūcō.**

adēmptus: *see* **adimō.**

1. **adeō, -īre, -īvī** *or* **-iī, -itum,** *tr. and intr.*, go to, approach, visit; meet, encounter, face, confront; bear the force *or* brunt of.

2. **adeō** [**ad+eō,** thither], *adv., lit.*, up to that point; to such an extent *or* degree, so far; so, thus; so very, so completely. *It often emphasizes a preceding adj., adv., or pron., being equivalent then to the proper form of* **ipse**; even, indeed, **very** *may then serve as a rendering.*

adfābilis, -e [**adfor**], *adj.*, easily addressed; easy of access, courteous.

1. **adfātus, -ūs** [**adfor**], *m.*, address, speech.

2. **adfātus:** *see* **adfor.**

adfectō, -āre, -āvī, -ātus [*freq. of* **adficiō**], *tr.*, make for, strive after; seize, grasp.

adferō, -ferre, attulī, adlātus, *tr.*, bring to, carry to; bring, present; guide, conduct.

adfīgō, -ere, -fīxī, -fīxus, *tr.*, join to, fix to, fasten to.

adfīxus: *see* **adfīgō.**

adflīctus: *see* **adflīgō.**

adflīgō, -ere, -flīxī, -flīctus, *tr.*, strike down, dash down. **adflīctus, -a, -um,** *pf. pass. prtcpl. as adj.*, stricken down, shattered, desperate, forlorn.

adflō, -āre, -āvī, -ātus, *tr.*, blow on, breathe upon. *Fig.*, inspire.

adfluō, -ere, -fluxī, —, *intr.*, flow to, stream to. *Fig.*, come to, hasten to.

adfor, -fārī, -fātus sum, *tr.*, speak to, address.

adglomerō, -āre, -āvī, -ātus [**ad+glomus,** a ball, *esp. of yarn*], *tr.*, wind up; gather (*up*), mass. *Fig.*, *intr.* (§ 139), add (*one's self to*), join.

adgredior, -gredī, -gressus sum [**ad+gradior**], *tr.*, go to, approach; attack, assail; *intr.*, *with infin.*, set about, attempt, essay, venture. *Fig.*, approach by speech, address, accost, assail.

adhibeō, -ēre, -hibuī, -hibitus [**ad+habeō**], *tr.*, *lit.*, hold to; bring to (*esp. as a guest at banquet, etc.*), invite.

adhūc [**ad+hīc**], *adv.*, *properly of space*, up to this point, thus far, *but usually of time*, to this day, still, yet, as yet.

adiciō, -ere, -iēcī, -iectus [**ad+iaciō**], *tr.*, throw to *or* beside; put beside, add.

adigō, -ere, -ēgī, -āctus [**ad+agō**], *tr.*, drive to *or* toward, drive, force; *of a weapon*, drive home; dislodge, strike *or* hurl down; *intr.*, *with infin.*, force, constrain, compel.

adimō, -ere, -ēmī, -ēmptus [**ad+emō**], *tr.*, take to one's self; take away, remove.

aditus, -ūs [**1. adeō**], *m.*, a going to, approach; an approach, avenue, passage.

adiungō, -ere, -iunxī, -iunctus, *tr.*, join, unite.

adiuvō, -āre, -iūvī, -iūtus, *tr.*, help, aid, assist.

adlābor, -lābī, -lāpsus sum, *intr.*, *lit.*, fall to; glide to, approach.

adlacrimō, -āre, -āvī, -ātum, *intr.*, weep (*at something*), weep.

adloquor, -loquī, -locūtus sum, *tr.*, speak to, address.

admīror, -ārī, -mīrātus sum, *tr.*, marvel at, wonder at; *intr.*, marvel, wonder.

admittō, -ere, -mīsī, -missus, *tr.*, send in, let in; give access to, admit, welcome.

admoneō, -ēre, -monuī, -monitus, *tr.*, remind, warn, prompt, admonish.

admoveō, -ēre, -mōvī, -mōtus, *tr.*, move to, bring to; **admovēre ūbera,** *with dat.*, suckle.

adnīsus: *see* **adnītor.**

adnītor, -nītī, -nīxus *or* **-nīsus sum,** *intr.*, press against, lean on; strain every nerve, strive strenuously.

adnīxus: *see* **adnītor.**

adnō, -āre, -āvī, -ātum, *intr.*, swim to; float to, reach.

adnuō, -ere, -nuī, -nūtus, *intr.*, nod to, give assent to (*by a nod*), agree to; *tr.*, promise (*solemnly*).

adoleō, -ēre, adolēvī (-uī), adultus, *tr.*, *properly*, advance the growth of (*contrast* **aboleō**), increase, magnify; honor, worship; offer *or* render (*sacrifice*).

adolēscō, -ere, adolēvī, adultus, *intr.*, come to maturity, grow up. **adultus, -a, -um,** *dep. pf. prtcpl. as adj.*, mature, full grown.

adoperiō, -īre, -operuī, -opertus, *tr.*, cover, veil, enwrap.

adorior, -orīrī, -ortus sum, *intr.*, *properly*, rise up to, go at (*anything*), attempt, undertake, essay.

adōrō, -āre, -āvī, -ātus, *tr.*, beseech, entreat, implore; respect, reverence, worship.

adortus: *see* **adorior.**

adquīro, -ere, -quīsīvī, -quīsītus [ad+quaerō], *tr.*, get (*in addition to*), gain, obtain.

Adrastus, -ī, *m.*, Adrastus, *a king of Argos, one of the Seven against Thebes.*

adsentiō, -īre, -sēnsī, -sēnsum, *intr.*, think with (*another*), agree (*with*), assent.

adservō, -āre, -āvī, -ātus, *tr.*, keep with care; guard, watch.

adsiduē, *adv.*, continually, unceasingly.

adsiduus, -a, -um [ad+sedeō], *adj.*, *properly*, sitting down to ("*sticking to*") something; untiring, unceasing; constant, incessant.

adsimilis, -e, *adj.*, like, similar.

adsimulō, -āre, -āvī, -ātus, *tr.*, make like unto; counterfeit.

adsistō, -ere, -stitī, —, *tr.*, put *or* place (*beside*); *intr.* (§ 139), stand, take position, alight.

adspīrō, -āre, -āvī, -ātus, *tr.*, breathe on, blow upon. *Fig.*, help, favor, assist.

adstō, -āre, -stitī, —, *intr.*, stand by *or* near, stand.

adsuēscō, -ere, -suēvī, -suētus, *tr.*, accustom to, make used to; familiarize with, make familiar to. **adsuētus, -a, -um,** *pf. pass. prtcpl. as adj.*, accustomed to, familiar with.

adsuētus: *see* **adsuēscō.**

adsultus, -ūs [ad+saliō], *m.*, leaping; (*vigorous*) assault, attack.

adsum, -esse, adfuī, —, *intr.*, be present, be near, be on hand; favor, assist, support.

adsurgō, -ere, -surrēxī, -surrēctum, *intr.*, rise up, rise.

adulterium, -terī, *n.*, adultery.

adultus: *see* **adolēscō.**

advehō, -ere, -vexī, -vectus, *tr.*, carry to *or* toward; sail (*sc.* **nāvī** *or* **nāvibus**).

advēlō, -āre, -āvī, -ātus, *tr.*, veil. *Fig.*, crown, wreathe, drape, garland.

advena, -ae, *m.*, new-comer, stranger.

adveniō, -īre, -vēnī, -ventum, *intr.*, come to, arrive at; arrive; *tr.*, come to, reach, gain.

adventō, -āre, -āvī, -ātum, *intr.*, come nearer, approach.

adventus, -ūs, *m.*, coming, arrival, approach.

adversātus: *see* **adversor.**

adversor, -ārī, -ātus sum, *intr.*, set (*one's self*) against, oppose, resist.

adversus: *see* **advertō.**

advertō, -ere, -vertī, -versus, *tr.*, turn to *or* toward, direct. *Fig.*, turn (*the mind to*), observe, heed, mark. **adversus, -a, -um,** *pf. pass. prtcpl. as adj.*, turned to, toward, *or* against; opposite, opposing, confronting, in front, facing. *Fig.*, hostile, opposing.

advocō, -āre, -āvī, -ātus, *tr.*, call to, call, summon.

advolō, -āre, -āvī, -ātum, *intr.*, fly to, toward, *or* against.

advolvō, -ere, -volvī, -volūtus, *tr.*, roll to *or* toward, roll.

adytum, -ī, *n.*, (*properly the place which is not to be entered*), *the part of a temple which none but the priest could enter*, the holy of holies, shrine, sanctuary.

Aeacidēs, -ae, *m.*, Aeacides, *i.e. a descendant of Aeacus* (*king of Aegina and father of Peleus*). *Vergil applies the name* (1) *to Achilles*, (2) *to Pyrrhus, son of Achilles*, (3) *to Perseus, king of Macedon* (vi. 839).

Aeaeus, -a, -um, *adj.*, of Aea, (*a city in Colchis, east of the Black Sea*), Aeaean, Colchian.

aecus, aequa, aecum, *adj.*, *properly of place*, level, even; *of things in general*, equal. *Fig.*, equal, fair, right, just, impartial; favorable, friendly, kindly. *As noun*, **aecum, aequī,** *n.*, justice, righteousness.

aedēs, -is, *f.*, *in sing.*, temple, sanctuary; *in pl.*, apartments, chambers; house, palace.

aedificō, -āre, -āvī, -ātus [**aedēs+faciō**], *tr.*, build, erect, construct.

Aegaeōn, -ōnis, *m.*, Aegaeon, *one of the Giants* (§ 274).

Aegaeus, -a, -um, *adj.*, *having to do with the Aegaean Sea*, Aegaean.

aeger, aegra, aegrum, *adj.*, *of the body*, sick, exhausted, feeble, weary; *of the mind*, wretched, distressed; *of persons*, heartsore, despondent; *of things*, dire, grievous.

aegis, aegidis, *f.*, the aegis, *the shield carried by Jupiter and Minerva* (*see n. on* **nimbō . . . saeva,** ii. 616).

Aegyptius, -a, -um, *adj.*, Egyptian.

Aegyptus ,-ī, *f.*, Egypt.

aemulus, -a, -um, *adj.*, rivalling, vying with, *sometimes in good sense, but usually in bad sense*, envious, jealous.

Aeneadēs, -ae, *m.*, *a son or descendant of Aeneas; in pl.*, the Aeneadae, the Trojans, the Romans.

Aenēās, -ae, *m.*, Aeneas. (1) *Son of Venus and Anchises, hero of the Aeneid.* (2) *Surname of Silvius, one of the kings of Alba Longa.*

Aenēïus, -a, -um, *adj.*, of Aeneas, Aeneas's.

Aenīdēs, -ae, *m.*, son of Aeneas, *a title of Ascanius.*

aēnus, -a, -um [**aes**], *adj.*, bronze, brazen. *As noun*, **aēnum, -ī** (*sc.* **vās**, vessel), *n.*, a bronze vessel *or* caldron.

Aeolia, -ae, *f.*, Aeolia, *home of the winds; apparently identified by Vergil with Lipara, one of the Īnsulae Liparaeae or Vulcāneae, volcanic islands north of Sicily.*

Aeolidēs, -ae, *m.*, a descendant of Aeolus. *Vergil applies the title* (1) *to Misenus* (*as son perhaps of the wind-god, perhaps of the Trojan Aeolus*), (2) *to Ulixes, represented as son of Sisyphus* (*whose father was Aeolus, a king of Thessaly*), *and* (3) *to Clytius.*

Aeolius, -a, -um, *adj.*, of Aeolus (*the wind-god*), Aeolus's, Aeolian.

Aeolus, -ī, *m.*, Aeolus. (1) *The god of the winds, who dwelt in Aeolia.* (2) *A Trojan, slain in Italy.* (3) *Father or ancestor of Clytius, otherwise unknown.*

aequaevus, -a, -um [**aecus + aevum**], *adj.*, of equal age, of like years (*with*).

aequālis, -e [**aecus**], *adj.*, even; equal, like, *esp. in years. As noun*, **aequālis, -is,** *c.*, comrade, companion.

aequē, *adv.*, equally, in equal measure.

aequō, -āre, -āvī, -ātus, *tr.*, make equal (*to*), make coextensive (*with*), equalize; equal, match, keep pace with.

aequor, -oris [**aecus**], *n.*, level surface, levels; *esp. the level surface of the sea*, the sea, the deep; *level surface of the ground*, plain, expanse; *in pl.*, waters, waves, billows.

āēr, āeris, *acc.* **āera,** *m.*, air; atmosphere; mist, cloud.

aerātus, -a, -um [**aes**], *adj.*, covered with bronze, bronze-bound; bronze, brazen.

aereus, -a, -um [**aes**], *adj.*, made of bronze, bronze, brazen; bronze-bound.

aeripēs, -pedis [**aes + pēs**], *adj.*, bronze-footed.

āerius, -a, -um, *adj.*, pertaining to the air, aerial; *with* **aura,** high, aloft, heaven's; heavenly, celestial; towering (*high in air*), lofty.

aes, aeris, *n.*, copper; bronze (*an alloy of copper and tin*; brass *is a common but inaccurate rendering, since brass is an alloy of copper and zinc*). *By metonymy*, anything made of bronze (§ 187), shield, trumpet, cymbals, weapons, *etc.*

aestās, -ātis [**aestus**], *f.*, *the heated period*, summer.

aestuō, -āre, -āvī, — [**aestus**], *intr.*, seethe, surge.

aestus, -ūs, *m.*, *properly the wavy motion of fire or heat*, heat, fire, glow; fiery mass *or* volume; *then used of water*, seething, surging; tide, flood, spray, surge, seething waters. *Fig.*, tide, flood, surges *of passion*.

aetās, -ātis [*cf.* **aevum**], *f.*, period of life, time of life; life, age; *in general*, time, period, age, generation.

aeternus, -a, -um [*cf.* **aevum**], *adj.*, life-long, everlasting, eternal.

aethēr, -eris, *m.*, the pure upper air, ether; the heavens, sky. *As opposed to Acheron*, the upper world *of light and life* (vi. 436).

aetherius, -a, -um, *adj.*, ethereal, airy; heavenly, celestial, heaven's.

Aethiops, -opis, *m.*, an Ethiopian.

aethra, -ae, *f.*, the bright sky, sky; radiance, sheen, brilliance.

Aetna, -ae, *f.*, Aetna, *a volcano in Sicily.*

Aetnaeus, -a, -um, *adj.*, of Aetna, Aetna's, Aetnaean.

Aetōlus, -ī, *m.*, an Aetolian (*Aetolia was a district in Greece, north of the Corinthian Gulf*).

aevum, -ī, *n.*, *properly*, never-ending time, eternity; time, the ages; *freely*, man's lifetime, life, age, years; *esp.*, old age.

Āfer, Āfrī, *m.*, an African.

Āfrica, -ae, *f.*, Africa.

Āfricus, -a, -um, *adj.*, African. *As noun*, **Āfricus, -ī,** *m.*, Africus, *the southwest wind, usually stormy.*

Agamemnonius, -a, -um, *adj.*, of Agamemnon, Agamemnon's.

Agathyrsī, -ōrum, *pl. m.*, the Agathyrsi, *who dwelt in that part of Scythia which corresponded to modern Transylvania; they tattooed themselves.*

age: *see* **agō.**

Agēnor, -oris, *m.*, Agenor, *a king of Phoenicia, an ancestor of Dido.*

ager, agrī, *m.*, territory *or* land *in general*, domain; *esp., of productive land*, a field (*for tillage or pasturage*).

agger, aggeris, *n.*, *properly, materials for a pile or heap* (*earth, sand, brushwood, etc.*); mound, heap, wall (*of sand*); dike, embankment, (*artificial*) bank; barrier, rampart; eminence, heights; raised surface (*of a highway*).

1. aggerō, -āre, -āvī, -ātus [**agger**], *tr.*, heap, pile up. *Fig.*, pile up, increase, intensify.

2. aggerō, -ere, -gessī, -gestus [**ad + gerō**], *tr.*, bring to, carry to; heap up, pile up.

agitātor, -ōris, *m.*, driver, charioteer.

agite: *see* **agō.**

agitō, -āre, -āvī, -ātus [*freq. of* **agō**], *tr.*, put in violent motion, drive wildly; urge on *or* forward, drive hither and thither; stir, sway; buffet, scatter; hound, pursue.

agmen, agminis [**agō**], *n.*, a body *or* line in motion, *esp. of men*, marching line; train, troop, band, host; herd (*of deer*). *By metonymy*, movement, course, motion.

agna, -ae, *f.*, a (*ewe*) lamb.

agnitus: *see* **agnōscō.**

agnōscō, -ere, agnōvī, agnitus [**ad+**

(g)nōscō], *tr.*, *properly*, know again, recognize; mark, understand.

agnus, -ī, *m.*, lamb.

agō, -ere, ēgī, āctus, *tr.*, put in motion, cause to move; drive, impel, force; lead, conduct; chase, pursue, hound; do, perform, manage, conduct, hold (*games*); deal with, treat, handle, manage; drive, *i.e.* make, form (*a road, furrow, a testūdō, etc.*); *with infin.*, constrain, compel; **sē agere**, advance, move, proceed; **gemitūs agere**, utter groans, lament (*cf.* § 202). **age, agite,** *imper.*, come! up! quick!

agrestis, -e [**ager**], *adj.*, of the country, rural, rustic.

agricola, -ae [**ager+colō**], *m.*, farmer, husbandman.

Agrippa, -ae, *m.*, Agrippa, *i.e. Marcus Vipsanius Agrippa, a friend of Augustus, and his chief adviser and supporter in military matters; he gained for Augustus several important naval victories.*

Agyllīnus, -a, -um, *adj.*, of Agylla (*Agylla was the old name of Caere, a town in Etruria*). *As noun*, **Agyllīnī, -ōrum,** *pl. m.*, the Agyllini, the people of Agylla.

Āiāx, Āiācis, *m.*, Ajax, *son of Oileus, king of the Locrians: during the capture of Troy, though his comrades sought to restrain him, he offered violence to Cassandra in Minerva's temple, and was subsequently punished by the goddess.*

āiō, *defective verb, intr.*, say yes, say, speak; affirm, assert.

āla, -ae, *f.*, wing (*of a bird*). *Fig.*, wing *or* fold *of a sail;* wing of an army, squadron, horse(men), cavalry; wing of a hunting force, hunters, beaters.

alacer *or* **alacris, alacris, alacre,** *adj.*, lively, brisk, eager; cheerful, joyous, elated.

ālātus, -a, -um, *adj.*, winged.

Alba *or* **Alba Longa, -ae,** *f.*, Alba Longa, *represented in the Aeneid as built by Ascanius, and as the mother-city of Rome.*

Albānus, -a, -um, *adj.*, *having to do with Alba Longa*, of Alba, Alban. *As noun*, **Albānī, -ōrum,** *pl. m.*, the Albans.

albēscō, -ere, —, —, *intr.*, grow white, become light, dawn.

Albunea, -ae, *f.*, Albunea, *the name of a grove and spring in Latium, containing the oracle of Faunus. Its exact location, as conceived by Vergil, is not known; some think it was near Tibur, others think it was nearer Ardea.*

albus, -a, -um, *adj.*, white.

Alcander, -drī, *m.*, Alcander, *a Trojan.*

Alcānor, -oris, *m.*, Alcanor. (1) *A Trojan.* (2) *A Rutulian.*

Alcīdēs, -ae, *m.*, a descendant of Alcaeus (*Alcaeus was father of Amphitryon, who in turn was father of Hercules*), *esp.* Hercules; Alcides.

āles, ālitis, *adj.*, winged. *Fig.*, swift. *As noun*, **āles, ālitis,** *c.*, bird.

Alētēs, -is, *m.*, Aletes, *a companion of Aeneas.*

aliēnus, -a, -um [**alius**], *adj.*, of another, another's; strange, foreign, alien.

āliger, -gera, -gerum [**āla+gerō**], *adj.*, wing-bearing, winged.

aliquis (-quī), -qua, -quid (-quod), *indef. pron. and adj.*, some one (*whose identity is unknown*), some one or other, some one, any one, some, any.

aliter [**alius**], *adv.*, in another manner, otherwise, differently; **haud aliter,** just so, even so, so.

alius, alia, aliud, *pronominal adj.*, another, other, different; **alius . . . alius,** one . . . another; **aliī . . . aliī, pars . . . aliī,** some . . . others.

Allēctō, -ūs (*Gk. form*), *f.*, Allecto, *one of the Furies; see* **Furiae.**

alligō, -āre, -āvī, -ātus, *tr.*, bind to, bind; hold, confine.

almus, -a, -um [**alō**], *adj.*, nurturing, quickening. *Fig.*, gracious, genial, kindly, propitious.

alō, -ere, aluī, altus *or* **alitus,** *tr.*, nurture, feed, support, sustain; rear, bring up. *Fig.*, encourage, enliven, strengthen.

Alōīdae, -ārum, *pl. m.*, the sons of Aloeus, *i.e. the giants Otus and Ephialtes.*

Alphēus, -ī, *m.*, the Alpheus, *a river of the Peloponnesus, flowing through Arcadia and Elis; since in part of its* *course it was subterranean, it was fabled that the stream disappeared under ground in its pursuit of the nymph Arethusa, following her even to Sicily, where the nymph was changed into a fountain with whose waters Alpheus was at last mingled.*

Alpīnus, -a, -um, *adj.*, of *or* on the Alps, Alpine.

Alsus, -ī, *m.*, Alsus, *an Italian.*

altāria, -ium [altus], *pl. n.*, *properly the top of an altar on which the victims were burned;* altar (*esp. one high and elaborately ornamented*).

altē, *adv.*, high, aloft, on high; deeply, deep. *Fig.*, carefully, earnestly.

alter, -era, -erum, *adj.*, the other (*of two*); one of two; second; **alter . . . alter,** the one . . . the other.

alternō, -āre, -āvī, -ātum, *intr.*, *properly*, do (*things*) by turns. *Fig.*, hesitate, waver, be undecided.

alternus, -a, -um, *adj.*, coming one after the other, alternating, alternate; *often best rendered by an adv. phrase*, by turns.

altrīx, -īcis [alō], *f.*, nurse.

altus, -a, -um, *adj.* (*properly pf. pass. prtcpl. of* **alō**), high, lofty, towering; great, mighty; deep, profound. *Fig.*, lofty, stately, glorious, mighty. *As noun*, **altum, -ī,** *n.*, a height, *esp.* the heavens, sky; a depth, *esp.* the deep sea; *in pl.*, the deeps.

alumnus, -ī [alō], *m.*, a foster-child, nursling, son, offspring.

alveus, -ī [alvus], *m.*, hollow, cavity; a hollow, deep vessel, boat; river-bed, channel.

alvus, -ī, *f.*, belly, abdomen; womb, matrix.

amāns, *as noun: see* **amō.**

amāracus, -ī, *m.*, *the plant called* marjoram.

amārus, -a, -um, *adj.*, bitter. *Fig.*, bitter, harsh, unpleasant.

Amastrus, -ī, *m.*, Amastrus, *a Trojan slain by Camilla.*

Amāta, -ae, *f.*, Amata, *wife of King Latinus.*

Amāzōn, -onis, *f.*, an Amazon. *The Amazons were female warriors, dwelling in Pontus, Asia Minor, by the river Thermodon; they fought for Troy*

Amāzonis, -idis, *f.*, an Amazon.

Amāzonius, -a, -um, *adj.*, Amazon's, Amazonian.

ambāgēs, -is, *f.*, *properly*, a going round, roundabout way; windings, intricacies. *Fig.*, intricate details, details (*of a story*); *of prophecies*, intricacies, mysteries.

ambedō, -ere, -ēdī, -ēsus [**ambi**+**edō**], *tr.*, eat *or* gnaw around; consume utterly; waste, destroy.

ambiguus, -a, -um, *adj.*, *properly*, going hither and thither, *used* (1) *in act. sense*, wavering, hesitating, doubtful, (2) *in pass. sense, of things about which one is doubtful, not knowing where to place them*, doubtful, uncertain, obscure, misleading, perplexing, mysterious, treacherous.

ambiō, -īre, -īvī *or* **-iī, -ītum** [**ambi**+**eō**], *intr.*, go around; surround, encompass. *Fig.*, approach (*with words*), cozen, cajole.

ambō, -ae, -ō, *adj.*, *in pl.*, both.

ambrosius, -a, -um [**ambrosia,** *the food and the perfume of the gods*], *adj.*, ambrosial, divine, immortal; lovely, wondrously fair, beautiful.

ambūrō, -ere, -ussī, -ūstus [**ambi**+**ūrō**], *tr.*, burn around, scorch. **ambūstus, -a, -um,** *pf. pass. prtcpl.*, *in dep. sense, as adj.*, blazing, burning.

ambūstus: *see* **ambūrō.**

āmēns, -entis [**ā-,** *neg. prefix*,+**mēns**], *adj.*, without mind *or* sense, insane; frenzied, frantic, distracted, aghast.

amiciō, -ere, -icuī *or* **-ixī, -ictus** [**ambi**+**iaciō**], *tr.*, throw around, wrap about, surround, envelop; veil, cover, clothe.

1. **amictus:** *see* **amiciō.**

2. **amictus, -ūs** [**amiciō**], *m.*, *properly*, the putting on of a garment; *by metonymy*, (*outer*) garment, mantle, robe. *Fig.*, covering.

amīcus, -a, -um [**amō**], *adj.*, loving, friendly, kind, benevolent. *As noun*, **amīcus, -ī,** *m.*, friend.

āmittō, -ere, -mīsī, -missus, *tr.*, send away, dismiss; let go, let slip, release; *more often,* lose.

ammentum, -ī, *n.,* spear; *properly, a leather thong attached to a spear at its point of equilibrium, used by the warrior to give greater force to his cast, and to impart to the spear the rotary motion which secured greater accuracy in the throw.*

amnis, -is, *m., a broad, deep, rapid stream;* river, torrent, flood.

amō, -āre, -āvī, -ātus, *tr.,* like, hold dear, love. **amāns, -antis,** *pr. prtcpl. act. as noun, c.,* lover.

amoenus, -a, -um [**amō**], *adj.,* lovely, charming, delightful, pleasant.

amor, -ōris [**amō**], *m.,* love, affection; fondness *or* yearning for, passion, desire. *Personified,* **Amor, -ōris,** *m.,* Cupid, *the god of love.*

āmoveō, -ēre, -mōvī, -mōtus, *tr.,* move away, take away, remove.

Amphrȳsius, -a, -um [**Amphrȳsus,** *a river in Thessaly near which Apollo fed the flocks of Admetus, a local king*], *adj.,* Amphrysian, Apollo's.

amplector, -ī, -plexus sum [**am** = **ambi** + **plectō,** plait, weave], *tr.,* twine round, envelop; surround, embrace.

1. amplexus: *see* **amplector.**

2. amplexus, -ūs, *m.,* embrace, caress.

amplius [**amplus**], *n. adj. in comp. as adv.* (§ 134), *used of degree or time,* more, further, besides, in addition, longer.

amplus, -a, -um, *adj.,* large, spacious, roomy, ample. *Fig.,* rich, splendid, honorable, glorious.

Amȳclae, -ārum, *pl. f.,* Amyclae, *a town on the coast of Latium, between Caieta and Tarracina.*

Amycus, -ī, *m.,* Amycus. (1) *A name borne by various Trojans.* (2) *A king of the Bebrycii in Bithynia in Asia Minor, a famous boxer killed by Pollux.*

an, *conj., introducing the second member of a double or disjunctive question (though the first member is at times suppressed),* or; *in single questions, with force of* **nōnne** *or, more often, of* **num; -ne . . . an,** (whether) . . . or. *See* **an** *in Index.* **anne:** *pleonastic for* **an.**

anceps, -cipitis [**am** = **ambi**+**caput**], *adj.,* two-headed. *Fig.,* of double meaning, doubtful, perplexing, ambiguous; *of persons,* irresolute, wavering; *of a battle,* doubtful, undecided, indecisive.

Anchemolus, -ī, *m.,* Anchemolus, *a Rutulian chieftain; he had improper relations with his stepmother, and to escape his father's wrath fled to Daunus.*

Anchīsēs, -ae, *m.,* Anchises, *father of Aeneas by Venus. Since he boasted of having won the love of the goddess, Jupiter crippled him by a flash of lightning.*

Anchīsēus, -a, -um, *adj.,* Anchises's, Anchisean.

Anchīsiadēs, -ae, *m.,* son of Anchises, Aeneas.

ancīle, -is, *n.,* shield, *shaped like the broad faces of a guitar, esp. the shield which, tradition said, fell from heaven in Numa's reign, on whose preservation the safety of Rome was dependent. To make theft more difficult and the loss of the shield less noticeable, if it should be stolen, eleven others just like it were fashioned. All twelve were carefully guarded by the Salii, and carried by them in their annual procession in March.*

ancora, -ae, *f.,* anchor.

Ancus, -ī, *m.,* Ancus Martius, *fourth king of Rome.*

Androgeōs, -eī *or* **-eō,** *m.,* Androgeos. (1) *A Greek leader slain at Troy.* (2) *Son of Minos (king of Crete). He took part in the games at Athens with such success that the Athenians in rage and envy killed him; by way of punishment they were compelled to surrender seven lads and seven maidens, yearly, to the Minotaur, till Theseus slew the monster.*

Andromachē, -ae, *f.,* Andromache, *daughter of Eëtion (king of Thebe in Cilicia), and wife of Hector; after the fall of Troy she was the captive of Pyrrhus, and later the wife of Helenus.*

ānfrāctus, -ūs [**am** = **ambi**+**frangō**], *m.,* a breaking *or* bending round, curve; *freely, of anything curved,* winding glen, recess, nook.

angō, -ere, anxī, —, *tr.*, press together, squeeze. *Fig.*, vex, torment, distress.

anguis, -is, *c.*, serpent, snake.

angustus, -a, -um [**angō**], *adj.*, compressed, close, narrow, small, slender.

anhēlitus, -ūs [**anhēlō**], *m.*, heavy *or* difficult breathing, panting, puffing.

anhēlō, -āre, -āvī, -ātum, *intr.*, breathe with difficulty, breathe deeply; pant, puff.

anhēlus, -a, -um, *adj.*, panting, puffing, heaving.

anīlis, -e [**anus**], *adj.*, old woman's, aged.

anima, -ae, *f.*, air, current (*of air*), breeze; *air as breathed*, breath; *air as a life-giving element, the animal or physical* life, life-blood, existence; *the spiritual being*, soul, spirit. *By metonymy*, a living being, soul, creature; a spirit, *esp. of the dead*, shade, ghost, manes.

animāl, -ālis [**anima**], *n.*, living creature, animal (*including man*).

animōsus, -a, -um [**animus**], *adj.*, spirited, courageous, gallant.

animus, -ī [*cf.* **anima**], *m.*, *the rational, intellectual, or emotional side of the life or soul*, reason, soul; intellect, understanding, mind, heart; will, purpose, intention; inclination, passion, feeling, desire; temper, disposition, spirit; *of particular emotions, esp. in the pl.*, courage, ambition, daring, pride, (*high*) spirits. *By metonymy*, living being, soul, person.

Anius, -ī *or* **-iī,** *m.*, Anius, *king of Delos, and priest of Apollo.*

Anna, -ae, *f.*, Anna, *sister of Dido.*

annālis, -e [**annus**], *adj.*, yearly, annual. *As noun*, **annālēs, -ium** (*sc.* **librī**), *pl. m.*, year-books, records, annals, chronicles.

anne: *see* **an.**

annōsus, -a, -um, *adj.*, full of years, aged, old.

annus, -ī, *m.*, year; *freely*, time of the year, season.

annuus, -a, -um, *adj.*, a year's; lasting a year, annual, yearly.

ānser, -eris, *m.*, goose.

Antaeus, -ī, *m.*, Antaeus, *a Rutulian.*

Antandros, -ī, *f.*, Antandros, *a city in Mysia* (*Asia Minor*), *near Troy.*

ante, *adv.*, (1) *of space*, before, in front, (2) *of time*, before, formerly, previously, hitherto; sooner, first; betimes, in season. *For* **ante . . . quam** *see* **antequam.** *As prep., with acc., both of time and place*, before. *Fig.*, before, in advance of, beyond, above.

anteferō, -ferre, -tulī, -lātus, *tr.*, bear before, carry before. *Fig.*, prefer.

antemna, -ae, *f.*, sail-yard, yard.

Antēnor, -oris, *m.*, Antenor, *a Trojan, nephew of Priam, who, after the capture of Troy, sailed up the Adriatic, established a new people called the Veneti, and founded Patavium* (*Padua*).

Antēnoridēs, -ae, *m.*, a son of Antenor. *Three of these were Polybus, Agenor, and Acamas.*

antequam *or* **ante . . . quam,** *conj.*, sooner than, before.

Antheus, -eī, *m.*, Antheus, *a comrade of Aeneas.*

antīcus, antīqua, antīcum (*for spelling see on secuntur*, i. 185), *adj.*, belonging to the long ago, old-time, old, former, ancient; *often loosely used as*= **vetus,** time-honored, old, aged.

Antiphatēs, -ae, *m.*, Antiphates, *a Trojan, son of Sarpedon, slain by Turnus.*

Antōnius, -ī *or* **-iī,** *m.*, Marcus Antonius (Mark Antony); *see* §§ 2-12.

Antōrēs, -ae, *m.*, Antores, *a Trojan.*

antrum, -ī, *n.*, cave, cavern, grot.

Anūbis, -bidis, *m.*, Anubis, *an Egyptian deity, represented with the form of a human being, but with the head of a dog or jackal.*

anus, -ūs, *f.*, old woman; *as adj.*, old, aged.

anxius, -a, -um [*cf.* **angō**], *adj.*, anxious, troubled; disquieting, harrowing.

Anxur, -uris, *m.*, Anxur, *a Rutulian.*

Anxurus, -ī, *m.*, Anxurus, *properly, the patron god of Anxur, a town in Latium later called Tarracina; this god was ultimately identified with Jupiter. As adj.*, of Anxur.

Aornus, -ī [*a Greek word, lit.*, birdless], *m.*, Aornus, *a name given by the Greeks to Lake Avernus.*

aper, aprī, *m.*, a wild boar.

aperiō, -īre, aperuī, apertus, *tr.*, open, uncover, lay bare; make visible, reveal, disclose; open, unseal. **apertus, -a, -um,** *pf. pass. prtcpl. as adj.*, open, free, clear. *Fig.*, exposed, unguarded; plain, manifest.

apertus: *see* **aperiō.**

apex, apicis, *m.*, upper extremity, top, summit, peak *of anything, e.g. of a tree or mountain; esp. a small rod of olive wood, wrapped at the base with wool, which projected from the close-fitting cap worn by the Flamines and the Salii,* peak (*of a cap*), a cap. *Fig.*, tip *or* tongue of flame.

Aphidnus, -ī, *m.*, Aphidnus, *a Trojan, slain by Turnus.*

apis, -is, *f.*, bee.

Apollō, -inis, *m.*, Apollo, *son of Jupiter and Latona, and twin brother of Diana. See* § 281.

appāreō, -ēre, -uī, -itum, *intr.*, appear, come in(*to*) sight, be *or* become visible, show one's self.

apparō, -āre, -āvī, -ātus, *tr. and intr.*, prepare; *with infin.*, prepare one's self, make ready.

1. appellō, -ere, -pulī, -pulsus [**ad**+**pellō**], *tr.*, drive to, bring to; *with* **nāvem,** bring to land, land; *with acc. of persons*, bring to, drive to, guide, conduct.

2. appellō, -āre, -āvī, -ātus, *tr.*, speak to, address; name, call; name, declare, proclaim.

Appennīnicola, -ae [**Appennīnus**+**colō**], *m.*, dweller on the Apennines.

Appennīnus, -ī, *m.*, the Apennines, *a range of mountains running through Italy from north to south.*

applicō, -āre, -plicāvī *or* **-plicuī, -plicātus** *or* **-plicitus,** *tr.*, join to, fasten to, pin to, nail to; drive *or* bring to (*cf.* **appellere**); *with* **ēnsem,** drive home.

aprīcus, -a, -um [**aperiō**], *adj.*, uncovered, open; *esp., open to the sun,* sunny; *as transferred epithet* (§ 194), sun-loving.

aptō, -āre, -āvī, -ātus [**aptus**], *tr.*, fit on, put on, fit, fasten (*to*); fit, prepare, fashion, shape; fit out, equip, make ready.

aptus, -a, -um [**apō,** *an old verb,* fit, join], *adj.*, fitted to, joined to; studded with, decked with. *Fig.*, fitted to, fitted for, suitable, meet.

apud, *prep. with acc.*, at, near, by, with; *with words denoting persons,* among.

aqua, -ae, *f.*, water; *of the sea,* waves, flood.

Aquīculus, -ī, *m.*, Aquiculus, *a Rutulian.*

aquila, -ae, *f.*, eagle.

Aquilō, -ōnis, *m.*, Aquilo, North Wind, *usually wild and stormy;* wind (§ 190).

aquōsus, -a, -um, *adj.*, watery, rainy; rain-bringing.

āra, -ae, *f.*, altar (*of earth, stone, or turf*).

Arabs, -is, *m.*, an Arabian.

Ārae, -ārum [**āra**], *pl. f.*, the Altars, *rocks lying in the sea between Sicily and Africa.*

arātor, -ōris [**arō**], *m.*, plowman, husbandman, farmer.

arātrum, -ī [**arō**], *n.*, plow.

Araxēs, -is, *m.*, the Araxes, *now the Aras, a great river of Armenia.*

arbor *or* **arbōs, -oris,** *f.*, tree.

arboreus, -a, -um [**arbor**], *adj.*, of a tree; *freely,* tree-like, huge, tall, towering.

arbōs: *see* **arbor.**

arbustum, -ī, *n.*, plantation, *esp. of trees on which vines are trained,* vineyard. *In pl.*, trees (*the word is a poetic substitute for arborēs, which is impossible in hexameter verse*).

Arcadia, -ae, *f.*, Arcadia, *a district in the Peloponnesus, in Greece.*

Arcadius, -a, -um, *adj.*, of Arcadia, Arcadian.

arcānus, -a, -um [**arceō**], *adj., properly,* closed; hidden, secret, private. *As noun,* **arcānum, -ī,** *n.*, secret, mystery.

Arcas, -adis, *m.*, an Arcadian. *As adj.*, Arcadian.

arceō, -ēre, -cuī, arctus *and* **artus** (*used only as adj.*), *tr.*, enclose, confine; shut away, keep off, drive away, bar, debar, restrain, withhold. **artus, -a,**

-um, *pf. pass. prtcpl. as adj.*, shut up, compressed, tight, close, narrow.

arcessō, -ere, -cessīvī, -cessītus, *tr.*, call, summon.

Arcitenēns, -entis [**arcus**+**teneō**], *m.*, Bow-holder, Archer, *an epithet of Apollo.*

Arctos, -ī, *f.*, the Bear, *Greater or Lesser, name of two constellations near the north pole; by metonymy*, the north.

Arctūrus, -ī, *m.*, Arcturus, *the brightest star in the constellation Boötes, which lies near the Great Bear (see* **Arctos**). *Its rising and setting were attended by bad weather.*

arcus, -ūs, *m.*, bow; rainbow; arch; *used freely of anything bow-shaped.*

Ardea, -ae, *f.*, Ardea, *a town in Latium, capital of the Rutuli, about twenty miles from Rome.*

ārdēns: *see* **ārdeō.**

ārdeō, -ēre, ārsī, ārsum, *intr.*, burn, blaze, glow. *Fig.*, glow, glitter, flash; *with infin.*, burn, be eager, ardently desire. **ārdēns, -entis,** *pr. prtcpl. act. as adj.*, burning, glowing. *Fig.*, glowing, glittering, burnished; aglow, eager, ardent.

ārdēscō, -ere, ārsī, —, *intr.*, begin to burn. *Fig.*, be inflamed, be eager.

ārdor, -ōris, *m.*, fire, flame, glow, blaze. *Fig., of the passions*, heat, ardor, eagerness.

arduus, -a, -um, *adj.*, high, lofty, aloft, tall, steep; erect, (*and so, fig.*), proud. *As noun*, **arduum, -ī,** *n.*, steep, height.

ārēns: *see* **āreō.**

āreō, -ēre, āruī, —, *intr.*, be *or* become dry; *of plants*, dry up, shrivel, wither, languish.

Arethūsa, -ae, *f.*, Arethusa, *a fountain near Syracuse in Sicily, into which the nymph Arethusa was changed whil being pursued by Alpheus. See* **Alphēus.**

argenteus, -a, -um, *adj.*, silver, of silver.

argentum, -ī, *n.*, silver. *By metonymy*, silver-plate, plate; silver money, money.

Argī, -ōrum, *pl. m.*, Argos, *a city of Argolis in the Peloponnesus, one of Juno's favorite cities.*

Argīvus, -a, -um, *adj.*, of Argos, Argive, Grecian. *As noun*, **Argīvī, -ōrum,** *pl. m.*, Argives, Grecians, Greeks.

Argolicus, -a, -um, *adj.*, of Argolis *or* Argos, Argive, Grecian.

argūmentum, -ī [**arguō**], *n.*, *anything that makes a matter clear*, plot (*of a play or story*), subject, theme.

arguō, -ere, arguī, argūtus, *tr.*, make clear, show, reveal; prove, convict.

Argus, -ī, *m.*, Argus, *the hundred-eyed watcher of Io, after she had been transformed into a heifer.*

āridus, -a, -um [**āreō**], *adj.*, dry; parched, thirsty.

ariēs, -ietis, *m.*, ram. *Fig.*, battering-ram (*the striking end was shaped like a ram's head*).

arista, -ae, *f.*, *properly, the beard of grain; freely*, ear *of* corn *or grain*, grain.

arma, -ōrum, *pl. n.*, equipment, implements, utensils *in general;* tackle, sails, rigging *of a ship; esp.* warlike equipment, means of defense, armor, arms, *esp. the* shield; weapons *in general, for defense or offense (not, however, of missiles)*; war, strife, battle.

armātus: *see* **armō.**

armentum, -ī [**arō**], *n.*, plow-cattle, cattle; *in pl.*, herd, drove (*used of cattle, horses, and deer*).

armiger, -gerī [**arma**+**gerō**], *m.*, armor-bearer.

armipotēns, -entis, *adj.*, mighty in arms, warlike, valiant, gallant.

armisonus, -a, -um [**arma**+**sonō**], *adj.*, resounding with arms, girt with ringing arms.

armō, -āre, -āvī, -ātus, *tr.*, equip, fit out, furnish; arm. **armātus, -a, -um,** *pf. pass. prtcpl as adj.*, equipped, armed. *As noun*, **armātus, -ī,** *m.*, armed man, soldier, warrior.

armus, -ī, *m.*, shoulder, side, flank *of an animal (horse or bull, occasionally of a man).*

arō, -āre, -āvī, -ātus, *tr.*, plow, till, cultivate. *Fig.*, furrow; *of a ship*, plow *the deep*, sail through, traverse.

Arpī, -ōrum, *pl. m.*, Arpi, *an important* *town of Apulia, said to have been founded by Diomede.*

arrēctus: *see* **arrigō.**

arreptus: *see* **arripiō.**

arrigō, -ere, -rēxī, -rēctus [**ad + regō**], *tr.*, raise up, raise, uplift, lift up. *Fig.*, uplift, stir up, animate, arouse, excite, encourage. **arrēctus, -a, -um,** *pf. pass. prtcpl. as adj., of the ears*, pricked up; *of the eyes*, uplifted, staring; *of the passions*, deeply stirred, profound, exalted, absorbing.

arripiō, -ere, -ripuī, -reptus [**ad + rapiō**], *tr.*, snatch to one's self, catch up, seize.

Arrūns, -untis, *m.*, Arruns, *a Tuscan ally of Aeneas; he slew Camilla, and was himself killed by the nymph Opis, at the command of Diana.*

ars, artis, *f.*, skill, dexterity, artistic power *in any direction; by metonymy*, handiwork, work, creation; trade, profession, calling, accomplishment, grace; *in bad sense*, scheme, cunning, wile, stratagem.

artifex, -tificis [**ars + faciō**], *m.*, artisan, artist; maker, author; *in bad sense*, contriver, schemer, trickster.

1. **artus:** *see* **arceō.**

2. **artus, -ūs,** *m.*, joint; *usually in pl.*, joints, limbs, members.

arundō, -inis, *f.*, reed; *by metonymy*, arrow, shaft.

arvum, -ī [**arō**], *n.*, arable *or* plowed land, field; *in pl.*, fields; the country, *as opposed to the city;* land, *as opposed to the sea;* region, district, country.

arx, arcis [**arceō**], *f.*, fortress, citadel, stronghold, fortified height; height, summit.

Ascanius, -ī *or* **-iī,** *m.*, Ascanius, *son of Aeneas, King of Lavinium, and founder of Alba Longa.*

ascendō, -ere, -dī, ascēnsus [**ad + scandō**], *tr.*, climb, mount; *intr.*, climb up, mount, ascend.

ascēnsus, -ūs, *m.*, climbing, ascent, progress.

Asia, -ae, *f.*, Asia, *the continent; more frequently*, Asia Minor.

aspargō, -inis [**ad + spargō**], *f.*, sprinkling; *by metonymy*, spray.

aspectō, -āre, -āvī, -ātus [**adspiciō**], *tr.*, view closely; gaze at, survey.

aspectus, -ūs [**adspiciō**], *m.*, look, glance; organ of sight, sight, eyes; sight, appearance; view, mien, aspect.

asper, aspera, asperum, *adj.*, rough, uneven. *Fig.*, rough, harsh, bitter, stern, cruel, fierce, violent.

aspergō, -ere, aspersī, aspersus [**ad + spargō**], *tr.*, besprinkle, bespatter.

asperō, -āre, -āvī, -ātus, *tr.*, make rough, roughen.

aspersus: *see* **aspergō.**

aspiciō, -ere, aspexī, aspectus [**ad + speciō**], *tr.*, look at, see, catch sight of; examine, inspect; observe, view.

Assaracus, -ī, *m.*, Assaracus, *a Trojan, king of Phrygia; he was son of Tros, brother of Ilus and Ganymedes.*

ast: *see* **at.**

astrum, -ī, *n.*, star; *freely*, constellation; *in pl.*, stars, heaven, sky.

astus, -ūs, *m.*, adroitness, dexterity; *in bad sense*, cunning, guile.

Astyanax, -actis, *m.*, Astyanax, *son of Hector and Andromache; after the capture of Troy the Greeks hurled him to death from its walls.*

asȳlum, -ī, *n.*, place of refuge, sanctuary, asylum.

at *or* **ast** (§ 109), *advers. conj.*, but, yet, however; *in an apodosis*, yet, still, at least; *with the advers. force weakened*, further, moreover, now; *in imprecations and curses*, but.

atavus, -ī, *m.*, great-grandfather; *freely*, sire, ancestor.

āter, ātra, ātrum, *adj.*, (*lusterless*) black, dark, murky, gloomy. *Fig.*, deadly, baneful, baleful.

Athesis, -is, *m.*, the Athesis, *now the Adige, a river in northern Italy.*

Athōs, *gen. not found, m.*, Athos, *a high mountain in Macedonia.*

Atiī, -ōrum, *pl. m.*, the Atii, *a Roman gēns.*

Atīnās, -ātis, *m.*, Atinas, *a Rutulian.*

Atlās, -antis, *m.*, Atlas. (1) *A mountain in western Africa, on which heaven was supposed to rest.* (2) *A king of Mauretania, father of the Pleiades; he sup-*

ported the heavens on his shoulders. He was skilled in astronomy.

atque *or* **ac,** *conj., used to add a more important word or idea,* and besides, and in fact, and indeed, and also, and; *in comparisons,* as, than.

Atrīdēs, -ae, *m.,* a son of Atreus (*king of Mycenae*); *in pl.,* the sons of Atreus, *i.e. Agamemnon and Menelaus.*

ātrium, -ī *or* **-iī** [**āter**], *n.,* atrium, reception room *of a Roman palace, an oblong room of some size, near the entrance. In poetry, the word is used freely like English* halls.

ātrōx, -ōcis [**āter**], *adj.,* dark, gloomy; terrible, dreadful, awful, savage, cruel, fell, fierce.

attingō, -ere, attigī, attāctus [**ad+tangō**], *tr.,* touch. *Fig.,* reach, attain; find, come upon.

attollō, -ere, —,—, *tr.,* lift up, raise up, rear; rear, build (*high*), construct. *Fig.,* lift up, excite, intensify.

attonitus: *see* **attonō.**

attonō, -āre, -uī, -itus, *tr.,* thunder at, stun, stupify. **attonitus, -a, -um,** *pf. pass. prtcpl. as adj.,* awestruck, amazed, bewildered, astounded.

attorqueō, -ēre, -torsī, -tortus, *tr.,* hurl, swing, fling.

attrēctō, -āre, -āvī, -ātus [**ad + trāctō**], *tr.,* touch, handle.

Atys, Atyos, *m.,* Atys, *a Trojan youth, a friend of Ascanius.*

auctor, -ōris [**augeō**], *m.,* originator, producer, creator, founder, proposer, contriver, author; founder *of a family,* ancestor, sire; adviser, counsellor, voucher, surety, guarantee.

audāx, -ācis [**audeō**], *adj.,* bold, daring, valiant; *usually in a bad sense,* bold, defiant, reckless.

audēns: *see* **audeō.**

audeō, -ēre, ausus sum, *intr. and tr.,* dare, venture. **audēns, -entis,** *pr. prtcpl. act. as adj.,* daring, bold, *in good sense.* **ausum, -ī,** *n.* (*pf. pass. prtcpl. as noun*), daring, venture, bold *or* reckless deed.

audiō, -īre, -īvī, -ītus, *tr.,* hear; listen to, heed, obey; hear (*as a judge*), inquire into, investigate.

auferō, auferre, abstulī, ablātus [**ab +ferō**], *tr.,* bear off, carry away; snatch away, take away, remove.

augeō, -ēre, auxī, auctus, *tr.,* increase, enlarge; heap up, pile high. *Fig.,* exalt, magnify, honor.

augur, -uris [**avis**], *m.,* augur, soothsayer, prophet, *who foretold the future by interpreting the omens derived from the cries and the flight of birds.*

augurium, -ī *or* **-iī,** *n.,* science of augury, soothsaying, divination, prophecy. *By metonymy,* meaning, import, significance; omen, portent; presentiment, foreboding.

augurō, -āre, -āvī, -ātus, *tr.,* apprehend beforehand, foretell, predict, prophesy.

Augustus, -ī [**augeō**], *m.,* Augustus; *properly, the Exalted One, a title taken by Octavianus* (§ 17). *See also* §§ 3, 6–25.

aula, -ae, *f., properly, a court before a Greek house;* court, hall; palace, royal court.

aulaeum, -ī, *n., richly embroidered stuffs,* tapestry; curtains, hangings.

Aulestēs, -ae, *m.,* Aulestes, *a Tuscan ally of Aeneas.*

Aulis, -idis, *f.,* Aulis, *a seaport in Boeotia (Greece), opposite the island of Euboea, the gathering-place of the Greek forces that destroyed Troy.*

Aunus, -ī, *m.,* Aunus, *a Ligurian, an ally of Aeneas.*

aura, -ae, *f.,* air *in gentle motion,* breeze, gale; air *in general;* breath; light (*see on* **hōc . . . lūmen,** iii. 600), sheen, gleam, luster; sky, heavens (*as place of light and air*); **sub aurās,** to the air, to the light, upward, skyward, heavenward. *Fig.,* popular favor, *thought of as fickle as the air or wind.*

aurātus, -a, -um [**aurum**], *adj.,* decked with gold, gold-embroidered; gilded.

aureus, -a, -um, *adj.,* of gold, golden; decked, ornamented, *or* inlaid with gold; gilded, gilt; *of color,* golden, yellow, glittering. *Fig.,* splendid, glorious.

auricomus, -a, -um [**aura + coma**], *adj.,* golden-haired. *Fig.,* of trees, with golden (*i.e. yellow or bright*) foliage.

aurīga, -ae [**aurea**, bridle,+**agō**], *m.*, charioteer, driver.

auris, -is, *f.*, ear.

aurōra, -ae, *f.*, dawn, daybreak, morning. *Personified,* Aurora, *goddess of dawn, daughter of Hyperion and wife of Tithonus;* the East, the Orient.

aurum, -ī, *n.*, gold; *by metonymy, anything made of gold, e.g.* money, dishes, a beaker, yoke *for horses.*

Auruncus, -a, -um, *adj.*, of the Aurunci (*a people of Latium, dwelling near the coast, about the river Liger*), Auruncan. *As noun,* **Auruncī, -ōrum,** *pl. m.*, the Aurunci, Auruncans.

Ausonia, -ae, *f.*, Ausonia, *an ancient name for Middle and Lower Italy; freely,* Italy.

Ausonidae, -ārum, *pl. m.*, the Ausonians, Italians. *See* **Ausonia.**

Ausonius, -a, -um, *adj.*, Ausonian, Italian. *As noun,* **Ausoniī, -ōrum,** *pl. m.*, Ausonians, Italians.

auspex, -spicis [**avis**+**speciō**], *m.*, bird-seer, augur, diviner, prophet; favorer, helper, protector, surety.

auspicium, -ī *or* **-iī,** *n.*, augury (*by watching the flight, etc., of birds*); omen, sign, portent, auspices; command, power, authority; inclination, will.

Auster, -trī, *m.*, Auster, South Wind, *often rainy;* wind (§ 190).

ausum: *see* **audeō.**

aut, *disjunctive conj., marking sharp difference,* or, or else; **aut . . . aut,** either . . . or.

autem, *advers. conj.*, but, yet, however. *For* **ecce autem** *and* **sed autem** *see Index.*

Automedōn, -ontis, *m.*, Automedon, *charioteer of Achilles; and, later, armor-bearer of Pyrrhus.*

autumnus, -ī [*originally* **auctumnus:** *cf.* **augeō**], *m.*, autumn (*the season when the earth brings forth her increase*).

auxilium, -ī *or* **-iī** [**augeō**], *n.*, aid, help, assistance, succor.

avārus, -a, -um, *adj.*, avaricious, covetous, greedy, rapacious.

āvectus: *see* **āvehō.**

āvehō, -ere, -vexī, -vectus, *tr.*, carry away, bear off *or* away; *in pass.* (*sc.* **nāvī** *or* **nāvibus**), sail away, depart.

āvellō, -ere, āvellī, āvulsus, *tr.*, tear off, up, *or* away, pluck off, lop off, sever; separate forcibly, remove by force.

Averna: *see* **Avernus** (*end*).

Avernus, -ī, *m.*, Avernus, *a lake near Cumae, whose fumes destroyed any birds that attempted to fly over it; near it tradition placed the entrance to the underworld. As adj.*, **Avernus, -a, -um,** Avernian, Avernus's. *As noun,* **Averna** (*sc.* **loca**), **-ōrum,** *pl. n.*, the Avernian realms, Avernus, the underworld.

āversus: *see* **āvertō.**

āvertō, -ere, -tī, āversus, *tr.*, turn away, turn back, avert, remove. *Fig.*, estrange, alienate; *intr.* (§ 139), turn (*one's self*) away, swing round. **āversus, -a, -um,** *pf. pass. prtcpl. as adj.*, turned away, remote; hostile, unfriendly, alienated, averse.

avidus, -a, -um [**aveō**, crave], *adj.*, craving, longing for, eager (*for*), desirous (*of*), ardent.

avis, -is, *f.*, bird.

āvius, -a, -um, *adj.*, away from the path, out of the way, pathless, remote. *As noun,* **āvium, -ī** *or* **-iī,** *n.*, pathless place, by-way, out of the way place.

āvolō, -āre, -āvi, -ātum, *intr.*, fly away. *Fig.*, flee, run away.

āvulsus: *see* **āvellō.**

avunculus, -ī [*dimin. of* **avus**], *m.*, a mother's brother, (*maternal*) uncle.

avus, -ī, *m.*, grandfather, grandsire; sire, ancestor, forebear.

axis, -is, *m.*, axle *of wagon or chariot; by metonymy,* wagon, chariot. *Fig.*, the axis (*axle*) of the earth *or* heavens; heavens, sky; vault, dome, height *of the heavens or sky.*

B

bāca, -ae, *f.*, *any small round fruit,* berry. *Fig.*, a pearl.

bācātus, -a, -um [**bāca**], *adj.*, studded *or* set with pearls, jewelled.

bacchor, -ārī, -ātus sum, *intr*, keep the feast of Bacchus. *Fig.*, dance *or* move wildly, *like the Bacchantes*, be frenzied, revel, rage; rage, storm *in wrath; of Rumor*, revel, run wild. **bacchātus, -a, -um,** *pf. prtcpl. in pass. sense*, revelled (*over*), visited in revelry *by the Bacchantes.*

Bacchus, -ī, *m.*, Bacchus, *god of the vine and of wine, son of Jupiter and Semele* (*daughter of Cadmus, king of Thebes*); *by metonymy*, wine. *See* § 287. *His greatest festival was celebrated near Thebes in Boeotia.*

Bactra, -ōrum, *pl. n.*, Bactra, *capital of Bactria or Bactriana* (*now called Balkh*), *in Asia.*

Bāiae, -ārum, *pl. f.*, Baiae, *a famous watering-place on the Campanian coast, near Cumae; many Romans built villas there out into the sea.*

bālātus, -ūs [**bālō,** bleat], *m.*, bleating.

balteus, -ī, *m.*, girdle, belt, *or* strap (*of the sword or quiver*).

barathrum, -ī, *n.*, abyss, gulf, pit.

barba, -ae, *f.*, beard.

barbaricus, -a, -um, *adj.*, foreign, strange, outlandish, barbaric; *in a narrower sense*, Phrygian (*a common use*). *See* **barbarus.**

barbarus, -a, -um, *adj.*, strange, foreign; outlandish, barbarous, rude, uncivilized. *The word was originally applied by the Greeks to everybody not a Greek, by the Romans to everybody not a Greek or a Roman. Cf. the term Uitlander* (*i.e. Outlander*) *applied by the Boers to the British.*

Barcaeī, -ōrum, *pl. m.*, the Barcaei, *the inhabitants of Barca, a city of Africa, near Cyrene.*

Barcē, -ēs, *f.*, Barce *or* Barca, *nurse of Sychaeus.*

beātus. -a, -um [*originally pf. pass. prtcpl. of* **beō,** *a rare verb*, make happy], *adj.*, happy, blessed, blissful.

Bebrycius, -a, -um, *adj.*, of Bebrycia (*a part of Bithynia in Asia Minor*), Bebrycian.

Bēlīdēs, -ae, *m.*, son *or* descendant of Belus, *a name of Palamedes, as descended from Belus, king of Egypt.*

bellātor, -ōris [**bellō**], *m.*, warrior. *As adj.*, warlike, valiant, gallant.

bellātrīx, -īcis, *f.*, a woman warrior. *As adj.*, warlike, valiant.

bellō, -āre, -āvī, -ātum, *intr.*, wage war, make war, war, fight.

Bellōna, -ae, *f.*, Bellona, *goddess of war and bloodshed, an old Italian deity, sister of Mars.*

bellum, -ī [*originally* **duellum** (*cf.* **duo**), a fight between two, duel], *n.*, war; *in pl.*, battles, combats, fights; strife. *Personified*, **Bellum, -ī,** *n.*, the demon of war, War-fiend.

bēlua, -ae, *f.*, (*large, wild*) beast, monster.

Bēlus, -ī, *m.*, Belus. (1) *An early king of Tyre and Sidon, founder of the Tyrian line.* (2) *Father of Dido, also king of Tyre, and conqueror of Cyprus.* (3) *King of Egypt, father of Danaus, and ancestor of Palamedes.*

bene [*cf.* **bonus**], *adv.*, *comp.* **melius,** *sup.* **optimē,** well, rightly; in good measure, firmly, securely.

benīgnus, -a, -um, *adj.*, of a kind nature *or* heart, good-natured; kind, kindly, friendly, gracious.

Berecyntius, -a, -um, *adj.*, of Berecyntus (*a mountain in Phrygia*), Berecyntian, Phrygian.

Beroē, -ēs, *f.*, Beroë, *a Trojan woman, wife of Doryclus of Epirus.*

bibō, -ere, bibī, —, *tr.*, drink, drink of. *Fig.*, drink, drink in.

bibulus, -a, -um [**bibō**], *adj.*, drinking freely *or* eagerly; thirsty.

bicolor, -ōris [**bis+color**], *adj.*, of two colors, two-colored; dappled, pied.

bicornis, -e [**bis+cornū**], *adj.*, two-horned. *Fig.*, *of a river*, with two mouths.

bidēns, -entis [**bis+dēns**], two-teethed. *As noun*, **bidēns, -entis,** *f.*, a sheep, *properly, a sheep in its second year. In their first year sheep have eight milk teeth in the front part of the lower jaw. At the beginning of the second year the two of these in the center drop out, and are replaced by two of the second, or permanent, set. These are so much larger than the remaining milk teeth* (*now much worn, too, by use*) *that the sheep seems to have but two teeth, esp. since it has no teeth at all in the front part of the upper jaw.*

biforis, -e [**bis+foris**], *adj.*, two-doored; *of a musical instrument*, with two holes *or* openings, two-stopped.

bifōrmis, -e [**bis+fōrma**], *adj.*, two-formed, double-shaped, dual, double.

bifrōns, -ontis [**bis+frōns**], *adj.*, with two foreheads, two-faced.

bīgae, -ārum [*contracted from* **biiugae: bis+iugum**], *pl. f.*, a pair of horses *yoked to a chariot*, span; two-horse chariot, chariot.

biiugus, -a, -um [**bis+iugum**], *adj.*, yoked two-and-two, yoked two-together; *of a chariot*, two-horsed. *As noun*, **biiugī, -ōrum** (*sc.* **equī**), *pl. m.*, team, span; chariot (= **bīgae**).

bilinguis, -e [**bis+lingua**], *adj.*, double-tongued. *Fig.*, deceitful, treacherous.

bīnī, -ae, -a [*cf.* **bis**], *distributive numeral adj.*, two at a time, two by two; *less exactly*, two.

bipatēns, -entis [**bis+pateō**], *adj.*, doubly-opening, twice-opened, wide-open.

bipennis, -e [**bis+penna**], *adj.*, two-edged. *As noun*, **bipennis, -is** [*sc.* **secūris**], *f.*, two-edged axe, *esp.* a battle-axe.

birēmis, -e [**bis+rēmus**], *adj.*, *lit.*, two-oared; *of ships*, having two tiers *or* banks of oars. *As noun*, **birēmis, -is** [*sc.* **nāvis**], *f.*, bireme, galley, *ship with two tiers of oars.*

bis, *adv.*, twice.

Bitiās, -ae, *m.*, Bitias. (1) *A Carthaginian nobleman.* (2) *A Trojan, brother of Pandarus, slain by Turnus.*

bivius, -a, -um [**bis+via**], *adj.*, with two ways *or* passages.

blandus, -a, -um, *adj.*, caressing, flattering, seductive; soothing, quiet, charming.

Bōla, -ae, *f.*, Bola, *a town of the Aequi in Latium.*

bonus, -a, -um, *adj.*, *comp.* **melior,** *sup.* **optimus,** good; brave, gallant, valiant; worthy, noble: kind, gracious, favoring, kindly; skillful, dexterous.

Boreās, -ae, *m.*, Boreas, North Wind; the god of the north wind.

bōs, bovis, *c.*, ox, cow, bullock; *in pl. usually f.*, cattle.

bracchium, -ī *or* **-iī,** *n.*, lower arm, forearm, arm. *Fig.*, sail-yard (= **antemna**); arm, branch (*of a tree, rock, etc.*).

brattea, -ae, *f.*, *thin plate of metal, esp.* gold leaf; *freely*, metal.

brevis, -e, *adj.*, *of place or size*, short; small; *of depth*, shallow; *of time*, short, brief. *As noun*, **brevia, -ium,** *pl. n.*, shallows, shoals.

breviter [**brevis**], *adv.*, *usually of speech*, briefly, concisely, tersely.

Briareus, -eī, *m.*, Briareus, *a hundred-handed giant, often identified with Aegaeōn.*

Brontēs, -ae, *m.*, Brontes, *the Thunderer, one of the Cyclopes who toiled at the forge of Vulcan.*

brūma, -ae [= **breuma** = **brevima** = **brevissima:** *sc.* **diēs**], *f.*, *properly, the shortest day of the year*, the winter solstice; *freely*, winter.

brūmālis, -e [**brūma**], *adj.*, of winter, wintry.

Brūtus, -ī, *m.*, Brutus, *i.e. Lucius Junius Brutus, leader of the movement which led to the expulsion of the Tarquins in 509.*

būbō, -ōnis, *f.*, (*in other authors m.*), horned owl, owl.

bulla, -ae, *f.*, *properly anything swelling and round, esp. a* boss *or* knob *of metal, used to adorn a belt, girdle, door, etc.*

Būtēs, -ae, *m.*, Butes. (1) *A famous boxer, descendant of Amycus; he was slain by the Trojan Dares.* (2) *Armor-bearer of Anchises, and, later, guardian of Ascanius.* (3) *A Trojan slain by Camilla.*

Būthrōtum, -ī, *n.*, Buthrotum, *a seaport in Epirus.*

buxus, -ī, *f.*, box-tree; *by metonymy*, pipe, flute.

Byrsa, -ae, *f.*, Byrsa, *properly, the citadel of Carthage, a name given by Vergil to the site of Carthage.*

C

cacūmen, -inis, *n.*, extremity, end, point *of anything;* summit, top, peak.

cadō, -ere, cecidī, cāsum, *intr.*, fall (*down*), sink; *of the sun or the stars,* set, decline; *fall in death,* die, perish; decrease, diminish, subside. *Fig.*, fall (*out*), happen, come to pass, befall (*one*).

cadūcus, -a, -um [**cadō**], *adj.*, falling, fallen; slain, killed; *freely,* destined to fall, doomed.

cadus, -ī, *m.*, a large earthen jar, *esp. for wine, oil, or vinegar,* jar, flagon; *freely,* urn.

Caeculus, -ī, *m.*, Caeculus, *a son of Vulcan, and founder of Praeneste.*

caecus, -a, -um, *adj.*, *in act. sense,* unseeing, sightless, blind, blinded; *in pass. sense,* unseen, hidden, concealed, secret. *Fig.*, dark, obscure, mysterious.

caedēs, -is [**caedō**], *f.*, a cutting down *or* lopping off; slaughter, massacre, carnage; *by metonymy* (§ 185), blood shed by murder *or* slaughter.

Caedicus, -ī, *m.*, Caedicus, *an Italian, friend of Romulus.*

caedō, -ere, cecīdī, caesus, *tr.*, cut, hew, lop; cut down *or* off, cut to pieces; cut, slay, kill; *freely,* strike, cudgel, beat.

caelestis, -e [**caelum**], *adj.*, heavenly, divine, celestial. *As noun,* **caelestēs, -ium,** *pl. m.*, dwellers in heaven, deities, gods.

caelicola, -ae [**caelum+colō**], *m.*, dweller in heaven, deity, god.

caelifer, -fera, -ferum [**caelum+ferō**], *adj.*, heaven-carrying, heaven-bearing.

caelō, -āre, -āvī, -ātus, *tr.*, carve *or* engrave in relief, engrave, chase, emboss.

caelum, -ī, *n.*, the heavens, high heaven, sky. *By metonymy,* weather (*since weather phenomena display themselves best in the sky*).

Caeneus, -eī, *m.*, Caeneus, *originally a maiden named Caenis, then changed by Neptune into a youth, then changed again into a maiden.*

caenum, -ī, *n.*, (*loathsome*) dirt, mud, mire, filth.

caerula, -ōrum: *see* **caeruleus.**

caeruleus, -a, -um, *and, in poetry,* **caerulus, -a, -um,** *adj.*, dark-blue, blue, azure; dark green, green; sea-colored, sea-hued; dark-hued, dark; *freely, like* **āter,** black, dark, gloomy. *As noun,* **caerula, -ōrum,** *pl. n.*, the azure deep, dark seas, the sea.

caerulus: *see* **caeruleus.**

Caesar, -aris, *m.*, Caesar. (1) *Caius Julius Caesar, the famous Dictator.* (2) *Caius Julius Caesar Octavianus Augustus; see* §§ 3-27.

caesariēs, -ēī, *f.*, (*luxuriant, beautiful*) hair, tresses, locks.

caespes, -pitis, *m.*, cut sod, sod, turf.

caestus, -ūs [**caedō**], *m.*, boxing-glove, gauntlet, cestus, *made of a leather strap wound round and round the hands, and coming well up on the arm; plummets of iron or lead were also fastened into the leather.*

caesus: *see* **caedō.**

Caīcus, -ī, *m.*, Caïcus, *a Trojan, comrade of Aeneas.*

Cāiēta, -ae, *f.*, Caieta, *a harbor town of Latium, now called Gaëta.*

calathus, -ī, *m.*, (*wicker*) basket, *widest at the top, used esp. by women to hold the wool while they were spinning.*

calcar, -āris [**calx,** heel], *n.*, spur.

Calchās, -antis, *m.*, Calchas, *priest and prophet of the Greeks before Troy.*

calefaciō, -ere, -fēcī, -factus [**caleō+faciō**], *tr.*, make warm, warm, heat. *Fig.*, inflame, excite, arouse, stir.

caleō, -ēre, caluī, —, *intr.*, be warm, be hot, glow; *with* **membra,** be still warm with life, be scarce dead.

calidus, -a, -um, *adj.*, warm, hot.

1. cālīgō, -īginis, *f.*, thick *or* dense atmosphere, mist, fog; darkness, gloom.

2. cālīgō, -āre, -āvī, —, *intr.*, send out thick mist *or* vapor; be densely dark, be gloomy.

callis, -is, *m.*, path (*stony, rough, and narrow*), foot-path, track (*esp. one on the mountains, made by cattle*); *freely,* path, track (*e.g. of bees*).

calor, -ōris, *m.*, heat, glow, *esp.* vital heat, glow of life, heat *as indicative of life and health.*

Calybē, -ēs, *f.*, Calybe, *an aged Rutulian, priestess of Juno.*

Calydōn, -ōnis, *f.*, Calydon, *an ancient city of Aetolia in Greece, famous for the story of the boar which Minerva sent to ravage its territory because its king Oeneus forgot to sacrifice to her.*

calx, calcis, *f.*, heel; *freely*, foot.

Camarīna, -ae, *f.*, Camarina, *a city in Sicily, on the southern coast.*

Camers, -ertis, *m.*, Camers. (1) *A son of Volscens, and king of Amyclae.* (2) *A Rutulian warrior of distinction.*

Camilla, -ae, *f.*, Camilla, *daughter of Metabus, a prince of Privernium in Latium, and Casmilla. She led the Volscian allies of Turnus but was slain by Arruns.*

Camillus, -ī, *m.*, Camillus, *i.e. Marcus Furius Camillus, who captured Veii, a town in Etruria, and saved Rome from the Gauls, in* 388.

camīnus, -ī, *m.*, (*smelting*) furnace, forge. *Fig.*, *of the forges, i.e.* the craters, *of Aetna.*

campus, -ī, *m.*, an even, flat, open place; plain, level surface, field; **Māvortis Campus,** the field of Mars, *the famous Campus Martius, north of the Capitoline Hill, between the walls of Rome and the Tiber.*

candēns: *see* **candeō.**

candeō, -ēre, canduī, —, *intr.*, glitter, shine, be (*lustrously or dazzlingly*) white; be white with heat, glow, be warm, be hot. **candēns, -entis,** *pr. prtcpl. act. as adj.*, white, glowing; hot, warm.

candidus, -a, -um, *adj.*, (*lustrously or dazzlingly*) white, glistening, bright, brilliant; *of the moon*, bright, silvery. *Fig.*, wondrously fair, lovely, beautiful.

candor, -ōris, *m.*, (*lustrous or dazzling*) whiteness, brilliancy.

cāneō, -ēre, cānuī, —, *intr.*, be gray, be hoary, be white.

canis, -is, *c.*, dog, *esp.* a hunting hound.

canistrum, -ī, *n.*, basket *woven of reeds, used esp. for bread, fruit, or flowers.*

cānitiēs, -iēī [**cānus**], *f.*, gray *or* grayish-white color, grayness, whiteness; *by metonymy*, gray hair, white hair, hoary locks.

canō, -ere, cecinī, cantus, *tr.*, make melody, *whether by singing or playing a musical instrument;* sing, chant, play: sing of, relate, recount, rehearse (*in verse*); foretell, predict, prophesy, reveal, explain (*originally oracles and prophecies were delivered in verse*); *in military language*, sound a signal.

canōrus, -a, -um [**canō**], *adj.*, melodious, tuneful, harmonious.

cantus, -ūs [**canō**], *m.*, melody, singing, song, music; (*tuneful*) strain, blast, peal (*of a trumpet, etc.*).

cānus, -a, -um, *adj.*, white, hoary; gray, grayish.

capessō, -ere, capessīvī, capessītus [**capiō**], *tr.*, catch at eagerly, lay hold on, seize, take; strive for, seek earnestly; hasten to, repair *or* resort to. *Fig.*, lay hold eagerly on (*commands, duties, etc.*), execute, perform, discharge.

capillus, -ī, *m.*, hair (*of the head*).

capiō, -ere, cēpī, captus, *tr.*, lay hands on, take hold of, seize, take; capture, overpower, master, occupy; take to one's self, select, choose. *Fig.*, captivate, hold spellbound; ensnare, deceive, betray, seduce; *of diseases, passions, etc.*, lay hold on, seize, affect **captus, -ī,** *m.* (*pf. pass. prtcpl. as noun*) captive, prisoner.

Capitōlium, -ī *or* **-iī,** *n.*, the Capitol, *the temple of Jupiter Optimus Maximus at Rome, on the southwestern summit of the Capitoline Hill;* the summit *itself on which the temple stood: in the pl., this summit, with all its buildings and surroundings* (§ 177).

capra, -ae, *f.*, she-goat.

caprigenus, -a, -um [**caper,** goat, + **gīgnō**], *adj.*, goat-born, of the goat kind; *in* iii. 221 *it = the gen. pl. of* **caper**

captīvus, -a, -um [**capiō**], *adj.*, captured, captive; of *or* belonging to a captive *or* captives, captive's, captives'.

captō, -āre, -āvī, -ātus [*freq. of*

capiō], *tr.*, lay hold on eagerly, catch at, seize, grasp. *Fig.*, strive to catch (*sounds, etc.*), listen to, listen for.

captus: *see* **capiō.**

capulus, -ī [**capiō**], *m.*, *properly*, a holder; handle, hilt *of a sword.*

caput, capitis, *n.*, head; *by metonymy* (*see n. on* iv. 613), life, being, existence, living person, creature; head *of cattle, swine, etc. Fig.*, head, top, summit, peak, *of a mountain, etc.;* source *of a river;* source, cause, origin, occasion; chief, leader, ruler.

Capys, Capyos, *m.*, Capys. (1) *A Trojan, comrade of Aeneas, reputed founder of Capua.* (2) *The eighth king of Alba Longa.*

Cār, Cāris, *m.*, a Carian, an inhabitant of Caria, *a district in western Asia Minor, on the Aegean Sea.*

carbaseus, -a, -um, *adj.*, made of flax *or* linen, flaxen, linen.

carbasus, -ī, *f.*, fine Spanish flax, flax, linen; *by metonymy* (§ 187), sail.

carcer, -eris, *m.*, prison, jail; *esp. in pl.*, the barriers *within which chariots were confined till the signal for beginning the race was given*, starting-place.

carchēsium, -ī *or* **-iī,** *n.*, a (*Greek*) drinking-vessel, *often large and splendid*, cup, goblet, beaker, *narrower in the middle than at the extremities, and with slender handles sweeping round from the rim to the bottom.*

cardō, -inis, *m.*, pivot, *properly, the whole arrangement of pivot and socket by means of which doors were made to open and shut; the sockets were in the lintel and the threshold and the pivots were let into the door or its separate leaves at top and bottom;* hinge *is a convenient but inaccurate rendering. Fig.*, turning-point, critical moment, crisis.

careō, -ēre, caruī, caritum, *intr.*, be without, be free from, be clear of (*things undesirable*); be deprived of, want, lack (*blessings*); *construed with the abl.* **carēns, -entis,** *pr. prtcpl. act. as adj.*, lacking, wanting, without.

Cāres: *see* **Cār.**

carīna, -ae (*more often in the pl.*), *f.*, keel, hull (*properly, the keel and the timbers that start therefrom*); *by metonymy* (§ 188), ship, vessel.

carmen, -inis [**canō?**], *n.*, melody, strain, tune, song; poem, poetry; a verse, poetic inscription; utterance of an oracle, prophecy, prediction; incantation, charm, spell.

Carpathius, -a, -um [**Carpathus,** *an island in the Aegean Sea, between Crete and Rhodes*], *adj.*, of Carpathus, Carpathian.

carpō, -ere, carpsī, carptus, *tr.*, pick, pluck, cull, gather (*flowers, fruits, etc.*); *of horses, etc.*, pluck, crop, graze on, browse (*on*); eat, enjoy; *with* **auram,** feed on, enjoy, breathe (*see on* i. 388); waste, consume, destroy; *with* **viam, iter,** press quickly on, hasten on, pursue.

Carthāgō, -inis, *f.*, Carthage, *a city in northern Africa, the famous rival of Rome.*

cārus, -a, -um, *adj.*, *properly*, high-priced; dear, precious; esteemed, beloved; *in act. sense*, fond, loving.

Caspius, -a, -um, *adj.*, of the Caspian Sea, Caspian.

Cassandra, -ae, *f.*, Cassandra, *a daughter of Priam, beloved by Apollo, who endowed her with prophetic powers, but later, since she failed to keep her promises to him, decreed that no one should believe her utterances.*

cassida, -ae [*by-form of* **cassis, -idis**], *f.*, helmet, *usually of metal; contrast* **galea.**

cassus, -a, -um, *adj.*, empty, void; deprived of, wanting, lacking, without. *Fig.*, void, useless, fruitless. **in cassum** *or* **incassum,** *adv.*, uselessly, fruitlessly, to no purpose, without avail.

castellum, -ī [*dimin. of* **castrum**], *n.*, castle, fortress, stronghold, citadel.

castīgō, -āre, -āvī, -ātus [**castus+agō**], *tr.*, *properly, drive into purity*, correct, set right, *either by words*, reprove, chide, reproach, rebuke, *or by deeds*, punish, chastise, avenge.

castra: *see* **castrum.**

castrum, -ī, *n.*, *rare in sing., commonly* **castra, -ōrum,** *pl. n.*, camp (*of* *soldiers*), encampment, headquarters. **Castrum Inuī,** *n.*, Castrum Inui, *a town of Latium.*

Castrum Inuī: *see* **castrum.**

castus, -a, -um, *adj., morally pure and spotless,* pure, guiltless, innocent, chaste; pious, holy, sacred.

cāsus, -ūs [**cadō**], *m.*, a falling, fall, overthrow. *Fig., that which falls out or befalls,* event, occurrence, happening, chance, fortune, fate, crisis; misfortune, mishap, mischance, sorrow, calamity; hazard, peril. **cāsū,** *abl. sing. as adv.* = **forte,** by chance.

catēna, -ae, *f.*, chain, fetter, shackle.

caterva, -ae, *f.*, crowd, troop, throng, multitude.

Catilīna, -ae, *m.*, Catiline, *i.e. Lucius Sergius Catilina, the notorious conspirator, whose schemes Cicero, then consul* (*in the year* 63), *frustrated.*

Catō, -ōnis, *m.*, Cato, *i.e. Marcus Porcius Cato Uticensis, a consistent Stoic and pure-minded patriot, who, after Julius Caesar's victory at Thapsus in Africa, committed suicide at Utica in Africa, rather than witness what he regarded as the downfall of the Roman state.*

catulus, -ī, *m.*, young animal, whelp, cub, *e.g.* a young dog *or* a young wolf.

Caucasus, -ī, *m.*, Caucasus, *the mountain range in Asia, between the Black Sea and the Caspian Sea.*

cauda, -ae, *f.*, tail *of animals.*

caulae, -ārum, *pl. f.*, openings, holes, passages; the open fence *of a sheepfold, i.e. a fence made of bars with openings between them;* sheepfold.

Caulōn, -ōnis, *m.*, Caulon *or* Caulonia, *a city on the east coast of Bruttium.*

Caurus, -ī, *m.*, Caurus, *the northwest wind.*

causa, -ae, *f.*, reason, cause, ground, occasion, source; feigned cause, pretext, excuse; a cause *or* case in law, lawsuit, suit.

cautēs, -is, *f.*, a rough, pointed rock, crag, cliff.

cautus: *see* **caveō.**

cavea, -ae [**cavus**], *f.*, a hollow, cavity; auditorium, ring *of a theater or circus;* seats, benches *for spectators; by metonymy,* spectators.

caveō, -ēre, cāvī, cautus, *intr. and tr.*, take heed, be on one's guard (*against*), guard against, beware of, avoid. **cautus, -a, -um,** *pf. pass. prtcpl. in dep. sense as adj., having taken care,* heedful, careful, cautious.

caverna, -ae [**cavus**], *f.*, cavity, cavern, cave.

cavō, -āre, -āvī, -ātus [**cavus**], *tr.*, make hollow, make a hollow in, hollow out. **cavātus, -a, -um,** *pf. pass. prtcpl. as adj.*, hollowed out, hollow, cavernous.

cavus, -a, -um, *adj.*, hollow, cavernous; *hence,* enveloping, surrounding, enshrouding.

Cecropidēs, -ae, *m.*, a (*son or*) descendant of Cecrops. *who, so tradition said, was the first king of Attica;* an Athenian.

cēdō, -ere, cessī, cessum, *intr.*, be in motion, move, go; go away, depart, withdraw (*construed with abl., or with dē, ē, or ex with abl.*); retreat, flee. *Fig.*, yield, abate, cease; yield, give way, die out, vanish; give place *or* room to, yield (*to*), submit (*to*); yield to, be inferior to, come short of; go to, fall to, fall to the lot *or* share of, accrue to.

cedrus, -ī, *f.*, cedar tree (*more strictly, the juniper tree*), cedar wood.

Celaenō, -ūs [*Gk. form*], *f.*, Celaeno, *one of the Harpies; see* **Harpyia.**

celebrō, -āre, -āvī, -ātus, *tr., properly,* visit *a place* in numbers, throng, crowd, *or* visit often, frequent; keep a festival in numbers, solemnize, celebrate; do repeatedly, engage in (*often*), practice; praise, honor, extol.

celer, celeris, celere, *adj.*, swift, fleet, quick, agile, lithe.

celerō, -āre, -āvī, -ātus, *intr.*, be quick, hasten, make speed; *tr.* (§ 131), quicken, speed, hasten.

cella, -ae, *f.*, store-room; *freely,* any small room, *e.g.* a cell *in a beehive.*

cēlō, -āre, -āvī, -ātus, *tr.*, hide, cover, keep secret, conceal.

celsus, -a, -um [*properly, pf. pass* *prtcpl. of an old verb* **cellō**, rise high, tower], *adj.*, towering, high, lofty, tall.

Centaurus, -ī, *m.*, a Centaur. *The myth described the Centaurs as half man, half horse; they were probably a wild, rude people of Thessaly, who fought on horseback.*

centēnī, -ae, -a [**centum**], *distributive numeral adj.*, *properly*, a hundred each, a hundred at a time; *freely*, a hundred.

centum, *indeclinable numeral adj.*, a hundred; *in poetry used freely of any large number*, many.

centumgeminus, -a, -um, *adj.*, hundred-fold, *i.e. having a hundred natures or persons, an epithet of the giant Briareus, who is described in other writers merely as hundred-handed.*

Ceraunia, -ōrum [*Gk. name; properly, Headlands of Thunder*], *pl. n.*, the Ceraunian mountains, *in the north-western part of Epirus, Greece.*

Cerberus, -ī, *m.*, Cerberus, *the three-headed dog that guarded the entrance to the underworld.*

Cereālis, -e [**Cerēs**], *adj.*, of Ceres, Ceres's.

cerebrum, -ī, *m.*, the brain, brains.

Cerēs, Cereris, *f.*, Ceres, *daughter of Saturn, and sister of Jupiter; she was mother of Proserpina. See* §288. *By metonymy*, grain, bread.

cernō, -ere, crēvī, crētus *or* **certus,** *tr.*, *properly*, separate. *Fig.*, *separate by the senses, esp. by the sight*, discern, distinguish, perceive, see; *intr.*, decide by a contest, fight, contend. **certus, -a, -um,** *pf. pass. prtcpl. as adj.*, fixed, settled, determined, resolved; settled, fixed, assured, inevitable, unerring, sure, certain, definite; reliable, trusty, faithful. **certum** (*m. acc.*) **facere,** inform. **certum** (*n. nom.*) **est mihi,** *etc.*, I, *etc.*, am resolved.

cernuus, -a, -um, *adj.*, bent forwards, (*turned*) face downwards; *freely, of a horse*, pitching head foremost.

certāmen, -inis [**certō**], *n.*, contest, strife, battle, match; rivalry, zeal.

certātim [**certō**], *adv.*, in rivalry, eagerly, earnestly, zealously.

certē [**certus**], *adv.*, fixedly, assuredly, certainly, surely, truly.

certō, -āre, -āvī, -ātum [*freq. of* **cernō**], *intr.*, decide by strife *or* contest, contend, fight, strive, struggle; contend in rivalry, vie (*with one another*), rival; *with infin.*, strive eagerly, seek, aim.

certus: *see* **cernō.**

cerva, -ae, *f.*, female deer, hind.

cervīx, -īcis, *f.*, neck (*esp. the back or nape of the neck*); *freely*, head, shoulders.

cervus, -ī, *m.*, stag, deer.

cessō, -āre, -āvī, -ātum [**cēdō**], *intr.*, *properly*, yield greatly, stand *or* hang back; be idle, be inactive, be still; delay, loiter, flag, lag, be a laggard; cease, stop, abate.

cētē: *see* **cētus.**

cēterus, -a, -um, *adj.*, *properly*, the other of two (*cf.* **alter**); *freely*, the rest of, the remainder of, the remaining. *As noun*, **cēterī, -ōrum,** *pl. m.*, all the others, the rest; **cēterum** *and* **cētera,** *n. sing. and pl. as adv.*, in all other respects, otherwise.

cētus, -ī, *m.*, *pl. nom. and acc.* **cētē** (*Gk. form*), *n.*, sea-monster, *e.g. a whale, shark, or dolphin.*

ceu, *adv. and conj.*, *in comparisons* (1) *involving facts*, (2) *involving suppositions or hypotheses*, as, just as, like as, as if, as when.

Chalcidicus, -a, -um, *adj.*, of Chalcis (*the chief town of Euboea, the island north of Boeotia in Greece*), Chalcidian, Cumaean (*Cumae was a colony from Chalcis*).

Chalybes, -um, *pl. m.*, the Chalybes, the Chalybians, *a people in Pontus, Asia Minor, famous workers of steel.*

chalybs, -ybis, *m.*, *steel.*

Chāōn, -onis, *m.*, Chaon, *a son of Priam, brother of the prophet Helenus; after him Helenus named his realm in Epirus Chaonia.*

Chāonia, -ae [**Chāōn**], *f.*, Chaonia, *a district in Epirus, ruled first by Pyrrhus, son of Achilles, later by Helenus.*

Chāonius, -a, -um [**Chāōn**], *adj.*, of Chaonia, Chaonian, Epirote.

Chaos, *n.*, *only in nom. and acc. sing.*, Chaos, *properly, the first state of the universe, thought of as limitless, empty space, void; esp. the limitless* underworld; *personified as a deity, son of Erebus and Nox.*

Charōn, -ontis, *m.*, Charon, *the ferryman of the underworld, who conveyed across the Acheron (or the Styx) the souls of those who had been duly buried.*

Charybdis, -is, *f.*, Charybdis, *a very dangerous whirlpool between Sicily and Italy, in the straits of Messina.*

Chimaera, -ae, *f.*, the Chimaera, *a mythical monster with the head of a lion, a goat's head projecting from its middle, and the tail of a serpent; it was supposed to vomit fire, and was localized in Lycia, Asia Minor. It was the embodiment in myth of the volcanic fires active in that district;* the Chimaera, *a Trojan ship; see note on* v. 122.

chlamys, chlamydis, *f.*, the chlamys, *a (Gk.) cloak,* mantle, cape, *made of a large piece of wool, fastened by a clasp on one shoulder, usually the right; it was often richly embroidered, and was worn especially by young men, hunters, and soldiers.*

Chlōreus, -eī, *m.*, Chloreus, *a Trojan, priest of Cybele.*

chorēa, -ae [chorus], *f.*, a *(solemn)* dance *in a ring.*

chorus, -ī, *m.*, a dance *in a ring, esp. by a band or company;* a choral dance; *by metonymy,* band, troop of dancers *or* singers; *freely,* band, troop, company, throng.

Chromis, -is, *m.*, Chromis, *a Trojan slain by Camilla.*

cieō, -ēre, cīvī, citus, *tr.*, put in vigorous motion, stir *(up)*, move, agitate; call, summon. *Fig.*, effect, produce, cause, bring about; stir up, arouse, excite, spur on, shake. **citus, -a, -um,** *pf. pass. prtcpl. as adj.*, stirred up, swift, speedy, fleet; *often = an adv.*, swiftly, speedily, quickly.

cīnctus: *see* **cingō.**

cingō, -ere, cīnxī, cīnctus, *tr.*, encircle, surround, encompass; girdle, gird; gird one's self *with a weapon, esp. a sword,* gird on.

cingulum, -ī [cingō], *n.*, girdle, belt, *esp.* a sword-belt, baldric.

cinis, -eris, *m.*, ashes, embers, ruins; ashes *or* material part *of the dead.*

circā, *adv.*, around, about, near *(by).*

Circaeus, -a, -um [Circē], *adj.*, of Circe, Circe's, Circaean.

Circē, -ēs, *f.*, Circe, *a daughter of the Sun, a sorceress skilled in magic and the use of poisons; she dwelt on an island off the west coast of Italy, identified in later times with the promontory of Circeii (cf.* iii. 386, *with notes).*

circēnsis, -e [circus], *adj.*, of the circus. *As noun,* **circēnsēs, -ium** *(sc.* **lūdī**), *pl. m.*, the circensian games, chariot races *in the circus, esp. in the Circus Maximus at Rome.*

circueō: *see* **circumeō.**

circuitus, -ūs [circum+eō], *m.*, a going round, circuit, roundabout way.

circulus, -ī [*dimin. of* **circus**], *m.*, circle, circlet, chain, ring, band.

circum, *adv.*, around, about. *As prep., with acc.*, around, about, over. *For hints as to its position at times see* § 210.

circumdō, -dare, -dedī, -datus, *tr., with acc. and dat.*, put round, set round; *with acc. and abl.*, surround with, encircle, enclose, envelop.

circumeō, -īre, -īvī *or* **-iī, circuitum,** *intr.*, go round, move round; *tr.*, circle round.

circumferō, -ferre, -tulī, -lātus, *tr.*, bear around, carry about; lustrate, purify (vi. 229; *see note there*).

circumflectō, -ere, -flexī, -flexus, *tr.*, bend about, wind round; *freely,* trace *(round)*, traverse.

circumfundō, -ere, -fūdī, -fūsus, *tr.*, pour round; *with acc. and abl.*, surround, envelop, encompass; *the pass. is often used of persons in middle sense* (§ 152), pour round, gather *(about)*, flock together, throng.

circumfūsus: *see* **circumfundō.**

circumspiciō, -ere, -spexī, -spectus [circum+speciō], *intr.*, look round, gaze about; *tr.*, look round on, view on all sides, survey, examine; look round at, catch sight of, espy.

circumstō, -stāre, -stetī, —, *intr.*, stand around; *tr.*, stand round, surround, encompass, beset, overwhelm.

circumtextus, -a, -um, *pf. pass. prtcpl. of* **circumtegō** *as adj.*, woven round, bordered.

circumveniō, -īre, -vēnī, -ventum, *tr.*, come *or* move round, encircle, surround.

circumvolō, -āre, -āvī, -ātus, *tr.*, fly round, hover round *or* over, flit about.

circumvolvō, -ere, -volvī, -volūtus, *tr.*, roll round, turn round, revolve round.

circus, -ī, *m.*, circle, ring, circus, *place for chariot races, esp. the Circus Maximus at Rome*, race course; *by metonymy*, a circle *or* ring of spectators; spectators.

Cissēis, -ēidis, *f.*, Cisseïs, *i.e. Hecuba, wife of Priam; she was daughter of Cisseus, a Thracian king.*

Cisseus, -eī, *m.*, Cisseus. (1) *A Thracian king, father of Hecuba.* (2) *A Rutulian, son of Melampus, comrade of Turnus.*

Cithaerōn, -ōnis, *m.*, Cithaeron, *a mountain in Boeotia, Greece, sacred to Bacchus.*

cithara, -ae, *f.*, the cithara (*a musical instrument*), lute, guitar, lyre.

citō [*abl. sing. of* **citus**; *sc., perhaps,* **modō**], *adv.*, quickly, speedily, soon.

citus: *see* **cieō.**

cīvīlis, -e [**cīvis**], *adj.*, of a citizen *or* citizens, civil, civic.

cīvis, -is, *c.*, citizen, fellowcitizen, countryman *or* countrywoman.

clādēs, -is, *f.*, *properly*, a breaking to pieces; injury, ruin, destruction, disaster, calamity; *esp.*, slaughter, carnage, havoc *in war; by metonymy* (§ 186), ruin, scourge, destroyer.

clam [*akin to* **cēlō**], *adv.*, secretly, in secret, stealthily.

clāmō, -āre, -āvī, -ātus, *intr.*, call out, cry out, shout; *tr.*, call to, address.

clāmor, -ōris, *m.*, loud call, cry, shout, *whether of pleasure or of pain;* outcry, uproar, crash, din, clamor; battle shout, lamentation, applause.

clangor, -ōris, *m.*, clang, din, noise; shouting, uproar; *of trumpets*, braying, blare.

clārēscō, -ere, —, —, *intr.*, grow bright, become clear *to the eyes. Fig.*, become clear *to the ears*, grow distinct, be plainly audible, grow loud.

Clarius, -a, -um, *adj.*, of Claros, Clarian, *a title of Apollo, who had a famous temple and oracle at Claros, in Ionia, Asia Minor.*

clārus, -a, -um, *adj.*, clear *to the eyes*, visible, bright, brilliant, gleaming. *Fig.*, clear *to the ears*, clear, loud, distinct, ringing; bright, brilliant, famous, distinguished, illustrious, renowned.

classis, -is, *f.*, *properly*, a levy; a class *or* division of citizens, *esp. for military purposes*, army, (*battle*) host, fleet; *in pl.*, ships, *and, by metonymy*, crews, sailors.

claudō, -ere, clausī, clausus, *tr.*, shut (*up*), close, bar, fasten; hem in, confine, pen up; enclose, encompass, surround.

claudus, -a, -um, *adj.*, limping, lame; maimed, mangled, crippled.

claustrum, -ī [**claudō**], *n.*, fastening, shutter, barrier, bar, bolt; door, gate; bulwark, defense, barricade; *usually in pl.*

clausus: *see* **claudō.**

Clausus, -ī, *m.*, Clausus, *a Sabine chieftain; according to Vergil he was the progenitor of the gēns Claudia.*

clāva, -ae, *f.*, a knotty stick, staff, club, cudgel.

clāvus, -ī, *m.*, a (*metal*) nail, spike; *by metonymy, of objects of like shape*, rudder-handle, tiller, steering-paddle, rudder, helm.

cliēns, -entis [*originally* **cluēns,** *from* **cluō, clueō,** hear, obey], *m.*, *properly, one who obeys*, dependent, vassal, client. *The clients attached themselves to some patrōnus, expecting from him faithful, honest help in all their interests, and, to some extent, financial support; in turn they were bound to respect their patron and to aid in every way to extend his influence and to add to his prestige.*

clipeātus, -a, -um [**clipeus**], *adj.*, armed with shields, shielded, shield bearing.

clipeus, -ī, *m., and, rarely,* **clipeum, -ī,** *n.,* a *round, brazen* shield.

Cloanthus, -ī, *m.,* Cloanthus, *a comrade of Aeneas.*

Clonus, -ī, *m.,* Clonus, *son of Epytus, a skillful worker in gold; he wrought the designs on the sword belt of Pallas.*

Cluentius, -ī *or* **-iī,** *m.,* Cluentius, *a name borne by members of the gēns Cluentia.*

Clūsīnus, -a, -um, *adj.,* of Clusium (*an important town of Etruria, on the river Clanis, a tributary of the Tiber*), Clusian.

Clytius, -ī *or* **-iī,** *m.,* Clytius, *the name of several individuals, of whom nothing is really known.* (1) *A Trojan, descendant of Aeolus, slain by Turnus.* (2) *A Rutulian.* (3) *Father of the Trojan Eunēus.*

coāctus: *see* **cōgō.**

Cocles, Coclitis, *m., the famous* Horatius Cocles, *who defended the pōns Sublicius, a wooden bridge over the Tiber, against Porsenna, the Etruscan ally of the Tarquins.*

Cōcȳtus, -ī, *m.,* Cocytus, *a river of the underworld.*

coëō, -īre, -īvī *or* **-iī, -itum [con+eō],** *intr.,* go *or* come together, gather, collect, assemble; stream together, flow from all sides; come together, unite (*in alliance*); come together in combat, meet, join battle; *of milk, blood, etc.,* thicken, curdle, congeal.

coepī, -isse, *defective verb, intr. and tr.,* begin, commence; essay, attempt, undertake. **coeptus, -a, -um,** *pf. pass. prtcpl. as adj.,* begun, attempted, essayed, undertaken. *As noun,* **coeptum, -ī,** *n.,* beginning, attempt, essay, undertaking, enterprise, venture.

coeptum: *see* **coepī.**

coeptus: *see* **coepī.**

coerceō, -ēre, -ercuī, -ercitus [con+arceō], *tr.,* enclose completely, surround, confine; keep in check, confine, restrain; (*keep from straying, i.e.*) marshal, keep in line.

coetus, -ūs [coëō], *m.,* a coming together, meeting, gathering; *by metonymy,* gathering, band, troop, company.

Coeus, -ī, *m.,* Coeus, *one of the Titans* (§ 273); *he was father of Latona.*

cognātus, -a, -um [con+(g)nāscor], *adj.,* of like blood, related by blood, kindred, akin.

cognitus: *see* **cognōscō.**

cognōmen, -inis [con+(g)nōmen], *n.,* added name, surname, family name (*a name added to the nōmen and the praenōmen to distinguish families of the same gēns*); *freely,* name, title.

cognōscō, -ere, cognōvī, cognitus [con+(g)nōscō], *tr.,* become acquainted with, grow familiar with, learn, ascertain; know, be conscious of, recognize. **cognitus, -a, -um,** *pf. pass. prtcpl. as adj.,* well known, known, familiar.

cōgō, -ere, coēgī, coāctus [con+agō], *tr.,* drive together, collect, assemble mass, muster; (*keep from straying, i.e.*) marshal, arrange, keep in line; (*bring together, i.e.*) condense, concentrate, congeal. *Fig.,* force (*tears, etc.*), squeeze out; *with infin.,* force, constrain, compel.

cohibeō, -ēre, -hibuī, -hibitus [con+habeō], *tr.,* hold together; hold *or* shut in, confine, restrain.

cohors, cohortis, *f., properly,* an enclosure; *by metonymy, of the objects enclosed,* throng, crowd, multitude, *esp.* a military company, cohort; *freely,* fleet, squadron *or* line *of ships.*

Collātīnus, -a, -um, *adj.,* of Collatia, *a Sabine town near Rome.*

collātus: *see* **cōnferō.**

colligō, -ere, -lēgī, collēctus [con+legō], *tr.,* bring together, gather, collect, assemble; *with* **arma** *or* **vēla,** gather together, take in, make snug; gather, get, gain, acquire.

collis, -is, *m.,* hill, height.

collum, -ī, *n.,* neck (*used of men, animals, and even of plants, e.g. of the poppy*).

colō, -ere, coluī, cultus, *tr., properly,* cultivate, till *the ground;* dwell in, inhabit, occupy, possess. *Fig.,* cultivate, give heed to, care for, cherish, love, esteem; honor, reverence, worship.

colōnus, -ī [colō], *m.,* cultivator, farmer, husbandman; inhabitant (*of*), occupant; settler, colonist.

color, -ōris, *m.*, color; tint, hue, complexion.

coluber, -brī, *m.*, snake, serpent.

columba, -ae, *f.*, dove, pigeon.

columna, -ae, *f.*, column, pillar, post.

colus, -ī, *m.*, distaff.

coma, -ae, *f.*, hair, tresses, locks. *Fig.*, tresses *of plants or trees*, foliage.

comāns, -antis, *adj.*, hairy, shaggy; *of a helmet*, hairy, plumed, crested, bushy.

comes, -itis [con+eō], *c.*, comrade, companion, associate; guide, guardian; *in pl.*, attendants, suite, retinue, train.

1. **comitātus**: *see* **comitor.**

2. **comitātus, -ūs [comitor]**, *m.*, *properly*, an accompanying, *then by metonymy*, *those who attend*, retinue, train, suite, company.

comitor, -ārī, -ātus sum [comes], *tr.*, go with, accompany, attend, escort, follow. **comitātus, -a, -um**, *pf. prtcpl. in pass. sense*, accompanied, attended, escorted.

commendō, -āre, -āvī, -ātus [con+mandō], *tr.*, put into one's hands, commit to, entrust to, commend to.

commercium, -ī *or* **-iī [con+merx]**, *n.*, commercial dealings; trafficking, trading, bargaining.

comminus [con+manus], *adv.*, hand to hand, in close conflict, at *or* to close quarters.

commisceō, -ēre, -miscuī, -mixtus, *tr.*, mix (*together*), mingle, unite.

commissum: *see* **committō.**

commissus: *see* **committō.**

committō, -ere, -mīsī, -missus, *tr.*, send *or* bring together, join, unite; *of contests or battles*, join, unite, begin, enter, engage in; *of games*, hold, celebrate; *of misdeeds*, commit, perpetrate, practice, be guilty of. **commissum, -ī**, *n.* (*pf. pass. prtcpl. as noun*), wrongdoing, misdeed, fault, offence, crime.

commixtus: *see* **commisceō.**

commoveō, -ēre, -mōvī, -mōtus, *tr.*, move violently, shake, agitate. *Fig.*, *move with any violent emotion or feeling*, disturb, excite, arouse, agitate, frighten.

commūnis, -e, *adj.*, common, joint, general.

cōmō, -ere, cōmpsī, cōmptus [con+emō], *tr.*, put together, *esp. the hair*, arrange, comb, dress, braid; deck, adorn.

compāctus: *see* **compingō.**

compāgēs, -is [con+pangō], *f.*, *a joining together; by metonymy*, joining, joint, seam; *found in Vergil only in the pl.*

1. **compellō, -ere, -pulī, -pulsus**, *tr.*, drive together; drive, force.

2. **compellō, -āre, -āvī, -ātus**, *tr.*, hail, greet, address, accost.

compingō, -ere, -pēgī, -pāctus [con+pangō], *tr.*, join together, fit (*together*), unite, fasten.

complector, -ī, -plexus sum [con+plectō, plait, weave], *tr.*, embrace, enfold, encircle; grasp, hold.

compleō, -ēre, -ēvī, -ētus, *tr.*, fill up, pack, cram, crowd, throng; fill, complete, round out, fulfill, finish.

1. **complexus**: *see* **complector.**

2. **complexus, -ūs [complector]**, *m.*, encircling, embrace, caress.

compōnō, -ere, -posuī, -positus (*and in poetry*, **-postus**), *tr.*, put together; build, make, construct, raise; devise, contrive, design; (*put together, i.e.*), arrange, set in order, compose, settle, adjust, quiet, calm, appease, allay, soothe; *arrange for rest or sleep*, lay down, lay, dispose; *arrange for burial*, lay away, lay to rest, bury. **compositus** *or* **compostus, -a, -um**, *pf. pass. prtcpl. as adj.*, arrayed, ordered, fixed, settled. *As noun* **compositum, -ī**, *n.*, *that which is fixed*, arrangement, compact, agreement; **compositō**, *abl. sing. as adv.*, by agreement, according to compact, designedly.

comportō, -āre, -āvī, -ātus, *tr.*, carry together, heap up, pile up, amass.

compositō: *see* **compōnō** (*end*).

compositus *or* **compostus**: *see* **compōnō.**

comprehendō, *or* **comprēndō, -ere, -endī, -ēnsus**, *tr.*, lay hold on, seize, grasp, catch. *Fig.*, grasp *or* embrace *in* (*with*) *words*, describe, recount.

comprēndō: *see* **comprehendō**.

comprēnsus: *see* **comprehendō**.

compressus: *see* **comprimō**.

comprimō, -ere, -pressī, -pressus [**con**+**premō**], *tr.*, press *or* squeeze together; hold in check, hold back. *Fig.*, check, curb, stay, repress, restrain.

cōmptus: *see* **cōmō**.

compulsus: *see* **1. compellō**.

1. cōnātus: *see* **cōnor**.

2. cōnātus, -ūs [**cōnor**], *m.*, attempt, essay, effort.

concavus, -a, -um, *adj.*, hollow, concave; *of rocks*, cavernous, crannied.

concēdō, -ere, -cessī, -cessus, *intr.*, go away, depart, retire, withdraw; give way to, yield (*to*), surrender; *tr.*, surrender, deliver; concede, grant, permit, suffer, allow; *with infin.*, grant, suffer, permit.

conceptus: *see* **concipiō**.

concessus: *see* **concēdō**.

concha, -ae, *f.*, *properly, a bivalve shellfish; by metonymy* (§ 187), shell, conch, *or anything shaped like a shell, e.g.* a trumpet.

concidō, -ere, -cidī, — [**con** + **cadō**], *intr.*, fall together, collapse, fall down, fall, sink; perish, be slain.

concieō, -ēre, -cīvī, -citus, *tr.*, *properly*, force *or* drive together; *freely*, drive, move violently *or* forcefully, rouse, stir up; fling, hurl (*a stone or a weapon*). *Fig.*, stir, arouse, excite, provoke; produce, cause. **concitus, -a, -um**, *pf. pass. prtcpl. as adj.*, *in fig. sense*, stirred up, aroused, excited; *at times = an adv. phrase*, with all speed, violently, furiously.

conciliō, -āre, -āvī, -ātus, *tr.*, bring together, unite. *Fig.*, *unite in feeling, unite as a friend*, make friendly, win over, gain, secure, win.

concilium, -ī *or* **-iī**, *n.*, assembly, gathering, company, throng; *esp. a gathering for deliberative purposes*, council, council-board.

concipiō, -ere, -cēpī, -ceptus [**con**+**capiō**], *tr.*, lay firm hold on. take in, receive, draw in; *receive fertilizing seed*, conceive, give birth to. *Fig.*, *take into the soul, take in by the intellectual faculties*, grasp, comprehend, understand, conceive (*of*), imagine; formulate, draw up (*treaty, etc.*); take in (*i.e. welcome*) *some thought, design, etc.*, admit, harbor, cherish, foster.

concitō, -āre, -āvī, -ātus [*freq. of* **concieō**], *tr.*, set in violent motion, spur on (*a horse*).

concitus: *see* **concieō**.

conclāmō, -āre, -āvī, -ātum, *intr.*, *with pl. subject*, cry out (*together*), shout (*in unison*); *with sing. subject*, cry out, shout, exclaim; *tr.* (§ 130), cry out, raise the cry.

conclūdō, -ere, -clūsī, -clūsus [**con**+**claudō**], *tr.*, shut up, enclose, surround.

concors, -cordis [**con**+**cors**], *adj.*, of one heart and mind, friendly, harmonious.

concrēscō, -ere, -crēvī, -crētus, *intr.*, grow together (*with*), become part of, become ingrained (*in*); harden, stiffen, curdle, congeal, become clotted. **concrētus, -a, -um**, *pf. pass. prtcpl. as adj.*, *in dep. sense*, hardened, stiffened, matted (*hair*).

concrētus: *see* **concrēscō**.

concurrō, -ere, -currī, -cursum, *intr.*, run together *or* with, dash together; rush, speed, hasten; *rush together in hostile spirit*, meet in battle shock, fight, contend (*with*).

concursus, -ūs [**concurrō**], *m.*, a rushing *or* dashing together; *by metonymy*, throng, crowd, assembly, concourse.

concussus: *see* **concutiō**.

concutiō, -cutere, -cussī, -cussus [**con**+**quatiō**], *tr.*, shake violently, agitate, jar, sway, shatter. *Fig.*, shake, agitate, jar, alarm, startle, grieve; shake out, *as one shakes a robe to search it*, search, examine, probe.

condēnsus, -a, -um, *adj.*, very dense, close; crowded *or* huddled together.

conditus: *see* **condō**.

condō, -ere, -didī, -ditus, *tr.*, put together; form, fashion, build, erect, found, establish; put up *or* away for safe keeping, store up, stow away; *lay away in the grave*, lay to rest, bury; put away, hide, conceal; *with* **ēnsem,** bury, hide, sheathe *in a foe*. *Fig.*, put together *songs, verses, etc.*, compose, write; arrange, order, ordain; establish, bring about.

cōnectō, -ere, cōnexuī, cōnexus [**con+nectō**], *tr.*, bind together, fasten; wreathe together, entwine.

cōnexus: *see* **cōnectō.**

cōnfectus: *see* **cōnficiō.**

cōnferciō, -cīre, -fersī, -fertus [**con+farciō**], *tr.*, stuff *or* cram together. **cōnfertus, -a, -um,** *pf. pass. prtcpl. as adj.*, pressed together, crowded, dense, serried; = *an adv. phrase*, in close array, in serried ranks.

cōnferō, -ferre, -tuli, collātus, *tr.*, bear *or* bring together; **cōnferre gradum,** *bring one's step together with another's*, keep pace with, walk with; bring together, unite in hostility; **cōnferre sīgna, cōnferre manum,** meet in close combat, fight at close quarters, fight, contend; *with* **certāmina,** begin, launch, engage in.

cōnfertus: *see* **cōnferciō.**

cōnfessus: *see* **cōnfiteor.**

cōnficiō, -ere, -fēcī, -fectus [**con+faciō**], *tr.*, do thoroughly *or* fully; finish, complete, accomplish, execute; use up, waste, exhaust, spend; overcome, destroy; *freely*, weaken. **cōnfectus, -a, -um,** *pf. pass. prtcpl. as adj.*, worn out, wasted, exhausted; wearied, enfeebled.

cōnfīdō, -ere, -fīsus sum, *intr.*, trust to, rely on, put faith in.

cōnfīgō, -ere, -fīxī, -fīxus, *tr.*, join, fasten together; pierce through and through, transfix, perforate.

cōnfīsus: *see* **cōnfīdō.**

cōnfiteor, -ērī, -fessus sum [**con+fateor**], *intr.*, confess, acknowledge; *freely*, confess, reveal.

cōnfīxus: *see* **cōnfīgō.**

cōnflīgō, -ere, -flīxī, -flīctus, *intr.*, dash *or* strike together, *esp. in conflict*, fight, struggle, contend, war.

cōnfodiō, -ere, -fōdī, -fossus, *tr.*, *properly*, dig thoroughly, dig; pierce through and through, transfix, stab.

cōnfossus: *see* **cōnfodiō.**

cōnfugiō, -ere, -fūgī, -fugitum, *intr.*, flee for refuge *or* aid; resort (*to*), have recourse.

cōnfundō, -ere, -fūdī, -fūsus, *tr.*, pour together, mingle, mix. *Fig.*, mix (*up*), throw into disorder, disturb, confuse, confound; bewilder (*the mind*), perplex, disturb, confuse; violate, outrage *a treaty, etc.* **cōnfūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, bewildered, excited, perplexed.

cōnfūsus: *see* **cōnfundō.**

congeminō, -āre, -āvī, -ātus [**con+geminus**], *tr.*, double, redouble, deal repeatedly (*blows*); *freely*, ply again and again (*a sword, or battle-axe*), wield repeatedly.

congemō, -ere, -gemuī, —, *intr.*, groan heavily *or* loudly, sigh deeply.

congerō, -ere, -gessī, -gestus, *tr.*, bear together, collect, heap *or* pile up; build, rear, erect.

congestus: *see* **congerō.**

congredior, -dī, -gressus sum [**con+gradior**], *intr.*, *properly, step or walk together* (*with*), meet, *esp. in hostile spirit*, fight with, contend (*with*), encounter, engage.

1. **congressus:** *see* **congredior.**

2. **congressus, -ūs** [**congredior**], *m.*, meeting; encounter, *whether in friendly or hostile spirit;* conference, interview; fight, contest.

cōniciō, -ere, coniēcī, coniectus [**con+iaciō**], *tr.*, *properly*, throw together; heap up, pile up; *freely*, throw on, pile on, fling at; hurl, cast, throw, drive (*esp. a weapon*); *with* **sē** (*throw or*) drive one's self to a place, betake one's self, hasten.

coniectus: *see* **cōniciō.**

cōnifer, -fera, -ferum [**cōnus+ferō**], *adj.*, cone-bearing.

cōnītor, cōnītī, cōnīxus *or* **cōnīsus sum** [**con+nītor**], *intr.*, lean against, push (*strongly*) against; strive with might and main, struggle, exert one's self.

coniugium, -ī *or* **-iī** [*cf.* **coniūnx,**

coniungō], *n.*, union; *esp. the marriage union*, marriage, wedlock; *by metonymy*, husband, wife.

coniunctus: *see* **coniungō.**

coniungō, -ere, -iunxī, -iunctus, *tr.*, join, unite; *with* **nāvem,** join *to a pier, etc.*, bind fast, moor.

coniūnx, coniugis [**coniungō**], *c.*, *properly, one united to another, esp. in marriage;* married person, husband, wife; *freely*, suitor, lover.

cōnīxus: *see* **cōnītor.**

conlābor, -lābī, -lāpsus sum, *intr.*, fall *or* sink together, sink, collapse; fall, faint, sink, swoon; be slain, perish. **conlāpsus, -a, -um,** *pf. prtcpl. as adj.*, that has fallen, fainting, swooning, lifeless.

conlāpsus; *see* **conlābor.**

conloquium, -ī *or* **-iī** [**conloquor**], *n.*, talk (*with*), conversation (*with*), converse, intercourse (*with*).

conlūceō, -ēre, —, —, *intr.*, give light on every side, glare far and wide, be lighted up; shine brightly, gleam, glitter.

conlūstrō, -āre, -āvī, -ātus, *tr.*, light up on all sides. *Fig.*, examine, survey, inspect.

cōnor, -ārī, cōnātus sum, *intr.*, try, essay, attempt, undertake.

cōnsanguineus, -a, -um, *adj.*, of like blood, kindred, akin, related. *As noun*, **cōnsanguineus, -ī,** *m.*, blood relation, kinsman.

cōnsanguinitās, -ātis, *f.*, relationship by blood, kinship.

cōnscendō, -ere, -dī, -scēnsus [**con**+**scandō**], *tr.*, mount, climb, ascend, surmount; *with* **nāvem, classem,** *or* **aequor,** mount, ascend, climb, board, embark on.

cōnscius, -a, -um [**con**+**sciō**], *adj.*, *properly, knowing in company with another or with one's self, thought of as another person;* conscious (*of*), aware of, privy to; allied, confederate; having knowledge of, witnessing, all-knowing, all-seeing (*of stars, etc.*); self-conscious, conscious; conscious of wrong-doing, guilty, self-condemned.

cōnsequor, -sequī, -secūtus sum, *tr.*, follow vigorously, pursue; follow, come (*or go*) after, succeed; follow successfully, overtake, catch, pursue.

cōnserō, -ere, -seruī, -sertus, *tr.*, bind together, join, fasten (*together*), entwine, weave; fashion, make; *with* **manum** *or* **dextram,** join in close combat; *with* **proelium,** wage at close quarters, wage hotly, join, engage in.

cōnsertus: *see* **cōnserō.**

cōnsessus, -ūs [**cōnsīdō**], *m.*, *properly*, a sitting together; *by metonymy*, assembly, assemblage, concourse, crowd, company; throng of spectators, spectators.

cōnsīdō, -ere, -sēdī, -sessum, *intr.*, take a seat, sit down (*together*); *of birds, bees, etc.*, alight, perch, settle, swarm; take up a lasting abode, settle (*permanently*). *Fig.*, *of inanimate subjects*, settle (*down*), sink, fall, perish; be overwhelmed, be plunged in.

cōnsilium, -ī *or* **-iī** [*cf.* **cōnsulō**], *n.*, deliberation, consultation, planning; shrewdness, *good or bad*, sagacity, policy, trickery; *by metonymy, the result of such deliberation*, decision, resolve, determination; plan, purpose, design, measure, scheme; counsel, advice.

cōnsistō, -ere, -stitī, -stitum, *intr.* (§ 139), place one's self, take one's stand, set foot on; halt, stop, come to rest; be at rest, stand still, remain standing; settle, tarry, rest. *Fig.*, rest, be at ease.

cōnsonō, -āre, -sonuī, -sonitum, *intr.*, sound together, sound loudly *or* clearly, ring, echo, resound.

cōnsors, -sortis [**con**+**sors**], *adj.*, of like lot, having an equal share, sharing with. *As noun*, **consors, -sortis,** *c.*, comrade, partner, colleague.

1. cōnspectus: *see* **cōnspiciō.**

2. cōnspectus, -ūs [**cōnspiciō**], *m.*, a seeing, viewing; sight, view; *by metonymy*, the sight *or* view *of others*, presence; onlookers, spectators.

cōnspiciō, -ere, -spexī, -spectus [**con**+**speciō**], *tr.*, look at earnestly, view carefully, gaze on; see, observe, behold; catch sight of, espy, descry, perceive.

cōnsternō, -ere, -strāvī, -strātus, *tr.*, strew over, bestrew, cover.

cōnstituō, -ere, -stituī, -stitūtus [**con** + **statuō**], *tr.*, set up, put, place; set up, erect, build, found, establish, fix. *Fig.*, determine, resolve.

cōnstō, -āre, -stitī, -stātum, *intr.*, stand together *or* with, stand; stand firmly fixed, be unchanging *or* unchangeable, be settled, be in orderly array.

cōnstrūctus: *see* **cōnstruō.**

cōnstruō, -ere, -strūxī, -strūctus, *tr.*, heap up, pile up; erect, build, make, fashion, construct.

cōnsuēscō, -ere, -suēvī, -suētus, *tr.*, accustom to, make familiar with; *intr.* (§ 139), accustom one's self to, become accustomed to. **cōnsuētus, -a, -um,** *pf. pass. prtcpl. as adj.*, *used of things with which one is familiar*, accustomed, wonted, usual, familiar.

cōnsuētus: *see* **cōnsuēscō.**

cōnsul, -ulis, *m.*, consul, *one of the two highest executive officers of the Roman state, elected annually.*

cōnsulō, -ere, -suluī, -sultum, *intr.*, take counsel, reflect, consider, consult, plan; take heed, be thoughtful *or* careful; *tr.*, consult (*esp. a deity or an oracle*), ask advice of; examine, inspect. **cōnsultum, -ī** *n.* (*pf. pass. prtcpl. as noun*), *properly*, something deliberated *or* resolved; plan, resolve, decree; decree of an oracle, (*authoritative*) answer, response.

cōnsultum: *see* **cōnsulō.**

cōnsūmō, -ere, -sūmpsī, -sūmptus, *tr.*, take up completely, use up; waste, destroy; *of fire*, use up, consume; use, employ; spend, pass.

cōnsūmptus: *see* **cōnsūmō.**

cōnsurgō, -ere, -surrēxī, -surrēctum, *intr.*, *of several persons*, rise together; *of one person*, rise, arise; raise one's self, throw one's self into (*a sword, spear, etc., i.e. into the cast of the sword, etc.*) *Fig.*, *of things*, rise, arise, spring up, come about.

1. **contāctus:** *see* **contingō.**

2. **contāctus, -ūs** [**contingō**], *m.*, touching; touch, contact.

contemnō, -ere, -tempsī, -temptus, *tr.*, make light of, esteem lightly, disregard, despise, disdain, scorn, defy.

contemptor, -ōris [**contemnō**], *m.*, scorner, despiser, scoffer, mocker.

contendō, -ere, -tendī, -tentus, *tr.*, stretch out, strain, draw taut; (*strain, i.e.*) hurl, dart, cast, whirl, shoot *a missile, a weapon; with* **cursum**, *etc.*, press on, pursue quickly; *intr.* (§ 139), *in fig. senses*, strain, struggle, strive earnestly; *struggle with others, try one's strength with others* (*try conclusions with*), vie (*with*), struggle, contend; *with infin.*, strive, endeavor, make haste, try.

1. **contentus:** *see* **contendō.**

2. **contentus:** *see* **contineō.**

conterreō, -ēre, -terruī, -territus, *tr.*, frighten greatly, alarm grievously. **conterritus, -a, -um,** *pf. pass. prtcpl. as adj.*, frightened, alarmed, terror-stricken.

conterritus: *see* **conterreō.**

contexō, -ere, -texuī, -textus, *tr.*, weave together; join together, build, fashion, erect, construct.

conticēscō, -ere, conticuī, — [**con** + **taceō**], *intr.*, become silent, grow still; hold one's peace; be silent.

contiguus, -a, -um [**contingō**], *adj.*, *in active sense*, touching, near, close (*to*); *in pass. sense, that may be touched*, near, within range of, within reach of.

contineō, -ēre, -tinuī, -tentus [**con** + **teneō**], *tr.*, hold together; hold back, restrain, repress, stay, check. **contentus, -a, -um,** *pf. pass. prtcpl. as adj.*, *properly*, restrained, repressed. *Fig.*, curbed, controlled, contented, satisfied (*with abl.*)

contingō, -ere, -tigī, -tāctus [**con** + **tangō**], *tr.*, touch, take hold of, handle; strike, smite, pierce; reach, come to, attain, arrive at, gain; *intr. and impers.*, (*touch, i.e.*) fall to the lot of, befall, happen, be one's fate (*usually of good fortune*).

continuō [*abl. of* **continuus**; *sc.*, **per-**

hapu, **modō**], *adv.*, straightway, forthwith, immediately.

contorqueō, -ēre, -torsī, -tortus, *tr.*, turn violently *or* quickly, whirl (*round*); hurl, fling, discharge (*a weapon with rotary motion, and so with greater force and accuracy; see* **ammentum**).

contortus: *see* **contorqueō.**

contrā, *adv.*, *properly of place*, on the other *or* opposite side, opposite, facing. *Fig.*, *of ideas, utterances, etc.*, on the other hand, on the contrary, in opposition, in turn, in reply. *As prep., with acc., properly, of place*, over against, against, opposite to, facing, fronting; *of hostile opposition*, against, contrary to, in opposition to. *Fig.*, in reply to, answering.

contrāctus: *see* **contrahō.**

contrahō, -ere, -trāxī, -trāctus, *tr.*, draw *or* bring together, gather, collect, assemble.

contrārius, -a, -um [**contrā**], *adj.*, *properly, of place*, lying over against, opposite, fronting; unfavorable, adverse; hostile, unfriendly. *Fig.*, opposite, opposed, confronting.

contremīscō, -ere, -tremuī, —, *intr.*, tremble all over, shake (*violently*), quiver, quake, shudder.

contundō, -ere, -tudī, -tūnsus, *tr.*, beat, bruise, grind, crush. *Fig.*, beat down, crush, quell, subdue, destroy.

contus, -ī, *m.*, pole, *esp. for pushing a boat*, punt-pole, pike, boat hook.

cōnūbium, -ī *or* **-iī** [**con+nūbō**], *n.*, marriage, wedlock; right of intermarriage (*between persons of different states*). *Note: the second syllable is common, i.e. sometimes long, sometimes short.*

cōnus, -ī, *m.*, *properly*, a cone; *by metonymy, of things cone-shaped, esp. the* apex *or* peak *of a helmet, a metal ridge in which the crest was set.*

convallis, -is, *f.*, *an enclosed* valley.

convectō, -āre, -āvī, -ātus [*freq. of* **convehō**], *tr.*, bring together, carry, convey.

convellō, -ere, -vellī, -vulsus, *tr.*, tear up, wrench away, pull up, separate; tear to pieces, rend asunder, shatter, batter, convulse, destroy.

conveniō, -īre, -vēnī, -ventum, *intr.*, come together, assemble, gather, meet. *Fig. and impers.*, (*it comes together, i.e.*) is agreed, is decided, is arranged.

conventus, -ūs [**conveniō**], *m.*, a coming together; *by metonymy*, gathering, meeting, assembly, throng, conclave.

conversus: *see* **convertō.**

convertō, -ere, -verti , -versus, *tr.*, turn around, turn, whirl, cause to revolve; turn to *or* towards, direct, guide. *Fig.*, (*turn, i.e.*) change, alter, transform, reverse.

convexum: *see* **convexus.**

convexus, -a, -um [**convehō**], *adj.*, *properly, brought or carried together*, rounded, curved, vaulted, arched; *freely*, sloping, winding. *As noun*, **convexum, -ī,** *n.*, arch, vault, concavity, hollow, recess; *esp., in pl.*, the vault *or* canopy of heaven.

convīvium, -ī *or* **-iī** [**convīvō**], *n.*, a living together; *esp.* a meal *taken by many persons in company*, feast, banquet.

convolvō, -ere, -volvī, -volūtus, *tr.*, roll together, roll up, coil (*up*).

convulsus: *see* **convellō.**

coörior, -orīrī, coörtus sum, *intr.*, arise, rise. *Fig.*, spring up, break *or* burst forth, break out.

coörtus: *see* **coörior.**

cōpia, -ae [**con+ops**], *f.*, plenty, abundance, (*rich*) store, supply; *of persons, esp. in military sense*, multitude, throng, force. *Fig.*, chance *to do something*, opportunity; ability, power.

cor, cordis, *n.*, the heart, *either in physical sense, or as the seat of the emotions;* heart, soul, spirit, feeling, emotion: disposition, temper; **cordī esse,** be dear to, please, delight.

Cora, -ae, *f.*, Cora, *a town of the Volscians in Latium.*

cōram [**con+ōs?**], *adv.*, *properly*, face to face (*with*), in the presence of, before the eyes of (*another*); *freely*, personally, in person, with one's own eyes.

Corinthus, -ī, *f.*, Corinth, *a very famous* *city of Greece, on the isthmus between the Peloponnesus and the upper or northern part of Greece.*

1. **corneus, -a, -um** [cornū], *adj.*, of horn, horn, horny.

2. **corneus, -a, -um** [cornus], *adj.*, of the cornel tree, of cornel wood, cornel.

cornipēs, -pedis [cornū+pēs], *adj.*, horn-footed, hard-hoofed.

cornū, -ūs, *n.*, horn *of animals*, horn (*as a substance*); *by metonymy, of things made of horn or shaped like a horn*, horn, end, tip *of the crescent moon, the curving* end of a sailyard, *which curved downwards;* bow (*with horn ends*).

cornum, -ī, *n.*, cornel cherry, *an oblong red berry.*

cornus, -ī, *f.*, the cornel (*cherry*) tree, *with very hard wood*, cornel wood; *by metonymy*, a spear *of cornel wood*, dart, javelin.

Coroebus, -ī, *m.*, Coroebus, *a Phrygian, an ally of Priam, and suitor of Cassandra.*

corōna, -ae, *f.*, garland, chaplet, wreath, crown, diadem; *by metonymy, of things shaped like a wreath or crown. Fig.*, ring, circle *of men, etc.*, throng, crowd.

corōnō, -āre, -āvī, -ātus [corōna], *tr.*, crown, wreathe; encircle, encompass, surround.

corporeus, -a, -um [corpus], *adj.*, of the body, bodily, corporeal.

corpus, -oris, *n.*, material body, substance; body *of men or animals, alive or dead*, frame; corpse, lifeless body; ghost, spirit, shade; creature, being; person, figure, form, beauty; bodily strength, power, force.

correptus: *see* **corripiō.**

corripiō, -ere, -ripuī, -reptus [con+rapiō], *tr.*, snatch up, lay (*quick or violent*) hold on, snatch, seize, grasp, carry *or* hurry away; seize, attack, assail; seize *or* attack *a road, etc.*, dart into, start quickly on, press quickly over, press on, hasten on, pursue, scour.

corrumpō, -ere, -rūpī, -ruptus, *tr.*, break to pieces, destroy, damage, injure, spoil; taint, infect, corrupt.

corruō, -ere, -ruī, —, *intr.*, fall (*together*), sink, fall down, collapse.

corruptus: *see* **corrumpō.**

cortex, corticis, *m.*, the bark, rind, shell *of trees and plants.*

cortīna, -ae, *f.*, a round vessel, caldron; seat of the Delphic priestess (*see on* iii. 92.)

coruscō, -āre, —, —, *tr.*, move quickly, shake, brandish, wave; *intr., of fire, lightning, etc.*, (*move quickly, and so*) flash, gleam, glitter.

coruscus, -a, -um, *adj.*, moving quickly, waving, tremulous; *of light, etc.*, waving, dancing, flashing, glittering, gleaming.

Corybantius, -a, -um, *adj.*, of the Corybantes, *priests of Cybele who conducted her worship with loud wild music and orgiastic dances*, Corybantian.

Corynaeus, -ī, *m.*, Corynaeus; *a Trojan name, denoting at least two different persons, of whom nothing but the name is known.*

Corythus, -ī, *m.*, Corythus. (1) *Son of Jupiter, husband of Electra, who was by Jupiter the mother of Iasius and Dardanus. Corythus was thus an ancestor of the Trojans.* (2) *A town in Etruria, said to have been founded by Corythus; freely, by metonymy* (§ 188), Italy.

Cossus, -ī, *m.*, Cossus, *i.e. Aulus Cornelius Cossus, consul in* 428, *when he won the spolia opīma by slaying the king of Veii.*

costa, -ae, *f.*, a rib; *freely, the part adhering to the ribs*, side.

cothurnus, -ī, *m.*, *a high closed* boot, *laced in front, covering the whole foot and the lower part of the leg, worn esp. by women and by hunters;* hunting-boot, buskin.

crassus, -a, -um, *adj.*, thick, dense, coarse; *of blood*, clotted.

crāstinus, -a, -um [crās, to-morrow], *adj.*, of to-morrow, to-morrow's.

crātēr, crātēris, *m., and* **crātēra, -ae,** *f.*, mixing-bowl, *in which at a feast the wine and the water were mixed*, bowl pitcher, jar, urn, *usually of large size.*

crātēra: *see* **crātēr.**

creātrīx, -trīcis [creō], *f.*, she who creates *or* produces, mother.

crēber, crēbra, crēbrum, *adj.*, *properly, of things that exist in an unbroken series, or that are repeated at frequent intervals,* thick, close, frequent, numerous, repeated, constant, incessant; quick, hurried; crowded with, abounding in, full of;=*an adv.*, frequently, constantly, incessantly.

crēbrēscō, -ere, crēbruī, —, *intr.*, become frequent, increase; *of winds,* grow strong *or* fresh, freshen; *of talk or rumors,* increase, spread, grow rife.

crēditus: *see* **crēdō.**

crēdō, -ere, crēdidī, crēditus, *tr.*, *properly,* give as a loan, lend; commit to one's care, entrust, commit; *intr.*, *with dat.*, put faith in, confide in, trust; put faith in *some hazard or danger,* venture on, hazard, risk; believe, credit; believe, suppose, think, fancy.

cremō, -āre, -āvī, -ātus, *tr.*, consume by fire, burn.

creō, -āre, -āvī, -ātus, *tr.*, bring forth, produce, create; *of a father,* beget; *of a mother,* bear, give birth to.

crepīdō, -inis, *f.*, base, foundation *of a statue, building, etc.; freely,* anything *raised,* side-walk; pier, quay, dock.

crepitō, -āre, -āvī, —, *intr.*, rattle, crack, creak, rustle; *of winds,* whisper.

crepitus, -ūs [crepō], *m.*, rattling, creaking, crashing, rolling; *used esp. of thunder.*

crepō, -āre, -uī, crepitus, *intr.*, rattle, rustle, creak, crash; *by metonymy, like English crack,* break with a crash *or* crack, crack, snap.

Crēs, Crētis, *m.*, a Cretan.

crēscō, -ere, crēvī, crētus, *intr.*, spring into being, come forth, be born, spring (*up*); grow, increase, rise. **crētus, -a, -um,** *pf. pass. prtcpl. as adj.*, sprung from, descended from, born of.

Crēsius, -a, -um, *adj.*, Cretan.

Cressa, -ae, *f.*, a Cretan woman.

Crēta, -ae, *f.*, Crete, *an island in the Mediterranean.*

Crētaeus, -a, -um, *adj.*, of Crete, Cretan.

Crētheus, -eī, *m.*, Cretheus, *a Trojan bard and poet.*

crētus: *see* **crēscō.**

Creūsa, -ae, *f.*, Creusa, *a daughter of Priam and wife of Aeneas.*

crīmen, -inis [cernō], *n.*, *properly,* a judicial decision, verdict; *by metonymy, of something to be decided,* charge (*the usual meaning*), accusation, reproach; unfounded charge, slander, calumny; **crīmina bellī,** charges that will lead to war, grounds, causes; *the act which gives rise to the charge,* misdeed, offence, fault, wickedness, crime.

crīnis, -is, *m.*, hair *of the head,* locks, tresses. *Fig., hair of a comet, i.e. the* trail of light *it leaves behind it,* train, trail.

Crīnīsus, -ī, *m.*, Crinisus. (1) *A river in the southwestern part of Sicily.* (2) *The god of this river.*

crīnītus, -a, -um [crīnis], *adj.*, hairy, long-haired; *of a helmet,* crested, *or, more freely,* decked with, adorned with.

crispō, -āre, -āvī, -ātus, *tr.*, wave, brandish, swing.

crista, -ae, *f.*, *properly,* tuft *or* crest *on the head of animals, e.g. a cock or a snake;* crest, plume *of a helmet.*

cristātus, -a, -um [crista], *adj.*, crested, plumed.

croceus, -a, -um [crocus], *adj.*, of saffron, saffron; saffron-hued (*i.e. yellow tinged with red*), yellow, ruddy, orange.

crocus, -ī, *m.*, saffron; saffron-color.

crūdēlis, -e [crūdus], *adj.*, harsh, cruel, fierce, pitiless, merciless, relentless, ruthless.

crūdēliter, *adv.*, cruelly, ruthlessly.

crūdēscō, -ere, —, —, *intr.*, grow harsh *or* violent, grow fierce, wax hot.

crūdus, -a, -um, *adj.*, bleeding, bloody; *of food or meat,* raw, uncooked, undressed; *of leather, etc.,* undressed, unworked, raw, hard, tough; *of plants, which still retain their natural juices,* fresh, green. *Fig.,* fresh, green, vigorous, sturdy, robust; raw, unfeeling, ruthless.

cruentus, -a, -um (*cf.* **cruor**), *adj.*, bloody, blood-stained, gory; delighting in blood, bloodthirsty, ruthless, cruel.

cruor, -ōris, *m.*, blood (*properly, blood freshly flowing from a wound*), gore.

crūs, crūris, *n.*, shank, shin, leg.

cubīle, -is [**cubō**], *n.*, bed, couch; resting-place.

cubitum, -ī [**cubō**], *n.*, elbow (*so called because on it one lies or rests*), arm.

culmen, -inis [*akin to* **columen**], *n.*, top, summit; top *of a building*, roof, roof-tree; *by metonymy*, lofty structure, stately buildings.

culmus, -ī, *m.*, stalk, stem, *esp. of grain;* straw, thatch.

culpa, -ae, *f.*, guilt, sin, crime, fault, blameworthy conduct; blame, criticism, reproof *dealt out to such conduct.*

culpō, -āre, -āvī, -ātus [**culpa**], *tr.*, blame, reprove, censure, revile.

culter, -trī, *m.*, knife.

cultor, -ōris [**colō**], *m.*, *properly*, tiller; inhabitant, dweller in; worshiper.

cultrīx, -īcis [**colō**], *f.*, she who dwells (*on*), dweller (*on*), inhabitant (*of*).

1. **cultus**: *see* **colō**.

2. **cultus, -ūs** [**colō**], *m.*, *properly*, tillage. *Fig.*, culture; *care or regard for the person*, mode of life, style of living, dress, clothing, garb.

1. **cum**, *prep. with abl.*, with (*always with the idea of accompaniment, never with that of means*).

2. **cum**, *conj.*, *of time*, when, while, after, since; *of cause*, since, seeing that, because; *of opposition*, although.

Cūmae, -ārum, *pl. f.*, Cumae, *a city on the Campanian coast, founded by colonists from Chalcis in Euboea; it was the home of the Sibyl.*

Cūmaeus, -a, -um, *adj.*, of Cumae, Cumaean.

cumba, -ae, *f.*, small boat, skiff, bark; *esp.*, Charon's boat.

cumulō, -āre, -āvī, -ātus [**cumulus**], *tr.*, heap up, pile high; increase, augment; heap up with, load, burden.

cumulus, -ī, *m.*, heap, pile, mass.

cūnābula, -ōrum, *pl. n.*, cradle. *Fig.*, cradle, birthplace, first home *of a race or people.*

cunctor, -ārī, -ātus sum, *intr.*, delay, tarry, linger, loiter, hesitate.

cūnctus, -a, -um, *adj.*, *in sing., a rare use*, whole, entire; *in pl.*, all together, all in a body, all.

cuneus, -ī, *m.*, wedge; *by metonymy, of things wedge-shaped*, a battle line; *a wedge-shaped* block of seats or spectators, *in the circus or the theater*, rows of spectators; seats, benches.

cupīdō, -inis [**cupiō**], *f.*, desire (*for*), eagerness (*for*), craving, longing, passion, *esp. that of love. Personified*, **Cupīdō, -inis**, *m.*, Cupid, *the god of love.*

cupiō, cupere, -īvī *or* **-iī, -ītus**, *tr.*, long for greatly, crave, desire; *with infin.*, be eager, long.

cupressus, -ī, *f.*, the cypress, *an evergreen sacred to Pluto, and much used at funerals.*

cūr [*originally, perhaps*, **quā rē**, on what account], *interrogative adv.*, for what reason, why, wherefore.

cūra, -ae, *f.*, care, concern, regard; solicitude, anxiety, grief, sorrow, pain; *esp.* the pains and pangs of love, passion, love; anxious hope, longing; *by metonymy, of the object of care*, concern, treasure; concern, task, duty, province. *Personified*, **Cūra, -ae**, *f.*, Care, Sorrow.

Curēs, -ium, *pl. c.*, Cures, *the capital town of the Sabines, from which Numa Pompilius came.*

Cūrētes, -um, *pl. m.*, the Curetes, *the earliest inhabitants of Crete; they worshiped Jupiter and Cybele with noisy music and wild dances.*

cūrō, -āre, -āvī, -ātus (**cūra**), *tr.*, care for, give heed to, regard; *with* **corpora**, care for, refresh; *with infin.* take the trouble to, care to, desire.

currō, -ere, cucurrī, cursum, *intr.*, move quickly (*in any manner whatever; it is used, too, with subjects of all kinds*), speed, run; fly, shoot, glide; *of rivers*, run, flow, glide; *with acc.* (§ 132, *note*), speed over, traverse, skim.

currus, -ūs [*cf.* **currō**], *m.*, chariot, car; *by metonymy*, team, horses, steeds.

cursus, -ūs [**currō**], *m.*, *properly*, a running; swift motion, speed; course, way, journey, passage, voyage; *by metonymy, of the way traced by one's* *motion*, course, track, way, direction, manoeuvers, evolutions; *of the mode of one's motion*, gait, motion, course. **cursū**, *abl. sing. as adv.*, swiftly, with all speed.

curvō, -āre, -āvī, -ātus [**curvus**], *tr.*, curve, bend in bow shape, arch. **curvātus, -a, -um,** *pf. pass. prtcpl. as adj.*, arched, hollowed, overhanging (*of waves*).

curvus, -a, -um, *adj.*, bent, crooked, curved, arched, winding.

cuspis, -idis, *f.*, point, pointed end *of anything, esp. of a spear; by metonymy*, spear, dart, lance, javelin.

cūstōdia, -ae [**cūstōs**], *f.*, watching, guarding, care; *by metonymy*, guardian, keeper, watchman.

cūstōdiō, -īre, -īvī *or* **-iī, -ītus** [**cūstōs**], *tr.*, guard, watch, keep watch over; *intr.*, watch, take heed.

cūstōs, -ōdis, *c.*, guard, guardian, watchman, keeper, overseer.

Cybelē, -ēs *or* **-ae,** *f.*, Cybele. (1) *A goddess, worshiped by the Phrygians as the Great Mother of all things. She was identified by the Greeks with Rhea, by the Romans with Ops or the Māgna Māter* (§§ 274, 275); *she was an embodiment of the fructifying powers of nature.* (2) *A mountain in Phrygia, sacred to the goddess Cybele.*

Cyclades, -um [*from a Greek word meaning* circle], *pl. f.*, the Cyclades, *a group of islands in the Aegean Sea, lying in a circle round Delos.*

Cyclōpius, -a, -um, *adj.*, of the Cyclopes, Cyclopian.

Cyclōps, -ōpis, *m.*, a Cyclops. *The name was given* (1) *to certain giants, with cannibalistic tendencies, who dwelt in Sicily, near Aetna; they had a single large, round eye in the middle of the forehead,* (2) *to the workmen of Vulcan.* (§ 284).

cycnus, -ī, *m.*, swan.

Cȳdōn, -ōnis, *m.*, Cydon, *an Italian.*

Cyllēnius, -a, -um, *adj.*, of Cyllene, *a high mountain in Arcadia, Greece, birthplace of Mercury,* Cyllenean. *As noun,* **Cyllēnius, -ī** *or* **-iī,** *m.*, the Cyllenean, *i.e. Mercury, who was born on Mount Cyllene.*

cymbium, -ī *or* **-iī** [*cf.* **cumba**], *n.*, a small drinking vessel, *long and narrow, like a boat;* cup, bowl.

Cȳmodocē, -ēs, *f.*, Cymodoce, *one of the Nereids, or sea-nymphs.*

Cȳmothoē, -ēs, *f.*, Cymothoë, *one of the Nereids, or sea-nymphs.*

Cynthus, -ī, *m.*, Cynthus, *a mountain of Delos, on which Apollo and Diana were born.*

cyparissus, -ī [*by-form of* **cupressus**], *f.*, cypress.

Cyprus, -ī, *f.*, Cyprus, *a large island in the Mediterranean.*

Cythēra, -ōrum, *pl. n.*, Cythera, *an island south of Laconia, near which, as tradition said, Venus rose from the foam of the sea.*

Cytherēus, -a, -um [**Cythēra**], *adj.*, of Cythera, Cytherean. *As noun,* **Cytherēa, -ae,** *f.*, Cytherea, the goddess of Cythera, *i.e. Venus.*

D

Daedalus, -ī, *m.*, Daedalus, *described by Greek tradition as an Athenian of consummate skill in all forms of handiwork; he dwelt for a long time at the court of King Minos at Gnosus in Crete, and built for him the Labyrinth. Later, he helped Theseus to thread the mysteries of the Labyrinth; for this Minos imprisoned him, but with the aid of artificial wings, fastened on by wax, he escaped from Crete to Cumae.*

Dahae, -ārum, *pl. m.*, the Dahae, *a tribe of Scythians east of the Caspian Sea.*

damnō, -āre, -āvī, -ātus [**damnum,** loss], *tr.*, *properly*, subject to loss; *esp. in legal sense*, condemn, sentence, find or declare guilty; *in general*, condemn, doom, devote.

Danaē, -ēs, *f.*, Danaë, *daughter of Acrisius. An oracle had warned Acrisius that he would die by the hand of a son to be borne by Danaë. To prevent this Acrisius shut Danaë up in a brazen tower, or, as some say, in a subterranean chamber, but Jupiter had seen and loved her, and gained access to her, and begat by her a son Perseus. When this was discovered Danaë and Perseus were set adrift on the sea in a chest. Vergil* *makes Danaë come to Italy and found Ardea.*

Danaus, -a, -um [**Danaus**, *an ancient king of Argos*], *adj.*, of Danaus, Danaan; *freely*, Greek, Grecian. *As noun*, **Danaī, -ōrum**, *pl. m.*, the Danaans, the Danai, the Greeks.

daps, dapis, *f.*, *usually in the pl.*, a solemn, sacrificial feast; *since such feasts were usually very sumptuous*, a rich, sumptuous banquet, feast, rich food, dainty viands, meats; offerings *to the dead, of wine, honey, oil, or milk.*

Dardania: *see* **Dardanius.**

Dardanidēs, -ae, *m.*, a descendant of Dardanus; *in sing. used esp. of* Aeneas; *in pl.*, the Trojans. *As adj. in pl.*, Trojan

Dardanis, -idis, *f.*, a (*descendant or*) daughter of Dardanus; a Trojan woman.

Dardanius, -a, -um, *adj.*, of Dardanus, Dardanian, Trojan. **Dardania, -ae** (*sc.* **terra**), *f.*, the Trojan land, the Troad, Troy. (*The name was also applied to a city on the Hellespont, founded by Dardanus.*)

Dardanus, -ī, *m.*, Dardanus, *son of Jupiter by Electra; he was son-in-law of the Trojan Teucer, and founded the city of Dardania. From him the house of Priam was descended. Vergil represents Dardanus as coming to the Troad from Corythus, in Etruria. As adj.*, **Dardanus, -a, -um**, of Dardanus, Dardanian, Trojan.

Dardanus, -a, -um: *see* **Dardanus.**

Darēs, -ētis, *m.*, Dares, *a Trojan boxer, defeated by the Sicilian Entellus.*

dator, -ōris [**dō**], *m.*, giver, bestower.

datus: *see* **dō.**

Daucius, -a, -um, *adj.*, of Daucus, *an unknown Italian or Rutulian*, Daucus's.

Daunius, -a, -um [**Daunus**], *adj.*, of *or* belonging to Daunus, descended from Daunus, Daunus's, Daunian; *freely*, Rutulian.

Daunus, -ī, *m.*, Daunus, *a mythical king of Apulia, son of Pilumnus and Danaë, and father of Turnus.*

dē, *prep. with abl.*, *properly denoting motion from a fixed point, used* (1) *of space*, from, down from, away from, off, out of, (2) *of source, origin, material*, from, out of, of, by, after, (3) *in modal relations*, according to, in accordance with, by, concerning, in relation to, in regard to, about.

dea, -ae, *f.*, goddess.

dēbellātor, -ōris [**dēbellō**], *m.*, warrior, fighter; conqueror, victor, subduer, tamer.

dēbellō, -āre, -āvī, -ātus [**dē**, out, to the end,+**bellō**], *intr.*, wage war to the very end, fight vigorously; *tr.*, conquer, subdue, overcome.

dēbeō, -ēre, dēbuī, dēbitus [**dē**+**habeō**], *tr.*, *properly*, keep back *money, etc.*, owe; *in general*, owe; *in pass.*, be owed to, be due to, be set apart *or* destined, be appointed *or* fixed; *with infin.*, be under obligation, be bound, ought. **dēbitus, -a, -um**, *pf. pass. prtcpl. as adj.*, owed, due, destined, appointed, assigned; due, fitting, proper.

dēbilis, -e [**dē**, *in neg. sense*,+**habilis**], *adj.*, *properly*, unhandy, unwieldy; maimed, disabled, crippled.

dēbilitō, -āre, -āvī, -ātus [**dēbilis**] *tr.*, weaken, enfeeble; exhaust, drain.

dēbitus: *see* **dēbeō.**

dēcēdō, -ere, -cessī, -cessum [**dē**+**cēdō**], *intr.*, go away from, withdraw from, depart; leave, quit.

decem, *indeclinable numeral adj.*, ten.

dēceptus: *see* **dēcipiō.**

dēcernō, -ere, -crēvī, -crētus, *intr. and tr.*, decide, determine; *with infin.*, determine, resolve, decide.

dēcerpō, -ere, -cerpsī, -cerptus [**dē**+**carpō**], *tr.*, pluck off, pluck.

decet, -ēre, decuit, —, *impers. verb, used esp. with infin. clause as subject, intr.*, (*it*) is becoming, is fitting, is seemly; *tr.*, behooves, becomes; **decet mē**, *etc.*, I, *etc.*, ought.

dēcidō, -ere, -cidī, —[**dē**+**cadō**], *intr.* fall down, fall.

dēcīdō, -ere, -cīdī, -cīsus [**dē**+**caedō**], *tr.*, cut off, lop off, hew off.

dēcipiō, -cipere, -cēpī, -ceptus [**dē**+**capiō**], *tr.*, catch, ensnare. *Fig.*, catch, beguile, deceive, betray, trick

dēcīsus: *see* **dēcīdō.**

Decius, -ī *or* **-iī,** *m.*, Decius, *a name borne by members of the gēns Decia.* (1) *Publius Decius Mus, consul in* 340, *who in the battle fought at Veseris against the Latins and the Campanians, devoted himself to death that the Romans might gain the victory.* (2) *Publius Decius Mus, who in* 295, *in a battle with the Gauls and Samnites, similarly devoted himself.*

dēclārō, -āre, -āvī, -ātus [**dē+clārus**], *tr.*, make bright *or* clear, make plain, *esp. by speech;* declare, proclaim, announce, pronounce.

dēclīnō, -āre, -āvī, -ātus [**dē+clīnō,** *an old verb*, cause to lean], *tr.*, bend aside, bend down; *of the eyes*, lower, close, shut.

decor, -ōris [*cf.* **decet**], *m.*, comeliness, loveliness, beauty, grace, charm.

decorō, -āre, -āvī, -ātus [**decus**], *tr.*, beautify, adorn, decorate, embellish, grace, honor.

decōrus, -a, -um [*cf.* **decus, decet**], *adj.*, becoming, comely, graceful, beauteous, lovely, fair, beautiful; decorated (*with*), adorned, graced; resplendent, brilliant.

dēcurrō, -ere, -currī, -cursum [**dē+currō**], *intr.*, run down, hasten down; speed (*down*), speed, dart, shoot.

decus, -oris [*cf.* **decet**], *n.*, comeliness, loveliness, beauty, grace; *by metonymy, of that which beautifies*, ornament, decoration, adornment; *of a person*, ornament, pride, glory, honor *of a race, etc. Fig.*, glory, honor, dignity.

dēdecus, -oris [**dē,** *in neg. sense,*+**decus**], *n.*, unloveliness; *by metonymy, of that which disfigures*, disgrace, dishonor, infamy, shame.

dēdīgnor, -ārī, -ātus sum [**dē,** *in neg. sense,*+**dīgnor**], *tr.*, not to deem worthy, deem unworthy, disdain, scorn, scoff, refuse.

dēdūcō, -ere, -dūxī, -ductus [**dē+dūcō**], *tr.*, lead *or* draw down *or* away, drag off, carry away; *with* **nāvem,** haul down to the sea, launch; lead, guide, conduct, escort (*in this sense esp. of guiding colonists to their new home*). *Fig.*, draw (*one's lineage*), derive.

dēfendō, -ere, -fendī, -fēnsus [**dē+fendō,** *an old verb*, strike], *tr.*, strike off *or* away, fend off, avert; *freely*, protect *a person or thing by striking danger, etc., away*, protect, guard, champion.

dēfēnsor, -ōris [**dēfendō**], *m.*, defender, protector, guardian, champion.

dēfēnsus: *see* **dēfendō.**

dēferō, -ferre, -tulī, -lātus [**dē+ferō**], *tr.*, bring down *or* from, carry, convey; *in pass., of voyagers*, be carried, be conveyed, make one's way, come. *Fig., of carrying news*, bring word, report, relate, announce, declare.

dēfessus, -a, -um, *adj.*, thoroughly tired, worn out, wearied, fatigued, exhausted.

dēficiō, -ficere, -fēcī, -fectum [**dē+faciō**], *intr., properly*, make off; give out, fail, flag, cease, disappear, vanish; be wanting, be lacking *or* missing; *with dat.*, be wanting to, fail, be false to; *of persons*, fail, faint, sink (*down*), lose one's strength, be exhausted; *of a fire*, fail, sink, die out; *of a ship*, (*fail, i.e.*) sink, founder.

dēfīgō, -ere, -fīxī, -fīxus [**dē+fīgō**], *tr.*, fasten down, fasten in, fasten, fix, set.

dēfīxus: *see* **dēfīgō.**

dēflectō, -ere, -flexī, -flexus [**dē+flectō**], *tr.*, bend away, turn aside, turn.

dēfleō, -ēre, -flēvī, -flētus [**dē,** to the end,+**fleō**], *intr.*, weep bitterly; *tr.*, weep over, lament, bemoan, mourn.

dēfluō, -ere, -fluxī, -fluxum [**dē+fluō**], *intr.*, flow down. *Fig.*, flow down, glide (*down*), descend, slip, fall; *of garments*, flow down, stream, descend.

dēfodiō, -ere, -fōdī, -fossus [**dē+fodiō**], *tr.*, dig (*down, or down into*); bury *or* hide in the earth; *in general*, hide, conceal, store up.

dēfōrmō, -āre, -āvī, -ātus [**dē,** *in neg. sense,*+**fōrma**], *tr.*, disfigure, defile.

dēfossus: *see* **dēfodiō.**

dēfringō, -ere, -frēgī, -frāctus [**dē+frangō**], *tr.*, break off.

dēfūnctus: *see* **dēfungor.**

dēfungor, -ī, -fūnctus sum [**dē+fungor**], *intr., with abl.*, have done with, go *or* get through with; finish, complete, accomplish; *with* **vītā** *expressed or implied*, get through with life, perish, die.

dēgener, -generis [**dē+genus**], *adj., properly, departing from* (*i.e. coming short of*) *one's race or kind*, degenerate. *Fig.*, base-born, low-born, ignoble, degenerate.

dēgō, -ere, dēgī, — [**dē+agō**], *tr.*, lead, spend, pass.

dehinc, *adv.*, thence, *used* (1) *properly but rarely of space, more often* (2) *of order in time*, thereupon, then, thereafter, here, hereupon, hereafter, in after days, (3) *of order or succession in general*, then, afterwards, next. *Note: The word is often scanned as one syllable.*

dehīscō, -ere, -hīvī, — [**dē+hīscō**], *intr.*, open deep downwards, gape open, split open, yawn.

dēiciō, -icere, -iēcī, -iectus [**dē+iaciō**], *tr.*, throw down, cast *or* hurl down, strike down, cast; throw down in death, lay low, bring down *game;* kill, slay; drive down *or* out (*said of game, enemies, etc.*), dislodge. *Fig.*, turn down (*face, eyes, etc.*), cast down; cast down, degrade. **dēiectus, -a, -um,** *pf pass. prtcpl. as adj., in fig. sense*, cast down, dismayed.

dēiectus: *see* **dēiciō.**

deinde, *adv., used* (1) *properly but very rarely of place*, thence, (2) *of time*, then, thereupon, thereafter, here, hereupon, hereafter, (3) *of order and succession in general*, then, next.

Dēiopēa, -ae, *f.*, Deiopea, *a nymph in Juno's train.*

Dēiphobē, -ēs, *f.*, Deiphobe, *daughter of Glaucus, the Sibyl at Cumae.*

Dēiphobus, -ī, *m.*, Deiphobus, *a son of Priam, who after the death of Paris married Helen; at the capture of Troy Helen treacherously caused his death.*

dēlābor, -ī, -lāpsus sum [**dē+lābor**], *intr.*, glide *or* slip down, swoop down, fall, sink, descend.

dēlāpsus: *see* **dēlābor.**

dēlātus: *see* **dēferō.**

dēlēctus: *see* **dēligō.**

dēligō, -ere, -lēgī, -lēctus [**dē+legō**], *tr.*, pick out, choose, select. **dēlēctus, -a, -um,** *pf. pass. prtcpl. as adj.*, picked, choice, chosen.

dēlitēscō, -ere, dēlituī, — [**dē+lateō**], *intr.*, hide, lie hid, skulk.

Dēlius, -a, -um [**Dēlos**], *adj.*, of Delos, Delian; *an epithet esp. of Apollo, who was born on Delos.*

Dēlos, -ī, *f.*, Delos, *a small island in the Aegean Sea, one of the Cyclades, famous esp. as the birthplace of Apollo and Diana.*

delphīn, -īnis, *m.*, a dolphin.

dēlūbrum, -ī, *n.*, temple, shrine, sanctuary.

dēlūdō, -ere, -sī, -lūsus [**dē+lūdō**], *tr.*, play false to, make sport of, mock, deceive, cheat, delude.

dēmēns, -entis [**dē+mēns**], *adj.*, out of one's mind, mad, frantic, foolish, insane, infatuate, misguided.

dēmentia, -ae [**dēmēns**], *f.*, madness, insane frenzy, folly, infatuation.

dēmergō, -ere, -mersī, -mersus [**dē+mergō**], *tr.*, plunge down into (*water*), sink, submerge. **dēmersus, -a, -um,** *pf. pass. prtcpl. as adj.*, sunken, submerged, sinking.

dēmersus: *see* **dēmergō.**

dēmissus: *see* **dēmittō.**

dēmittō, -ere, -mīsī, -missus, *tr.*, send down, send, despatch; let down, let fall, lower, allow to hang; *with* **nāvem** *or* **nāvīs**, bring to land, land (*cf.* **appellere**). *Fig.*, cast down, lower (*eyes, face, etc*); (*send words into one's ear, i.e.*) hear, receive, welcome, hearken to; *of lineage*, derive, draw. **dēmissus, -a, -um,** *pf. pass. prtcpl. as adj.*, descended from, sprung from, derived; lowered, dangling (*of a rope*), hanging, drooping (*of a cloak*). *Fig., of the voice*, lowered, sinking, low, subdued.

dēmō, -ere, dēmpsī, dēmptus [**dē+emō**], *tr.*, take away, remove, dispel.

Dēmodocus, -ī, *m.*, Demodocus, *a Trojan.*

Dēmoleos, -ī, *m.*, Demoleos, *a Greek chieftain slain by Aeneas.*

Dēmophoōn, -ontis, *m.*, Demophoön, *a Trojan slain by Camilla.*

dēmoror, -ārī, -ātus sum [**dē+moror**], *intr.*, tarry, delay, loiter; *tr.*, keep waiting, cause to linger, delay, detain.

dēmum [*sup. of* **dē**], *adv.*, *properly*, at the bottom; at last, at length, finally; **tum dēmum,** then at last, then only, not till then.

dēnī, -ae, -a, *distributive numeral adj.*, *in pl.*, ten each, ten apiece, ten at a time; *freely*, ten.

dēnique, *adv.*, *used* (1) *properly of time*, at last, at length, finally, (2) *much more frequently in enumerations, in summing up*, finally, at last, in a word; **sīc dēnique** (=**tum dēmum**), only thus, thus and thus only.

dēns, dentis, *m.*, tooth; *by metonymy, of things shaped like a tooth, e.g.* the fluke *of an anchor.*

dēnseō, -ēre, -uī, — [**dēnsus**], *tr.*, make thick *or* close, press together, crowd together; *of weapons*, scatter *or* fling in quick succession, fling clouds of; *in pass., with middle force*, stand thick or close together.

dēnsus, -a, -um, *adj.*, *properly, of things whose parts stand close together* (*contrast* **rārus**), thick, dense, close, compact, *then of these parts themselves*, close-set; set close together, crowded, crowding; *of soldiers*, massed, in close array, in serried ranks. *Fig.*, *of winds*, thick, murky; *of things that follow one another in quick succession*, frequent, repeated, continuous, incessant.

dēnūntiō, -āre, -āvī, -ātus [**dē+nūntiō**], *tr.*, announce, proclaim (*often with the accessory idea of threatening*), threaten; foreshadow, predict.

dēpāscō, -ere, -pāvi, -pāstus *or* **dēpāscor, -ī, -pāstus sum** [**dē+pāscō**], *tr.*, *properly, of cattle*, feed on, browse on; *freely, of creatures other than cattle*, feed on, eat up, devour, consume.

dēpāstus: *see* **dēpāscō.**

dēpellō, -ere, -pulī, -pulsus [**dē+pellō**], *tr.*, drive away, expel. *Fig.*, remove, ward off, avert.

dēpendeō, -ēre, —, — [**dē+pendeō**], *intr.*, hang down *or* from, hang on, hang.

dēpōnō, -ere, -posuī, -positus [**dē+pōnō**], *tr.*, set down, put off, lay *or* set aside, lay down, deposit; (*put down, i.e.*) leave behind. *Fig.*, throw off (*cares, etc.*), lay aside, forget.

dēprecor, -ārī, -ātus sum [**dē+prex**], *intr.*, pray one's self off, beg off, ask for mercy; *tr.*, ward off by prayer, deprecate.

dēprehendō *or* **dēprēndō, -ere, -dī, dēprēnsus** [**dē+prehendō**], *tr.*, seize, catch, overtake. *Fig.*, *of a storm or of the passage of time*, overtake, overwhelm, surprise.

dēprēnsus: *see* **dēprehendō.**

dēprōmō, -ere, -prōmpsī, -prōmptus [**dē+prōmō**], *tr.*, take out, bring *or* draw forth, produce.

dēpulsus: *see* **dēpellō.**

dērigēscō, -ere, -riguī, — [**dē+rigeō**], *intr.*, become stiff *or* rigid, become set *or* fixed, set; *of blood*, stiffen, harden, thicken, freeze.

dēripiō, -ere, -ripuī, -reptus [**dē+rapiō**], *tr.*, snatch quickly; tear off *or* away, pull away *or* out, strip off.

dēsaeviō, -īre, -iī, — [**dē+saeviō:** *cf.* **saevus**], *intr.*, spend one's rage, rage one's self out, rage furiously.

dēscendō, -ere, -scendī, -scēnsum [**dē+scandō**], *intr.*, climb down, come, go *or* fall down, descend; make one's way into, sink into, penetrate. *Fig.*, go down to, lower one's self to, stoop to, descend to.

dēscēnsus, -ūs [**dēscendō**], *m.*, a going down, descent.

dēscrībō, -ere, -scrīpsī, -scrīptus [**dē+scrībō**], *tr.*, write down, write out; trace, sketch, draw, delineate.

dēsecō, -āre, -secuī, -sectus [**dē+secō**], *tr.*, cut off, hew off, lop off, sever.

dēserō, -ere, -seruī, -sertus, *tr.*, leave, quit, abandon, forsake, desert. **dēsertus, -a, -um,** *pf. pass. prtcpl. as adj.*, deserted, abandoned, lonely, waste, desolate. *As noun*, **dēserta, -ōrum,** *pl. n.*, wastes, deserts, wilderness, solitude.

dēsertor, -ōris [**dēserō**], *m.*, one who leaves *or* quits, deserter.

dēsertus: *see* **dēserō.**

dēsidia, -ae [**dēsideō,** sit down, be idle], *f.*, a sitting down, inactivity, idleness, sloth.

dēsīdō, -ere, -sēdī, -sessum [**dē+sīdō**], *intr.*, settle down, sink down, sink.

dēsīgnō, -āre, -āvī, -ātus [**dē+sīgnō:** *cf.* **sīgnum**], *tr.*, mark out *or* off, trace.

dēsiliō, -īre, -siluī, -sultum [**dē+saliō**], *intr.*, leap *or* jump down, spring.

dēsinō, -ere, -sīvī, -situm, *intr.*, leave off, give up, cease, desist, forbear.

dēsistō, -ere, -stitī, -stitum [**dē+sistō**], *intr.* (§ 139), *properly, set one's self away from;* leave off, give up, cease, desist, forbear.

dēspectō, -āre, -āvī, -ātus [*freq. of* **dēspiciō**], *tr.*, look down on, view, survey, watch.

dēspectus: *see* **dēspiciō.**

dēspiciō, -ere, -spexī, -spectus [**dē+speciō**], *tr.*, look down on, view, survey. *Fig.*, look down on, make light of, slight, disdain, scorn, despise.

dēstinō, -āre, -āvī, -ātus, *tr.*, make fast *or* firm, bind. *Fig.*, fix, set apart, determine, appoint, assign, doom, destine.

dēstruō, -ere, -strūxī, -strūctus [**dē+struō**], *tr.*, *properly,* unpile, unbuild; pull down, demolish, destroy.

dēsuētus, -a, -um [**dē,** *in neg. sense,*+**suēscō**], *adj.*, *in act. sense,* unused to, unaccustomed to, not familiar with; *in pass. sense,* unused, disused.

dēsum, -esse, dēfuī, — [**dē+sum**], *intr.*, be away, be wanting, be lacking, be missing; *with dat.*, be wanting to, be false to, fail. *Note: When the long and the short e come together, the short e is neglected in scanning. See* § 249.

dēsuper [**dē+super**], *adv.*, from above; *freely,* above.

dētineō, -ēre, -tinuī, -tentus [**dē+teneō**], *tr.*, hold off, keep back, detain, keep.

dētonō, -āre, -tonuī, — [**dē+tonō**], *intr.*, thunder down, thunder; thunder out (= **dēsaeviō**), spend its fury.

dētorqueō, -ēre, -torsī, -tortus [**dē+torqueō**], *tr.*, turn away *or* aside, shift, turn back. *Fig.*, turn, divert, alter, change.

dētrahō, -ere, -trāxī, -trāctus [**dē+trahō**], *tr.*, draw off, take off, strip off, remove.

dētrūdō, -ere, -trūsī, -trūsus [**dē+trūdō**], *tr.*, thrust *or* shove down *or* away; push off, drive *or* force away. *Fig.*, thrust out, dislodge, expel, put to flight.

dēturbō, -āre, -āvī, -ātus [**dē+turba**], *tr.*, thrust down, cast down, hurl down, fling; drive off *or* away, dislodge.

deus, -ī, *m.*, god, deity (*used of both gods and goddesses*). *As adj.*, godlike, glorious, famous.

dēveniō, -īre, -vēnī, -ventum [**dē+veniō**], *intr.*, *properly, come down* (*to*), descend; *freely,* come to, go to, arrive at.

dēvictus: *see* **dēvincō.**

dēvinciō, -īre, -vinxī, -vinctus [**dē+vinciō**], *tr.*, bind, fetter. *Fig.*, bind, fetter, snare.

dēvincō, -ere, -vīcī, -victus [**dē+vincō**], *tr.*, conquer thoroughly, subdue, overcome; *with* **bella,** win, wage successfully.

dēvinctus: *see* **dēvinciō.**

dēvolō, -āre, -āvī, -ātum [**dē+volō**], *intr.*, fly down.

dēvolvō, -ere, -volvī, -volūtus [**dē+volvō**], *tr.*, roll down, hurl down, fling.

dēvōtus: *see* **dēvoveō.**

dēvoveō, -ēre, -vōvī, -vōtus [**dē+voveō**], *tr.*, vow, devote, set apart, consecrate; *esp.*, devote to the powers of death, doom.

dexter, dextera *or* **dextra, dexterum** *or* **dextrum,** *adj.*, right; *often = an adv.*, (*on*) the right hand *or* side, to the right. *Fig.*, *since the right hand is commonly the more skillful,* skillful, handy; suitable, fitting; *as a term of augury* (*see n. on* ii. 693), favorable, auspicious, propitious. *As noun,* **dextera** *or* **dextra** (*sc.* **manus**), *f.*, right hand; *by me-*

tonymy, pledge (*as given by the right hand*), assurance, surety, good faith, confidence, trust.

dextera *or* **dextra**, *as noun: see* **dexter.**

Dīāna, -ae, *f.*, Diana, *daughter of Jupiter and Latona; see* § 282.

diciō, -ōnis [dīcō], *f.*, sovereignty, dominion, authority, power, sway.

dīcō, -ere, dīxī, dictus, *tr.*, say, speak, relate, recount; seek *or* intend to say, mean, intend; *speak of beforehand*, predict, foretell, prophesy; call, name; *speak with authority*, bid, charge, command; *speak of in song*, sing of, describe, laud, extol. **dictum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, a thing said, utterance, word, speech; prophecy, prediction; promise, agreement; order, command.

dicō, -āre, -āvī, -ātus, *tr.*, make known, proclaim; proclaim as sacred, set apart, dedicate, consecrate, assign.

Dictaeus, -a, -um, *adj.*, of Dicte, *a mountain in the eastern part of Crete*, Dictaean, Cretan.

dictum: *see* **dīcō.**

Dīdō, -ūs (*Gk. form*) *or* **-ōnis,** *f.*, Dido, *daughter of Belus, king of Tyre, wife of Sychaeus. Vergil describes her as the founder of Carthage.*

dīdūcō, -ere, -dūxī, -ductus [dis+dūcō], *tr.*, draw apart *or* asunder, part, separate, divide.

Didymāōn, -onis, *m.*, Didymaon, *a skilled workman in metals.*

diēs, diēī, *c.*, a day; *freely*, period of time, time, lapse of time; *by metonymy*, daytime, daylight, light.

differō, -ferre, distulī, dīlātus [dis+ferō], *tr.*, bear apart, carry apart, scatter, tear asunder. *Fig., of time*, put off, defer, postpone.

difficilis, -e [dis, *in neg. sense*, + facilis], *adj.*, not easy, hard, difficult; troublesome, painful; trying, dangerous.

diffīdō, -ere, diffīsus sum [dis, *in neg. sense*, + fīdō], *intr.*, put no faith in, distrust.

diffugiō, -fugere, -fūgī, -fugitum [dis+fugiō], *intr.*, fly *or* flee in different directions, scatter, disperse.

diffundō, -ere, -fūdī, -fūsus [dis+fundō], *tr., properly*, scatter by pouring. *Fig.*, pour out, spread out, scatter, spread abroad.

diffūsus: *see* **diffundō.**

dīgerō, -ere, -gessī, -gestus [dis+gerō], *tr.*, carry *or* bear apart, separate; arrange, set in order, dispose. *Fig., of arranging by means of speech*, expound, explain, interpret.

dīgestus: *see* **dīgerō.**

digitus, -ī, *m.*, finger; toe.

dīgnor, -ārī, -ātus sum [dīgnus], *tr.*, *with acc. and abl.*, deem worthy (*of*); *with infin.*, think fit, see fit, think (*it*) right, deign, condescend.

dīgnus, -a, -um, *adj.*, *of a person*, worthy, deserving; *of things*, worthy, becoming, meet, fitting, proper, suitable.

dīgredior, -ī, -gressus sum [dis+gradior], *intr.*, go *or* walk apart, part, separate; go off, depart, quit.

dīgressus, -ūs [dīgredior], *m.*, going off, departure.

dīlābor, -ī, -lāpsus sum [dis+lābor], *intr.*, glide *or* fall asunder; glide away, depart, vanish, disappear.

dīlēctus: *see* **dīligō.**

dīligō, -ere, -lēxī, -lēctus [dis+legō], *tr.*, pick out, choose; esteem, love, hold hear. **dīlēctus, -a, -um,** *pf. pass. prtcpl. as adj.*, beloved, loved, dear, precious.

dīluvium, -ī *or* **-iī** [dīluō, wash away], *n.*, a washing away; *by metonymy, that which washes away*, water-flood, flood, deluge.

dīmittō, -ere, -mīsī, -missus [dis+mittō], *tr.*, send in different directions; send off *or* away, let *or* allow to go, dismiss; set aside, discard, give up, forego, abandon.

dīmoveō, -ēre, -mōvī, -mōtus [dis+moveō], *tr.*, move apart *or* asunder, part, cleave, separate, divide, scatter, disperse, dispel, dissipate.

Dindyma, -ōrum, *pl. n.*, Dindymus, *a mountain in Phrygia, sacred to Cybele.*

dīnumerō, -āre, -āvī, -ātus [dis+numerō], *tr.*, count out, count over, tell over, reckon, calculate.

Diomēdēs, -is, *m.*, Diomede, *son of Tydeus (king of Aetolia), one of the bravest champions of the Greeks before Troy. He wounded Aeneas and Venus herself, and carried off the horses of Rhesus. Later, he came to Italy and founded Arpi.*

Diōnaeus, -a, -um [Diōnē, *mother of Venus*], *adj.*, of Dione, Dionean; *freely*, daughter of Dione.

Diōrēs, -is, *m.*, Diores, *a Trojan, kinsman of Priam.*

Dīrae: *see* **dīrus.**

dīreptus: *see* **dīripiō.**

dīrigō, -ere, -rēxī, -rēctus [dis+regō], *tr., properly, guide along a given line or lines*, guide, direct, turn; *of a weapon*, guide, aim, hurl, shoot, cast.

dīrimō, -ere, -rēmī, -rēmptus [dis+emō], *tr.*, take apart, separate, part. *Fig., of parting combatants and so ending strife*, break off, interrupt, put an end to, decide.

dīripiō, -ere, -ripuī, -reptus [dis+rapiō], *tr.*, snatch apart, tear asunder, pull to pieces; *less exactly*, snatch quickly, catch up; lay waste, ravage, plunder.

dīruō, -ere, -uī, -rutus [dis+ruō], *tr.*, tear asunder, overthrow; *of trees*, uproot.

dīrus, -a, -um, *adj.*, fearful, awful, dreadful, fell, monstrous; horrible, frightful, fierce, terrible; ominous, fateful, portentous. *As noun*, **Dīrae, -ārum** (*sc.* **deae**), *pl. f.*, the Awful Goddesses, the Furies.

dīrutus: *see* **dīruō.**

dīs, dītis, *adj., comp.* **dītior,** *sup.* **dītissimus** [*by-form of* **dīves**], rich, abounding in, rich ~~in~~, possessed of.

Dīs, Dītis, *m.*, Dis, Pluto, *god of the underworld; see* § 300.

dis-, *inseparable prefix*, apart, asunder, in pieces, in different directions; *sometimes*, not.

discēdō, -ere, -cessī, -cessum [dis+cēdō], *intr., of several persons*, go in different directions, separate, *or, freely*, depart; *of one person*, go one's own way, depart, withdraw.

discernō, -ere, -crēvī, -crētus [dis+cernō], *tr.*, separate, divide; *of embroidery*, (*divide, i.e.*) vary, work in varied patterns. *Fig.*, separate, distinguish; separate, end (*a quarrel or contest*).

discessus, -ūs [discēdō], *m.*, a going apart, separation; going away, departure.

discīnctus: *see* **discingō.**

discingō, -ere, -cīnxī, -cīnctus [dis+cingō], *tr.*, ungirdle. **discīnctus, -a, -um,** *pf. pass. prtcpl. as adj.*, ungirdled, unbelted, wearing loose *or* flowing robes, loosely-clad.

disclūdō, -ere, -clūsī, -clūsus [dis, *in neg. sense,*+**claudō],** *tr.*, unclose, open, release.

discō, -ere, didicī, —, *tr.*, learn, come to know, become acquainted with; examine into, investigate, scan closely; *in pf.*, have learned, know.

discolor, -ōris [dis+color], *adj.*, of a different color *or* hue.

discordia, -ae [discors], *f.*, disagreement, dissension, strife, discord. *Personified*, **Discordia, -ae,** *f.*, Discord, *the goddess (or demon) of strife, thought of as the wife of Mars.*

discors, -cordis [dis+cors], *adj.*, of different hearts *or* minds, unharmonious, contending, hostile; *freely*, unlike, different, discordant.

discrepō, -āre, -crepuī, — [dis+crepō], *intr., properly*, sound differently; *freely*, differ.

discrīmen, -inis [discernō], *n., that which separates two things*, dividing line; *freely*, distance, interval. *Fig.*, (*separation, i.e.*) distinction, difference; a decisive moment, turning-point, crisis.

discumbō, -ere, -cubuī, -cubitum [dis+cumbō], *intr., of several persons*, lie down in different (*i.e. their proper*) places, take their places; *freely*, recline.

discurrō, -ere, -currī, -cursum [dis+currō], *intr.*, run *or* speed in different directions, rush *or* gallop apart; scatter, separate.

discussus: *see* **discutiō.**

discutiō, -ere, -cussī, -cussus [dis+

quatiō], *tr.*, strike asunder; *freely*, strike off. *Fig.*, strike asunder (*shadows*, *darkness*, *etc.*), dispel, dissipate.

disiciō, -ere, disiēcī, disiectus [**dis+iaciō**], *tr.*, throw apart, scatter, disperse; overthrow, demolish; cleave, split, shatter. *Fig.*, *of peace*, (*scatter*, *i.e.*) destroy, ruin.

disiectus: *see* **disiciō.**

disiungō, -ere, -iunxī, -iunctus [**dis+iungō**], *tr.*, disjoin, separate; keep away from, drive away from.

dispellō, -ere, -pulī, -pulsus [**dis+pellō**], *tr.*, drive apart, scatter, disperse. *Fig.*, *of shadows*, *etc.*, cleave, scatter, dispel, dissipate.

dispendium, -ī *or* **-iī** [**dis+pendō**, pay], *n.*, expenditure, expense, outlay, cost, loss.

dispergō, -ere, -persī, -persus [**dis+spargō**], *tr.*, scatter (*about*), disperse.

dispersus: *see* **dispergō.**

dispiciō, -ere, -spexī, -spectus [**dis+speciō**], *intr.*, look all about, see with an effort, see through an intervening medium; *tr.*, catch sight of, discern, descry, perceive.

dispōnō, -ere, -posuī, -positus [**dis+pōnō**], *tr.*, put *or* place apart, set in different places, arrange, dispose.

dissiliō, -īre, -siluī, -sultum [**dis+saliō**], *intr.*, leap *or* fly apart, spring apart, burst asunder, separate.

dissimulō, -āre, -āvī, -ātus [**dis**, *in neg. sense*, **+simulō**], *tr. and intr.*, *properly*, *pretend that what is true is not true*, *cover up the truth;* dissemble, cloak, disguise, hide, conceal.

distendō, -ere, -dī, -tentus [**dis+tendō**], *tr.*, stretch asunder, stretch out, distend; fill up, pack closely.

distō, -āre, —, — [**dis+stō**], *intr.*, stand off *or* apart, be distant, be away.

districtus: *see* **distringō.**

distringō, -ere, -strinxī, -strictus [**dis+stringō**], *tr.*, draw *or* stretch asunder, stretch out, spread out.

dītissimus: *see* **dīs.**

diū, *adv.*, for a long time, long.

dius, dīva: *see* **dīvus.**

dīvellō, -ere, -vellī, -vulsus [**dis+vellō**], *tr.*, tear in pieces, tear asunder separate; tear away by violence, separate, remove.

dīverberō, -āre, -āvī, -ātus [**dis+verberō**], *tr.*, strike *or* cut asunder. cleave, divide, part, separate.

dīversus, -a, -um [**dis+vertō**], *adj.*, turned in opposite *or* different ways, diametrically opposed, opposite, contrary, apart, widely sundered, asunder, separate, remote; *at times=an adv.*, hither and thither, in divers directions; **ex dīversō,** from different directions; different, unlike, various.

dīves, -itis, *adj.*, *of persons*, rich, abounding, possessed of; *of things*, rich, precious, sumptuous, splendid, magnificent; *of land*, rich, fertile.

dīvidō, -ere, -vīsī, -vīsus, *tr.*, separate, part, divide; break through, lay open, cleave; part, distribute, divide.

dīvīnus, -a, -um [**dīvus**], *adj.*, pertaining to the gods, divine, deified. heavenly; holy, sacred; godlike, superhuman; inspired, prophetic.

dīvitiae, -ārum [**dīves**], *pl. f.*, riches, treasures, wealth.

dīvortium, -ī *or* **-iī** [**dis+vertō**], *n.*, *properly*, a parting; *by metonymy*, fork *of roads; freely*, path.

dīvus, -a, -um, *or* **dius, -a, -um,** *adj.*, divine, heavenly; deified (*an epithet applied to Julius Caesar and to many of the emperors who, after their death, were deified by vote of the Senate*); godlike. *As noun*, **dīvus, ī-,** *m.*, god, deity; **dīva, -ae,** *f.*, goddess.

dō, dare, dedī, datus [*this verb corresponds to two roots, one meaning* give, *the other meaning* put, place; *the latter meaning is esp. conspicuous in the compounds of* **dō**], *tr.*, give, bestow, vouchsafe, furnish, yield, supply, present. offer, grant, allow, permit; surrender, consign; *very freely used in periphrases with nouns: see* § 202; **sē dare,** betake one's self, go, move, proceed, hasten; **terga dare,** turn in flight, flee; **vēla** *or* **lintea dare,** spread one's sails, set sail, sail; *with* **verba, dicta,** *etc.*, (*give, i.e.*) utter, say, deliver; *with* **iūra,** give, lay down, deliver, administer; *with* **poenās**, pay, suffer; (*give, offer, i.e.*) make, cause, bring about, produce; put, place, set.

doceō, -ēre, -uī, doctus, *tr.*, teach, train, instruct, inform; tell, recount, explain, describe; show, indicate, point out, prove. **doctus, -a, -um,** *pf. pass. prtcpl. as adj.*, taught, trained, skilled, versed in.

doctus: *see* **doceō.**

Dōdōnaeus, -a, -um, *adj.*, of Dodona, *a city in Epirus, Greece, famous for its oak grove and its oracle, both sacred to Jupiter*, Dodonean.

doleō, -ēre, -uī, dolitum, *intr.*, feel (*physical*) pain, suffer; feel (*mental*) pain, grieve, be sorrowful, lament, mourn.

Dolopes, -um, *pl. m.*, the Dolopes, the Dolopians, *a people of Thessaly who fought with the Greeks against Troy.*

dolor, -ōris [**doleō**], *m.*, pain, *physical or mental*, suffering, anguish, agony, sorrow, grief, anxiety; *esp. of resentment*, anger, wrath, grudge, *and, by metonymy, of the cause of grief or anger*, affront, grievance, wrong.

dolus, -ī, *m.*, device, artifice; *usually in bad sense*, scheme, guile, trick, wiles, deceit, treachery.

domina, -ae [*feminine of* **dominus**], *f.*, mistress of household; *freely*, mistress, ruler, queen; *of Juno*, queen, goddess.

dominor, -ārī, -ātus sum [**dominus**], *intr.*, be lord and master, hold (*absolute*) sway, rule.

dominus, -ī [**domus**], *m.*, master of household, *esp. of slaves;* lord, ruler, master, governor; *in bad sense*, tyrant, despot.

domitor, -ōris [**domō**], *m.*, tamer, breaker (*of steeds*). *Fig.*, conqueror, subduer, victor (*over*).

domō, -āre, domuī, domitus, *tr.*, tame, break (*horses*). *Fig.*, subdue, conquer, vanquish, overcome.

domus, -ūs, *f.*, house, home, habitation, abode, mansion; *by metonymy, of the occupants of a house*, house, family, line, race.

dōnec, *conj.*, while, as long as; until, till.

dōnō, -āre, -āvī, -ātus [**dōnum**], *tr.*, give, present, bestow; reward *or* honor with a present. *The verb is construed with acc. of thing given and dat. of person, or with acc. of person and abl. of thing given.*

dōnum, -ī [**dō**], *n.*, gift, present; *esp., present to gods*, (*votive*) offering, sacrifice.

Donūsa, -ae, *f.*, Donusa, *an island in the Aegean Sea, one of the Cyclades.*

Dōricus, -a, -um [**Dōres**, the Dorians, *one of the three main divisions of the Hellenic or Greek race*], *adj.*, of the Dorians, Doric; *by metonymy* (§ 188), Greek, Grecian.

dorsum, -ī, *n.*, back *of an animal, including man; by metonymy, of things similar in shape*, reef, ridge *in the sea.*

Doryclus, -ī, *m.*, Doryclus, *an Epirote, husband of Beroë.*

dōs, dōtis [**dō**], *f.*, marriage gift *or* portion, dowry.

dōtālis, -e [**dōs**], *adj.*, pertaining to a dowry; *freely*, obtained with a dowry.

dōtō, -āre, -āvī, -ātus [**dōs**], *tr.*, provide with a marriage portion, dower, portion.

Dōtō, -ūs (*a Greek form*), *f.*, Doto, *a Nereid or sea-nymph.*

dracō, -ōnis, *m.*, serpent, dragon.

Drancēs, -is, *m.*, Drances, *a Latin, chief opponent of Turnus.*

Drepanum, -ī, *n.*, Drepanum, *a town on the northwestern coast of Sicily.*

Drūsus, -ī, *m.*, Drusus, *a cognomen borne by members of the Gēns Līvia, esp. by Claudius Nero Drusus, son of Livia Drusilla* (*wife of Augustus*), *and stepson of Augustus; he was a distinguished soldier. He died in the year 9.*

Dryopē, -ēs, *f.*, Dryope, *a nymph, mother, by Faunus, of Tarquitus.*

Dryopes, -um, *pl. m.*, the Dryopes, the Dryopians, *a Pelasgic people who dwelt first in Thessaly, later in Doris; they fought with the Greeks against Troy.*

Dryops, -is, *m.*, Dryops, *a Trojan slain by Clausus.*

dubitō, -āre, -āvī, -ātum, *intr.*, be in doubt, doubt, be undecided, waver, hesitate; *with infin.*, hesitate, be unwilling *or* reluctant; *tr.*, doubt, disbelieve, mistrust. **dubitandus, -a, -um,** *gerundive as adj.*, to be questioned *or* doubted, doubtful.

dubius, -a, -um, *adj.*, fluctuating, wavering; *of persons, in act. sense*, wavering, uncertain, doubtful, in suspense; *of things, in pass. sense*, doubtful, uncertain, perplexing, dubious; critical, dangerous, difficult.

dūcō, -ere, dūxī, ductus, *tr.*, lead, draw, bring, guide, conduct, escort: lead off, carry away; lead, command, rule, govern; draw, drag; lead in, usher in (*the day*); *of origin*, draw, derive, deduce; *of lots, honors, etc.*, draw, select, win, gain; *of time*, spend, pass; *of sleep, sounds, etc.*, prolong, protract. *Fig.*, reckon, compute, consider, think, believe; draw *or* lure forth, fashion (*said of work in plastic materials*).

ductor, -ōris [**dūcō**], *m.*, leader, captain.

dūdum [*akin to* **diū** *and* **dum**], *adv.*, *properly*, a while ago; *esp. of recent events*, not long since, lately, recently; *of more remote events, esp. in the phrase* **iam dūdum**, long ago, long since.

dulcis, -e, *adj.*, sweet *to the taste or the smell; of water*, fresh. *Fig.*, pleasant, delightful, charming; dear, precious, loved, beloved.

Dūlichium, -ī *or* **-iī,** *n.*, Dulichium, *an island in the Ionian Sea, near Ithaca.*

dum, *conj.*, while, as long as, during the time that; until, till; *in provisos*, provided (*that*), if only, only. *As enclitic adv., with words directly expressing or indirectly implying a neg. meaning*, yet (*cf.* **nōndum, vixdum**).

dūmus, -ī, *m.*, thornbush, bramble, briar; thicket, brake.

duo, -ae, -o, *numeral adj., in pl.*, two.

duplex, -icis [**duo**+**plicō**], *adj.*, twofold, doubled, double; *freely, in pl.*, two, both.

duplicō, -āre, -āvī, -ātus [**duplex**], *tr.*, double, redouble; double (*up*); bend.

dūrō, -āre, -āvī, -ātus, *tr.*, make hard *or* rugged, harden; *intr.* (§ 139), harden one's self, be *or* remain hard. *Fig.*, endure, hold out, persevere.

dūrus, -a, -um, *adj.*, hard *to the touch*, rough, rugged; stubborn, unyielding. *Fig.*, rough, rude, uncultivated; *as opposed to the overdeveloped and effeminate*, rough, hardy, rugged, vigorous, sturdy; rough, savage, unfeeling, cruel, obdurate, ruthless; trying, grievous, irksome, dangerous.

dux, ducis [**dūcō**], *m.*, leader, guide, conductor; chieftain, lord, king.

Dymās, -antis, *m.*, Dymas, *a Trojan, slain at the fall of Troy.*

E

ē: *see* **ex.**

ebur, eboris, *n.*, ivory.

eburneus, -a, -um, *and, esp. in poetry,* **eburnus, -a, -um** [**ebur**], *adj.*, of ivory, ivory.

eburnus: *see* **eburneus.**

Ebysus, -ī, *m.*, Ebysus, *an Italian slain by Corynaeus.*

ecce, *interjection, used to call attention sharply to some scene or to some utterance*, Lo! behold! see! look! **ecce autem,** but lo! when lo! (*see note on* ii. 203), *of sudden, unexpected occurrences.*

ecquis (-quī), -qua, -quid (-quod), *interrogative pron. and adj., used chiefly in earnest, excited questions implying a neg. answer*, (*whether*) any one, any one at all; *often best rendered by a periphasis*, Is there any one who . . . ?; *as adj.*, any, any at all, Is there any . . . ! **ecquid,** *interrogative adv.* (§ 134), whether at all, whether.

ecus, equī (*for spelling see on* **secuntur.** i. 185), *m.*, horse, steed, courser.

edāx, -ācis [**edō**], *adj.*, fond of (*i.e. given to*) eating. *Fig.*, devouring, consuming, destructive.

ēdīcō, -ere, ēdīxī, ēdictus [**ex**+**dīcō**], *tr.*, speak out, say publicly, make public, proclaim (*esp., a decree, etc.*); command, order, ordain; charge, bid.

ēdisserō, -ere, -uī, -tus [**ex**+**disserō**], *tr.*, set forth in words, unfold, explain, tell, relate.

ēditus: *see* **ēdō.**

edō, -ere, ēdī, ēsus, *tr.*, eat. *Fig., with things as subjects,* eat (*up*), devour, prey on, consume, destroy.

ēdō, -ere, ēdidī, ēditus [**ex+dō**], *tr.*, give forth *or* out; bring forth, bear, beget; give forth by (*in*) speech, utter, announce, say; (*give forth, i.e.*) produce, cause, bring about.

ēdoceō, -ēre, ēdocuī, ēdoctus [**ex+doceō**], *tr.*, *teach thoroughly,* inform (*of*), acquaint with; set forth, decree.

ēdūcō, -ere, ēdūxī, ēductus [**ex+dūcō**], *tr.*, lead forth *or* out, draw forth; (*lead, i.e.*) build up, rear, erect; bring forth, bear, bring up, rear. *Fig., of work in plastic materials or ductile metals,* (*draw, i.e.*) fashion, forge.

ēducō, -āre, -āvī, -ātus, *tr.*, bring up, rear, nurture.

effātus: *see* **effor**.

effectus: *see* **efficiō**.

efferō, -ferre, extulī, ēlātus [**ex+ferō**], *tr.*, bring *or* carry out, produce; bear *or* lift up, raise, rear, elevate; *with* **diem, ortūs,** *etc.*, lift up, usher in, display; *with* **ēnsem**, draw, unsheathe; *with* **pedem** *or* **gressum**, go *or* come forth. *Fig., in pass.,* be lifted up, be puffed up, be proud *or* boastful. **ēlātus, -a, -um,** *pf. pass. prtcpl. as adj.,* uplifted, towering, rising. *Fig.,* (*lifted up, i.e.*) puffed up, swollen, proud.

efferus, -a, -um [**ex+ferus**], *adj.*, very wild *or* savage; maddened, frenzied, crazed.

effētus, -a, -um [**ex+feō**, bear], *adj.*, *properly, of creatures that have borne young; then of creatures exhausted by continued bearing of young, then, in general,* worn out; exhausted, feeble; *see notes on* vii. 440.

efficiō, -ere, -fēcī, -fectus [**ex+faciō**], *tr.*, work out, make, effect, form, produce.

effigiēs, -iēī [**effingō**], *f.*, *that which* (*makes, i.e.*) *counterfeits something,* image, effigy, likeness, statue.

effingō, -ere, -fīnxī, -fīctus [**ex+fingō**], *tr.*, make, counterfeit, mimic, portray, represent.

efflāgitō, -āre, -āvī, -ātus [**ex+flāgitō**], *tr.*, ask (*for*) *or* demand earnestly.

efflō, -āre, -āvī, -ātus [**ex+flō**], *tr.*, blow forth, breathe out.

effodiō, -ere, -fōdī, -fossus [**ex+fodiō**], *tr.*, dig up, dig out; make by digging, dig, construct, build.

effor, -fārī, -fātus sum [**ex+for**], *tr. and intr.*, speak out, relate, utter; speak, say.

effrāctus: *see* **effringō**.

effringō, -ere, -frēgī, -frāctus [**ex+frangō**], *tr.*, break out *or* upon, break to pieces; dash out.

effugiō, -ere, -fūgī, — [**ex+fugiō**], *intr.*, flee away, make off, escape; *tr.*, flee from, escape; seek to escape, shun, avoid.

effugium, -ī *or* **-iī** [**effugiō**], *n.*, flight; escape.

effulgeō *or* **effulgō, -ēre** *or* **-ere, -fulsī, —** [**ex+fulgeō**], *intr.*, shine forth, gleam, glitter, be resplendent.

effultus, -a, -um [**ex+fulciō**], *adj.*, propped up, supported by, resting *or* lying on.

effundō, -ere, -fūdī, -fūsus [**ex+fundō**], *tr.*, pour out *or* forth, shed (*tears*), breathe out (*life*); (*pour out, i.e.*) let loose, let something be *or* hang free; **crīnēs effundere**, unbind one's hair, let one's hair fly free; **habēnās effundere**, *with dat.*, give free rein to, spur on, drive with all speed; *with reflexive pronoun, or in pass., with middle sense* (§ 152), pour out, hasten (*forth*), spring *or* dart forward, rush headlong, speed. *Fig.*, stretch out, lay low in death; throw off *or* out, fling off (*e.g. a rider or pilot*); pour out freely, spend freely, waste, exhaust; pour out *words*, utter, say. **effūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, poured out, flowing, drenching; loosened, distended, streaming; hurrying, rushing (*in this sense often with adv. force,* hastily, wildly). *Fig.*, wasted; profuse, lavish, extravagant, excessive.

effūsus: *see* **effundō**.

egēns: *see* **egeō**.

egēnus, -a, -um [**egeō**], *adj.*, lacking, wanting; in want, poor, needy; *by metonymy* (§ 186), distressing, trying; humbled, straitened.

egeō, -ēre, eguī, —, *intr.*, lack, be in want of, have need of, need, require; be in need, be needy. **egēns, -entis,** *pr. prtcpl. act. as adj.*, wanting, in want (*of*), lacking; needy, poor.

egestās, -ātis [**egeō**], *f.*, want, poverty, penury. *Personified,* **Egestās, -ātis,** *f.*, Want, Poverty.

ego, meī, *pers. pron.*, I, I myself; **egomet, mēmet,** *etc., strengthened forms of* **ego** (*the exact origin of the suffix* **-met** *is uncertain*), I myself.

egomet: *see* **ego.**

ēgredior, -ī, ēgressus sum [**ex+gradior**], *intr.*, go (*or come*) out, go forth, *esp. from a ship*, disembark.

ēgregius, -a, -um [**ex+grex**], *adj.*, *properly, out of* (*i.e. above*) *the common herd*, choice. *Fig.*, matchless, peerless, brilliant, distinguished, illustrious.

ēgressus: *see* **ēgredior.**

ei, *interjection*, alas! ah! woe! *often used with a dative,* **mihi,** ah me! woe is me! woe worth the day!

ēia, *interjection, coupled with exhortations and commands,* Come! up! on, on! quick! all haste!

ēiciō, -ere, ēiēcī, ēiectus [**ex+iaciō**], *tr.*, throw out, cast forth; cast upon shore, shipwreck, wreck; exile, banish; throw out of joint, dislocate. **ēiectus, -a, -um,** *pf. pass. prtcpl. as adj., used esp. of sailors, cast out on the shore, i.e.* shipwrecked, stranded; *cast out from home,* outcast, exiled.

ēiectō, -āre, -āvī, -ātus [*freq. of* **ēiciō**], *tr.*, cast out; *with* **ōre,** spurt forth, vomit.

ēiectus: *see* **ēiciō.**

ēlābor, -ī, ēlāpsus sum [**ex+lābor**], *intr.*, glide out, slip away, make off, escape. *Fig.*, slip off, escape.

ēlāpsus: *see* **ēlābor.**

ēlātus: *see* **efferō.**

ēlectrum, -ī, *n., properly,* amber; *by metonymy,* electrum, *an amber-colored metal, a mixture of gold and silver.*

elephantus, -ī, *m.*, elephant. *By metonymy,* = **ebur,** ivory.

ēlīdō, -ere, ēlīsī, ēlīsus [**ex+laed**
tr., strike *or* dash out, force *or* crush out *or* upwards.

Ēlis, -idis, *f.*, Elis, *a province in the northwestern part of Peloponnesus; its capital was also called Elis. In Elis, too, lay the district of Olympia where the famous games were held.*

Elissa, -ae, *f.*, Elissa, *another name of Dido.*

ēlīsus: *see* **ēlīdō.**

ēloquor, -ī, ēlocūtus sum [**ex+loquor**], *tr. and intr.*, speak out, speak.

ēlūdō, -ere, -sī, ēlūsus [**ex+lūdō**], *tr.*, parry *or* escape *a blow;* foil, baffle; mock, cheat, frustrate.

ēluō, -ere, -uī, ēlūtus [**ex+luō**], *tr.*, wash out, wash away, wash off, remove.

Ēlysium, -ī *or* **-iī,** *n.*, Elysium, Land of Bliss, *the part of the underworld to which the souls of the good were assigned.*

ēmēnsus: *see* **ēmētior.**

ēmētior, -īrī, -mēnsus sum [**ex+mētior**], *tr.*, measure off *or* out. *Fig.*, ("reel off"), pass over, traverse, cover.

ēmicō, -āre, -uī, ēmicātum [**ex+micō**], *intr.*, spring out, dart *or* dash forth, leap up *or* out.

ēminus [**ex+manus**], *adv.*, from a distance, from afar, at long range; *esp.*, at *the distance of* a spear cast; *contrast* **comminus.**

ēmissus: *see* **ēmittō.**

ēmittō, -ere, -mīsī, -missus [**ex+mittō**], *tr.*, send forth, send away, dismiss; let loose; *of weapons,* send forth, hurl, cast, discharge.

emō, emere, ēmī, ēmptus, *tr.*, take, *esp. by purchase;* buy, purchase.

ēmōtus: *see* **ēmoveō.**

ēmoveō, -ēre, -mōvī, -mōtus [**ex+moveō**], *tr.*, move out *or* from, force from, remove. *Fig.*, remove, dispel, banish.

ēn, *interjection,* Lo! behold! see! mark you! *used sometimes merely to attract attention* (*cf.* **ecce**), *more often to indicate various emotions, e.g. wonder, passionate excitement, anger, irony; it is* *usually, like* **ecce**, *without influence upon the construction.*

ēnārrābilis, -e [**ex+nārrō**], *adj.*, that may *or* can be explained *or* described, describable.

Enceladus, -ī, *m.*, Enceladus, *one of the giants who fought against Jupiter; see* § 274.

enim, *adv.*, *with affirmative or asseverative force*, indeed, verily, of a truth; *esp. in the phrases* **sed enim**, but indeed, but of a truth, however, **neque enim**, nor indeed, nor yet, *and in questions, as in* **quid enim**, why indeed? why, pray? *As conj., in explanatory and causal clauses*, for.

ēniteō, -ēre, -uī, — [**ex+niteō**], *intr.*, shine forth, gleam, glitter.

ēnītor, -ī, -nīxus sum [**ex+nītor**], *intr.*, strive earnestly, struggle; *intr. and tr.*, labor (*be*) with child, bring forth with pain and sorrow, bear.

ēnīxus: *see* **ēnītor**.

ēnō, -āre, -āvī, — [**ex+nō**], *intr.*, *properly*, swim out *or* away; *freely*, fly forth, make one's way to, escape.

ēnsis, -is, *m.*, sword.

Entellus, -ī, *m.*, Entellus, *a Sicilian boxer who vanquished the Trojan Dares.*

ēnumerō, -āre, -āvī, -ātus [**ex+numerō**], *tr.*, count up *or* over, reckon up, recount, enumerate.

eō, īre, īvī *or* **iī, itum**, *intr.*, go, come, go *or* rush forth, move, proceed, sail. **ī, īte** (*cf.* **age, agite**), come! up! quick!

eōdem [*old dat.? of* **īdem**], *adv.*, to the same place.

Ēōus, -a, -um [**Ēōs**, dawn], *adj.*, of the morning; of the East, eastern, orient. *As noun*, **Eōus, -ī** [*sc.* **astēr**], *m.*, the morning-star, dawn, morning.

Epēos, -ī, *m.*, Epeüs, *designer and builder of the wooden horse by means of which Troy was captured.*

Ēpīrus, -ī, *f.*, Epirus, *a district in northern Greece, along the Adriatic Sea.*

epulor, -ārī, -ātus sum [**epulum**], *intr.*, feast, banquet; *tr.*, eat.

epulum, -ī, *n.*, a solemn public banquet, *religious in character; in pl.*, **epulae, -ārum**, *f.*, feast, banquet; *dainty or rich* food, viands.

Ēpytidēs, -ae, *m.*, son of Epytus.

Ēpytus, -ī, *m.*, Epytus, *a Trojan, comrade of Aeneas.*

equa, -ae [*feminine of* **ecus, equī**], *f.*, a mare.

eques, equitis [**ecus, equī**], *m.*, horseman, rider; horse-soldier, trooper, cavalry-man.

equester, -tris, -tre [**eques**], *adj.*, of a horseman, equestrian.

equidem [*strengthened form of* **quidem**], *adv.*, indeed, verily, truly, of a truth; surely, certainly, at least.

equīnus, -a, -um [**ecus**], *adj.*, of a horse, of horses; *with* **crista** *or* **nervus**, made of horsehair.

equitō, -āre, -āvī, -ātum [**ecus, eques**], *intr.*, ride on horseback.

equus *more correctly spelled* **ecus**: *see* **ecus**.

Erebus, -ī, *m.*, Erebus, *god of darkness, son of Chaos and brother of Night;* darkness, *esp. that of the underworld*, underworld.

ērēctus: *see* **ērigō**.

ēreptus: *see* **ēripiō**.

ergō, *adv.*, therefor, consequently, as a result, then, so then; *to resume an interrupted narrative*, to come back to my story, to resume, as I was saying; *in a question*, do you say? do you mean? Is it true that, etc.? *As a virtual preposition, with gen., an archaic use*, = **causā**, in consequence of, for the sake of.

Ēridanus, -ī, *m.*, Eridanus, *the name of a river, which, issuing from the underworld, made its way to the world above; variously identified by ancient writers with the Po, the Rhine and the Rhone, usually with the Po.*

ērigō, -ere, -rēxī, -rēctus [**ex+regō**], *tr.*, raise up, set up, uplift, upheave; erect, build, rear.

Erīnys, Erīnyos, *f.*, a Fury; *freely*, curse, scourge, plague, bane.

Eriphȳlē, -ēs, *f.*, Eriphyle, *wife of Amphiaraüs, who was slain by her son because she had induced her husband t join the expedition of the Seven agains*

Thebes, though he knew it would cause his death.

ēripiō, -ere, -uī, ēreptus [**ex**+**rapiō**], *tr.*, take away, steal; snatch out *of danger*, rescue, save; snatch quickly, lay hold on, seize; snatch out *or* away, take away, wrest away.

errō, -āre, -āvi, -ātum, *intr.*, stray about, wander, rove, roam, go astray; *tr.*, wander over, through *or* past. *Fig.*, *of breath*, flicker.

error, -ōris [**errō**], *m.*, wandering, straying, roving; *by metonymy*, *of that which makes one wander*, maze, labyrinth. *Fig.*, *straying from truth*, error, mistake, delusion, deception; *by metonymy*, artifice, trick.

ērubēscō, -ere, ērubuī, — [**ex**+**rubēscō**], *intr.*, grow red, *esp. with shame*, blush *with shame; tr.* (§ 130), blush before *or* at, respect, give heed to.

ērūctō, -āre, -āvī, -ātus [**ex**+**rūctō**, belch], *tr.*, belch forth, vomit forth, throw *or* spout up.

ērumpō, -ere, ērūpī, ēruptus [**ex**+**rumpō**], *tr.*, cause to break *or* burst forth; *intr.* (§ 139), break through, rush forth, break one's way out of.

ēruō, -ere, ēruī, ērutus [**ex**+**ruō**], *tr.*, tear out *or* up, pluck out; destroy, overthrow, root out, uproot, upheave.

erus, -ī, *m.*, master of a household, *esp. of the slaves; freely*, master, lord.

Erycīnus, -a, -um [**Eryx**], *adj.*, of Eryx, Erycinian, Eryx's.

Erymanthus, -ī, *m.*, Erymanthus, *a range of mountains in Arcadia, Greece.*

Erymās, -antis, *m.*, Erymas, *a Trojan, slain by Turnus.*

Eryx, Erycis, *m.*, *Eryx.* (1) *A Sicilian king, son of Venus, famous as a boxer, but killed by Hercules in a boxing contest.* (2) *A mountain in the western part of Sicily.*

et, *conj.*, and, *connecting not only words and phrases alike in function, but also clauses; it usually marks the connected words, etc., as alike in importance (contrast* **atque** *and* **-que**); **et . . . et, et . . . -que,** both . . . and, not only . . . but also; *with emphasis on the added word* (*cf.* **atque**), and indeed, and moreover; **neque . . . et,** and not . . . and, not . . . and, not . . . but; *after negative phrases or clauses*, but; *introducing a detail illustrating a general statement*, and in particular; *with a clause that gives the result of what precedes*, and as a result; *with temporal or quasi-temporal force*, and forthwith, and at once, and lo; = **etiam,** even, also, likewise. **et** *in poetry frequently follows the word it adds, i.e. it is postpositive.*

etiam, *conj.*, yet, still; also, besides, furthermore, moreover, likewise; even; *in a question*, really, actually.

Etrūria, -ae, *f.*, Etruria, *a district in Italy north of Latium.*

Etruscus, -a, -um, *adj.*, of Etruria, Etruscan. *As noun*, **Etruscī, -ōrum** *pl. m.*, the Etruscans.

etsī [**et**+**sī**], *conj.*, even if; granting *or* assuming that, although.

Euadnē, -ēs, *f.*, Evadne, *wife of Capaneus, one of the Seven against Thebes for love of her husband she threw herself on the funeral pile whereon his body was burning.*

Euander *or* **Euandrus, -ī,** *m.*, Evander, *son of Mercury and the nymph Carmentis, an Arcadian chieftain who about sixty years before the Trojan war came to Italy and founded a city called Pallenteum on the site later occupied by Rome.*

Euandrius, -a, -um [**Euander**], *adj.*, of Evander, Evander's.

Euboïcus, -a, -um [**Euboea**, *a large island in the Aegean Sea, opposite Boeotia*], *adj.*, of Euboea, Euboean.

euhāns, -antis, *adj.*, crying Euhan *or* Euhoe; *in act. sense*, celebrating with the cry Euhan *or* Euhoe, celebrating noisily (*i.e. joyously, wildly*).

Eumēlus, -ī, *m.*, Eumelus, *a Trojan.*

Eumenides, -um [*a Greek name, meaning, properly*, the kindly minded ones, *a euphemistic name given to the Furies to propitiate them*], *pl. f.* the Eumenides, the Furies.

Eunēus, -ī, *m.*, Euneüs, *a Trojan slain by Camilla.*

Euphrātēs, -is, *m.*, the Euphrates, *a large river of Asia.*

Eurōpa, -ae, *f.*, Europe, *the continent.*

Eurōtās, -ae, *m.*, the Eurotas, *a large river of Laconia, in the Peloponnesus.*

Eurōus, -a, -um [Eurus], *adj., properly,* of the east wind; *freely,* eastern.

Eurus, -ī, *m.*, Eurus, *the southeast (or east) wind.*

Euryalus, -ī, *m.*, Euryalus, *a Trojan, warm friend of Nisus.*

Eurypylus, -ī, *m.*, Eurypylus, *one of the Greeks before Troy.*

Eurytidēs, -ae, *m.*, Eurytides, *son of Eurytus.*

Eurytiōn, -ōnis, *m.*, Eurytion, *a Lycian ally of Troy, brother of Pandarus; he was famous as an archer.*

ēvādō, -ere, -sī, -sus [ex + vādō], *intr.*, go forth *or* out, come out, make one's way; make off, escape; move upwards; *tr.*, ascend, climb; make one's way over, cover safely, traverse; pass over *or* beyond, leave behind, escape.

ēvānēscō, -ere, ēvānuī, — [ex+vānus], *intr.*, vanish, disappear.

ēvehō, -ere, ēvexī, ēvectus [ex+vehō], *tr.*, carry forth *or* out; carry up, uplift, exalt.

ēveniō, -īre, ēvēnī, ēventum [ex+veniō], *intr.*, come forth *or* out. *Fig.*, come ("*turn*") out, come to pass, happen.

ēventus, -ūs [ēveniō], *m., in fig. sense,* outcome, issue, sequel; happening, occurrence, event.

ēvertō, -ere, ēvertī, ēversus [ex+vertō], *tr.*, turn out; turn up, upturn, upheave; overturn, overthrow, throw down, upset, destroy.

ēvictus; *see* **ēvincō.**

ēvinciō, -īre, ēvinxī, ēvinctus [ex+vinciō], *tr.*, bind up, bind, wind around, wreathe, encircle.

ēvincō, -ere, ēvīcī, ēvictus [ex+vincō], *tr.*, overcome completely, vanquish, subdue, master.

ēvinctus: *see* **ēvinciō.**

ēvīscerō, -āre, -āvī, -ātus [ex+vīscus], *tr.*, disembowel; rend asunder, mangle.

ēvocō, -āre, -āvī, -ātus [ex+vocō], *tr.*, call out *or* forth, summon; speak to, address.

ēvolvō, -ere, ēvolvī, ēvolūtus, [ex+volvō], *tr.*, roll out *or* forth; *with* **sē,** roll forth, glide.

ex *or* **ē** (**ē** *is used only before consonants,* **ex** *before either vowels or consonants*), *prep. with abl., used* (1) *of motion out of a place,* out of, forth from, from, away from, (2) *of time,* from, since; **ex quō** (*sc.* **tempore**), from the time that, ever since, since, (3) *of origin, source, material, cause,* from, out of, of, because of, by reason of, (4) *in modal relations,* according to, in accordance with, after the measure *or* manner of, **ex ōrdine,** in order, in sequence, duly, (5) *with numerals, instead of a partitive genitive,* of, out of.

exāctus: *see* **exigō.**

exaestuō, -āre, -āvī, -ātum [ex+aestuō], *intr.*, boil up, seethe. *Fig.*, seethe, boil, burn, glow, rage.

exāmen, -inis [exigō], *n.*, band led out, troop, *esp.* a swarm *of bees;* tongue *or* pointer *of a balance.*

exanimis, -e *and* **exanimus, -a, -um [ex+anima],** *adj.*, breathless, lifeless, dead; *freely,* half dead, *esp. with fear,* terrified, frightened, unnerved, unmanned.

exanimō, -āre, -āvī, -ātus [exanimus], *tr.*, rob of breath, kill; frighten, alarm; *in pass.*, be out of breath. **exanimātus, -a, -um,** *pf. pass. prtcpl. as adj.*, breathless, gasping, fainting.

exanimus: *see* **exanimis.**

exārdēscō, -ere, -ārsī, -ārsum [ex+ārdeō], *intr.*, be kindled, kindle, begin to blaze out. *Fig.*, blaze up *with wrath, etc.*, kindle, be inflamed.

exaudiō, -īre, -īvī *or* **-iī, -ītus [ex+audiō],** *tr.*, hear from afar (*and so with difficulty*), overhear; *freely,* hear, hearken to, heed.

excēdō, -ere, -cessī, -cessus [ex+cēdō], *intr.*, go out, forth, *or* away; depart, retire. *Fig.*, retire, withdraw, disappear, vanish.

excellēns: *see* **excellō.**

excellō, -ere, -celluī, -celsus [ex+

cellō, rise high, tower], *intr.*, rise high, tower. *Fig.*, rise high, be eminent *or* conspicuous; surpass, excel. **excellēns, -entis,** *pr. prtcpl. act. as adj.*, towering, high. *Fig.*, surpassing, excellent, fine, splendid, stately, beautiful.

exceptus: *see* **excipiō.**

excidium, -ī *or* **-iī** [**ex**+**cadō**], *n.*, a falling, collapse; overthrow, destruction, ruin.

excidō, -ere, -cidī, — [**ex**+**cadō**], *intr.*, fall out *or* from, fall down. *Fig.*, fall from (*one's lips*), escape, be uttered; fall (*from memory*), pass away, fade away, perish.

excīdō, -ere, -cīdī, -cīsus [**ex**+**caedō**], *tr.*, cut out, hew (*out*), quarry; cut down *or* away, demolish, destroy.

exciō, -īre, -īvī *or* **-iī, -ītus** *or* **-itus** [**ex**+**cieō**], *tr.*, call out, call forth, summon, bring out. *Fig.*, call out, produce, cause; rouse, excite, throw into frenzy. **excitus, -a, -um,** *pf. pass. prtcpl. as adj.*, stirred up, aroused, frenzied, excited, routed forth (iii. 676).

excipiō, -ere, -cēpī, -ceptus [**ex**+**capiō**], *tr.*, take out *or* away; *take out as an exception*, except, make an exception of; catch, seize, lay hold on, overtake; catch, capture (*a wild beast, enemy, etc.*), lie in wait for, surprise, lay low; take, receive, greet, welcome. *Fig.*, take, overtake, overwhelm, befall, attend; catch up *a speaker*, make reply to, answer; *catch with the ear*, hear, learn; *catch with the mind*, understand, detect.

excīsus: *see* **excīdō.**

excitō, -āre, -āvī, -ātus [*freq. of* **exciō**], *tr.*, call *or* summon forth. *Fig.*, arouse, excite, awaken, spurn; stimulate, intensify.

excitus *or* **excītus:** *see* **exciō.**

exclāmō, -āre, -āvī, -ātum [**ex**+**clāmō**], *intr.*, cry out, cry aloud, exclaim.

exclūdō, -ere, -sī, -clūsus [**ex**+**claudō**], *tr.*, shut out, bar out.

excolō, -ere, -coluī, -cultus [**ex**+**colō**], *tr.*, till carefully. *Fig.*, cultivate, improve, grace, adorn, refine.

excubiae, -ārum [**ex**+**cubō**, lie out on watch], *pl. f.*, *properly*, a lying out on guard (*picket*); *by metonymy*, picket, watchman, sentry, watch, guard.

excūdō, -ere, -cūdī, -cūsus [**ex**+**cūdō**], *tr.*, strike out, beat out, drive out; make by striking, beat out, forge (*out*), mould.

excussus: *see* **excutiō.**

excutiō, -ere, -cussī, -cussus [**ex**+**quatiō**], *tr.*, shake out *or* off, cast *or* fling out, drive off *or* away, dislodge; shake out, uncoil. *Fig.*, arouse, awaken; startle, frighten.

exedō, -ere, -ēdī, -ēsus [**ex**+**edō**], *tr.*, eat up, devour. *Fig.*, consume utterly, destroy, waste.

exemplum, -ī [**eximō**], *n.*, *properly*, *something selected*, sample, specimen; pattern, model, example.

exēmptus: *see* **eximō.**

exeō, -īre, -īvī *or* **-iī, -itum** [**ex**+**eō**], *intr.*, go (*or come*) out, forth, *or* away, depart; *tr.*, go out from, escape, avoid, ward off.

exerceō, -ēre, exercuī, exercitus [**ex**+**arceō**], *tr.*, *properly*, confine, control, *esp. in the matter of work;* keep busy, employ, exercise; keep moving, ply, drive; train, try, test; *with acc. of thing*, be busy at, work at, employ one's self about; engage in, practice, ply diligently, perform; *with* **pācem**, practice, pursue, devote one's self to. *Fig.*, try, vex, disquiet; harass, persecute, torment.

exercitus, -ūs (*pf. pass. prtcpl. of* **exerceō**, *as noun*), *m.*, trained force, army; *freely*, host, multitude, band; flock, herd.

exēsus: *see* **exedō.**

exhālō, -āre, -āvī, -ātus [**ex**+**hālō**], *intr. and tr.*, breathe out, exhale.

exhauriō, -īre, -hausī, -haustus [**ex**+**hauriō**], *tr.*, draw out (*liquids*), drain. *Fig.*, use up, spend, wear out, enfeeble; *of trials, sorrows, punishment, etc.*, undergo, endure, face.

exhaustus: *see* **exhauriō.**

exhorrēscō, -ere, -horruī, — [**ex**+**horrēscō**], *intr.*, tremble *or* shudder violently; *tr.* (§ 130), shudder at, be afraid of.

exhortor, -ārī, -ātus sum [**ex+hortor**], *tr.*, exhort earnestly, urge.

exigō, -ere, -ēgī, -āctus [**ex+agō**], *tr.*, drive out *or* forth, thrust out; measure, weigh, examine, test, investigate, track out, learn; *of a weapon*, drive home, thrust; bring to an end, finish, complete, perform; *of time* (*drive by, i.e. make pass*), spend, pass. *Fig.*, weigh in thought, ponder, consider.

exiguus, -a, -um [**exigō**], *adj.*, *properly*, weighed, measured, exact; *hence*, limited, scanty; small, tiny, petty, trifling, insignificant.

eximō, -ere, -ēmī, -ēmptus [**ex+emō**], *tr.*, take out *or* away, remove. *Fig.*, remove, efface, bring to naught, destroy.

exin: *see* **exinde**.

exinde, *and in abbreviated form*, **exin**, *adv.*, *used* (1) *properly but rarely of place*, thence, (2) *of time*, then, thereupon, afterwards, (3) *of succession in general*, then, next.

exitiālis, -e [**exitium**], *adj.*, destructive, ruinous, fatal, baneful.

exitium, -ī *or* **-iī** [**exeō**], *n.*, *a going out, esp. to destruction*, ruin, destruction, death.

exitus, -ūs [**exeō**], *m.*, a going forth, departure, egress, exit; *by metonymy, of the means of exit*, place of egress, exit, outlet; *esp. of exit from life*, end of life, death. *Fig.*, outcome, sequel, issue, rescue.

exoptō, -āre, -āvī, -ātus [**ex+optō**], *tr.*, pick out; wish *or* long for greatly, crave. **exoptātus, -a, -um**, *pf. pass. prtcpl. as adj.*, longed for, dear, beloved.

exōrdium, -ī *or* **-iī** [**ex+ōrdior**], *n.*, *properly*, beginning of a web; *freely*, beginning; advances (*in speech*).

exorior, -orīrī, -ortus sum [**ex+orior**], *intr.*, rise, arise, come forth. *Fig.*, arise, break forth; spring up, appear.

exōrō, -āre, -āvī, -ātus [**ex+ōrō**], *tr.*, entreat earnestly, ask for, beg; entreat successfully, prevail on, persuade, secure.

exōsus, -a, -um [**ex+ōdī**], *adj.*, *in act. sense*, hating beyond measure, detesting.

expediō, -īre, -īvī *or* **-iī, -ītus** [**ex+pēs**], *tr.*, *properly, free the feet from a snare, then, in general*, disentangle, free; make ready, prepare, bring out, produce. *Fig.*, unfold by speech, disclose, describe, relate, recount.

expellō, -ere, -pulī, -pulsus [**ex+pellō**], *tr.*, drive out, expel, banish; drive from one's place, dislodge.

expendō, -ere, -dī, -pēnsus [**ex+pendō**], *tr.*, weigh out; *esp. of weighing out money, the original method of paying money out*, pay out, pay; *with* **poenās**, pay, suffer, undergo; (*pay for, i.e.*) atone for, expiate.

experior, -īrī, expertus sum, *tr.*, try, test, prove; *with infin.*, try, attempt; *in pf.*, have tried *or* tested, have had experience of, know by experience.

expers, -pertis [**ex+pars**], *adj.*, without part *or* share in, free from.

expertus: *see* **experior**.

expleō, -ēre, -ēvī, -ētus [**ex+pleō**], *tr.*, fill out *or* up, fill full, fill; *of time, number, etc.*, fill, complete, finish, round out; complete, finish, perform, fill out *a task*. *Fig.*, *of the appetite, passions, etc.*, fill, glut, satiate, satisfy.

explicō, -āre, -āvī, -ātus *or* **-itus** [**ex+plicō**], *tr.*, unfold, uncoil, unroll. *Fig.*, unfold in speech, describe, set forth.

explōrātor, -ōris [**explōrō**], *m.*, scout, spy.

explōrō, -āre, -āvī, -ātus, *tr.* examine, explore, search out. *Fig.*, examine, test, ponder, consider carefully.

expōnō, -ere, -posuī, -positus [**ex+pōno**], *tr.*, put out, set out *or* forth, expose; *esp.*, *set out from a ship*, disembark, land.

exposcō, -ere, -poposcī, — [**ex+poscō**], *tr.*, ask earnestly, sue for, demand; entreat, implore.

expositus: *see* **expōnō**.

exprōmō, -ere, -prōmpsī, -prōmptus [**ex+prōmō**], *tr.*, take *or* bring out, produce. *Fig.*, *bring out in speech*, utter, express.

expulsus: *see* **expellō.**

exquīrō, -ere, -quīsīvī, -quīsītus [**ex+quaerō**], *tr.*, search out diligently, seek carefully, sue for, demand.

exsanguis, -e [**ex + sanguis**], *adj.*, bloodless; *by metonymy*, pale, wan; frightened, sorely dismayed.

exsaturābilis, -e [**exsaturō**], *adj.*, capable of being filled *or* satisfied, satiable, placable.

exsaturō, -āre, -āvī, -ātus [**ex+saturō**], *tr.*, fill full. *Fig.*, satisfy, satiate, sate.

exscindō, -ere, -scidī, -scissus [**ex+scindō**], *tr.*, tear out *or* up; destroy, overthrow, raze.

exsecō, -āre, -secuī, -sectus [**ex+secō**], *tr.*, cut out.

exsecror, -ārī, -ātus sum [**ex+sacer**], *tr.*, curse.

exsectus: *see* **exsecō.**

exsequor, -ī, -secūtus sum [**ex+sequor**], *tr.*, follow out, follow to the end. *Fig.*, accomplish, perform, fulfill, complete, execute.

exserō, -ere, -seruī, -sertus, *tr.*, stretch out, thrust out. **exsertus, -a, -um**, *pf. pass. prtcpl. as adj.*, thrust out, protruding; bared, exposed.

exsertō, -āre, -āvī, -ātus [*freq. of* **exserō**], *tr.*, thrust out, thrust forth.

exsertus: *see* **exserō.**

exsilium, -ī *or* **-iī** [**ex+saliō**], *n.*, a going forth, *esp. from home*, exile, banishment; *by metonymy*, place of banishment *or* exile.

exsolvō, -ere, -solvī, -solūtus [**ex+solvō**], *tr.*, loosen, unbind. *Fig.*, set free, release, deliver.

exsomnis, -e [**ex+somnus**], *adj.*, sleepless, wakeful, watchful.

exsors, -sortis [**ex+sors**], *adj.*, without part *or* lot in, not sharing in, deprived of; *not sharing in* (*i.e. not subject to*) *general allotment*, extraordinary, out of the ordinary course, choice, splendid.

exspectō, -āre, -āvī, -ātus [**ex+spectō**], *tr.*, look out eagerly for, long for, hope for, expect; await, wait for; *intr.*, wait, linger, loiter, tarry, dally. **exspectātus, -a, -um**, *pf. pass. prtcpl. as adj.*, awaited, long-expected, dear, welcome, precious.

exspergō, -ere, -spersī, -spersus [**ex+spargō**], *tr.*, strew, scatter, sprinkle; besprinkle, bespatter, spatter.

exspersus: *see* **exspergō.**

exspīrō, -āre, -āvī, -ātus [**ex+spīrō**], *tr.*, breathe out, exhale; *intr.* (*sc.* **animam**), breathe one's last, die, perish.

exstīnctus: *see* **exstinguō.**

exstinguō, -ere, -stīnxī, -stīnctus [**ex+stinguō**, *rare verb*, quench], *tr.*, *properly, of fire, lights, etc.*, put out, quench, extinguish. *Fig.*, (*quench, i.e.*) blot out, remove, destroy, annihilate; (*put out the light of life*), slay, kill.

exstō, -āre, —, — [**ex+stō**], *intr.*, stand out *or* forth, project, stand up (*or upwards*), tower.

exstrūctus: *see* **exstruō.**

exstruō, -ere, -strūxī, -strūctus [**ex+struō**], *tr.*, heap up, pile up; build up, erect, rear. **exstrūctus, -a, -um**, *pf. pass. prtcpl. as adj.*, heaped up, elevated, high, lofty. *As noun*, **exstrūctum, -ī**, *n.*, *something raised*, elevation, platform, throne.

exsul, -is [**ex+saliō**], *m.*, *one who goes out from home*, exile, outcast, wanderer.

exsultō, -āre, -āvī, -ātum [**ex+sultō**, *freq. of* **saliō**], *intr.*, leap forth *or* up, jump up, leap, dance; *of water*, leap, dance, boil madly, rage, surge, seethe. *Fig.*, *of the heart*, dance, beat wildly; dance *or* leap *with joy*, rejoice, exult; *leap or dance in pride*, vaunt, boast.

exsuperō, -āre, -āvī, -ātus [**ex+superō**], *tr.*, surmount, mount over, overtop, tower above; pass over *or* by, get beyond. *Fig.*, (*surmount, i.e.*) conquer, gain the upper hand (*of*), overcome.

exsurgō, -ere, -surrēxī, — [**ex+surgō**], *intr.*, rise up, rise.

exta, -ōrum, *pl. n.*, inwards, vitals (*properly, the nobler internal organs,* *heart, lungs, liver, from whose appearance omens were drawn*), the exta.

extemplō [**ex**+**tempulum**, *dim. of* **tempus**], *adv.*, on (*at*) the moment, immediately, forthwith, at once, instantly.

extendō, -ere, -tendī, -tentus [**ex**+**tendō**], *tr.*, stretch out, stretch, extend; stretch out in death, lay low. *Fig.*, (*stretch out, i.e.*) put forth, display.

exter *or* **exterus, -a, -um** [**ex**], *adj.*, *comp.* **exterior, -us**, *sup.* **extrēmus, -a, -um**, on the outside, outer, external; foreign, strange, stranger. *In sup.*, **extrēmus, -a, -um**, *of place*, outermost, utmost, furthermost, extreme, furthermost part of, last part of; *of time*, latest, last, final. *As noun*, **extrēma, -ōrum**, *pl. n.*, the last things (*dangers, sufferings, etc.*), extremities, hazards, death.

externus, -a, -um [**exter**], *adj.*, outer, on the outside, external; foreign, strange. *As noun*, **externus, -ī**, *m.*, stranger, foreigner.

exterreō, -ēre, -uī, -itus [**ex**+**terreō**], *tr.*, frighten greatly, affright, terrify.

exterritus: *see* **exterreō.**

exterus, -a, -um: *see* **exter.**

extorris, -e [**ex**+**terra**], *adj.*, driven from one's land, exiled, banished.

extrā, *prep. with acc.*, outside of, without, beyond.

extrēmus: *see* **exter.**

extundō, -ere, -tudī, -tūnsus [**ex**+**tundō**], *tr.*, strike *or* beat out; *fashion metal work by beating*, emboss; *freely*, forge, fashion.

exūberō, -āre, -āvī, -ātum [**ex**+**ūberō**, be fruitful, abound], *intr.*, *properly*, be fruitful; abound in; *of rivers, abound in water*, overflow; *freely*, be full (*of*).

exuō, -ere, -uī, -ūtus, *tr.*, draw off, put off, take off, strip off, lay off *or* aside; strip, rob; lay bare, free. *Fig.*, put off, throw off, lay aside, remove.

exūrō, -ere, -ussī, -ūstus [**ex**+**ūrō**], *tr.*, burn up completely, consume; *freely*, bake, parch, dry up, wither.

exūstus: *see* **exūrō.**

exūtus: *see* **exuō.**

exuviae, -ārum [**exuō**], *pl. f.*, *anything stripped off or put off*, skin, slough *of a snake; arms stripped from a warrior's body*, spoils; *clothing laid aside*, relics, mementoes.

F

Fabius, -ī *or* **-iī**, *m.*, Fabius, *a name borne by members of the gēns Fabia; in pl.*, the Fabii, *the many famous members of the gēns.*

fabricātor, -ōris [**fabricō**], *m.*, maker, framer, contriver, fashioner.

Fabricius, -ī *or* **-iī**, *m.*, Fabricius, *i.e. Caius Fabricius Luscinus, consul in 283, 279, and 274; he fought with success against Pyrrhus and his allies. He was famous esp. for his incorruptible integrity, and was long a model to the Romans of plain and simple living.*

fabricō: *see* **fabricor.**

fabricor, -ārī, -ātus sum, *and, esp. in poetry*, **fabricō, -āre, -āvī, -ātus** [**faber**, a workman in hard materials, artisan], *tr.*, frame, build, fashion.

facessō, -ere, -cessī, -cessītus [**faciō**], *tr.*, do eagerly *or* earnestly, execute, perform (*hastily*).

faciēs, -iēī [**faciō**], *f.*, *properly, the 'make' of a thing;* external form, figure, shape, guise, likeness; the face, countenance; beauty; *in general*, appearance, aspect; *by metonymy*, a shape, specter, apparition; form, type, sort, kind.

facile: *see* **facilis.**

facilis, -e [**faciō**], *adj.*, *of things that may or can be done*, easy, ready; *of persons*, easy, accessible, good-natured, affable, courteous; ready, willing; *of fortune*, favorable, auspicious, propitious. **facile**, *n. sing. as adv.* (§ 134), easily, readily, without trouble.

faciō, -ere, fēcī, factus, *tr.*, make, fashion; do, perform, carry out, accomplish; bring about, cause, produce; *of speech or writing*, represent, assume, suppose, *esp. in the imper.* **fac**; *with infin.*, cause, constrain, compel; **certum** (*or* **certiōrem**) **facere**, inform; **vēla facere** (*make, i.e.*) set sail. *In pass.*, **fīō, fierī, factus sum**, become; be made *or* caused, arise, spring up.

factum, -ī, (*pf. pass. prtcpl. as noun*), *n.*, deed, action, undertaking, exploit.

factum: *see* **faciō.**

Fādus, -ī, *m.*, Fadus, *a Rutulian.*

fallāx, -ācis [**fallō**], *adj.*, full of deceit, treacherous, traitorous, false.

fallō, -ere, fefellī, falsus, *tr.*, dupe, baffle, mock, cheat, deceive; (*cheat, i.e.*) prove false to an oath *or* promise, violate, outrage, break; trick one by escaping his notice, escape the notice of, be *or* pass unobserved by, escape; counterfeit, assume by trickery; *in pass*, be mistaken, err. **falsus, -a, -um,** *pf. pass. prtcpl. as adj., in deponent sense*, deceiving, lying, false, deceptive, spurious, counterfeit, mock.

falsus: *see* **fallō.**

falx, falcis, *f.*, sickle, pruning-knife, scythe; knife, shears.

fāma, -ae [**for**], *f.*, talk, common talk, report, rumor, public opinion; story, legend, tradition; *what is said of one*, reputation, *either in a good sense*, fame, renown, *or in a bad sense*, notoriety, ill-fame, scandal. *Personified*, **Fāma, -ae,** *f.*, Rumor, *the goddess of gossip and scandal.*

famēs, -is, *f.*, hunger. *Fig.*, hunger *or* thirst *for anything*, greed. *Personified*, **Famēs, -is,** *f.*, Famine.

famula, -ae, *f.*, woman slave *or* servant, maid-servant.

famulus, -ī, *m.*, a male slave, manservant, servant, attendant.

fandus: *see* **for.**

far, farris, *n.*, spelt, *a kind of grain, much used in sacrifices*, meal.

fās [**for**], *n.*, *indeclinable, properly, something uttered, esp. by religion or by divine law*, divine law, the divine will, fate, destiny; right in the sight of heaven, sacred duty, law. *As adj., with est, etc.*, right, proper, fitting; permissible, lawful.

fascis, -is, *m.*, *properly*, a bundle; *esp., in pl.*, the fasces, *the bundles of rods from which an axe projected, carried by the lictors before certain magistrates whenever they appeared in public (the rods symbolized the magisterial right to flog offenders, the axe head the right to inflict the death penalty)*; *by metonymy*, government, authority, sovereignty.

fastīgium, -ī *or* **-iī,** *n.*, a gable end of a building; sloping roof, roof-top; battlement, turret; top, summit *in general. Fig.*, (*tops, i.e.*) main points *of a story.*

fastus, -ūs, *m.*, contempt, disdain *of others;* haughtiness, arrogance, pride; *in pl.*, scornful whims, caprices.

fātālis, -e [**fātum**], *adj.*, ordained by fate, destined, fated, allotted; fateful, pregnant with fate; fatal, deadly, destructive.

fateor, -ērī, fassus sum, *tr.*, confess, acknowledge, own; *with infin.*, consent, agree, be willing.

fātidicus, -a, -um [**fātum**+**dīcō**], *adj.*, fate-speaking, sooth-saying, prophetic, inspired.

fātifer, -fera, -ferum [**fātum**+**ferō**], *adj.*, fate-bringing, deadly, fatal.

fatīgō, -āre, -āvī, -ātus, *tr.*, weary tire (*out*), exhaust. *Fig.*, exhaust, vex torment, disturb, harass.

fatīscō, -ere, —, —, *intr.*, gape *or* yawn open, open in chinks *or* cracks, split open.

fātum, -ī [**for**], *n.*, *properly, something said*, an utterance; prophetic utterance, prophecy; *esp., what is said (ordained) by the gods*, destiny, fate. *Personified*, **Fātum, -ī,** *n.*, Fate, Destiny; *see* §§ 302-305.

fātus: *see* **for.**

faucēs, -ium, *pl. f.*, *properly*, the upper part of the throat, the pharynx; gullet, throat; *freely*, jaws, mouth, lips. *Fig.*, jaws, opening *of a lake; any narrow opening or passage*, opening, chasm, pass, defile.

Faunus, -ī, *m.*, Faunus, *an ancient Italian king, later worshiped as a deity of forests, of agriculture, of shepherds and their life. Vergil represents him to be son of Picus, grandson of Saturnus, and father of Latinus. He had an oracle in the grove of Albunea. Later he was identified with the Greek god Pan.*

faveō, -ēre, fāvī, fautus, *intr.*, be favorable *or* well-disposed to, be propitious (*to*), favor, befriend. **favēns, -entis,** *pr. prtcpl. act. as adj.*, friendly, favoring; = *an adv.*, with (*in*) friendly spirit.

favilla, -ae, *f.*, hot, glowing ashes, embers, cinders.

favor, -ōris [faveō], *m.*, favor, goodwill, partiality; (*general goodwill, i.e.*) popular favor.

fax, facis, *f.*, a pine torch, *as carried in weddings or by the Furies;* faggots, firebrands, brands. *Fig.*, fiery train, tail *of a meteor or comet;* torchlike train.

fēcundus, -a, -um [**feō,** *old verb,* bear young], *adj.*, *properly, of plants and animals that bear freely,* fruitful, fertile, prolific. *Fig.*, rich in, abounding in.

fēlīx, -īcis [**feō,** bear], *adj.*, *of trees, etc.*, fruitful, productive. *Fig.*, *in active sense*, auspicious, favorable, helpful; *in pass. sense*, happy, fortunate, blessed, lucky, rich.

fēmina, -ae [**feō,** bear], *f.*, *she that bears*, a female animal, female; a woman.

fēmineus, -a, -um [**fēmina**], *adj.*, of a woman, woman's *or* women's, feminine; womanish.

femur, femoris *and* **feminis,** *n.*, the thigh.

fenestra, -ae, *f.*, *an opening to admit light*, window; *freely*, opening, hole, aperture, breach.

fera: *see* **ferus, -a, -um.**

fērālis, -e, *adj.*, pertaining to the dead, funeral; *freely*, ominous of death, mournful, fateful.

ferē, *adv.*, nearly, almost; *in expressions of time*, about.

feretrum, -ī [**ferō**], *n.*, *properly*, a carrier; couch for the dead, bier.

ferīna: *see* **ferīnus.**

ferīnus, -a, -um [**ferus**], *adj.*, of *or* belonging to wild animals. *As noun*, **ferīna, -ae** (*sc.* **carō,** flesh), *f.*, game, venison.

feriō, -īre, —, —, *tr.*, strike, smite, beat; cut, pierce, sever; slay, kill.

ferō, ferre, tulī, lātus, *tr.*, bear, carry, support, *in literal sense, of burdens, and fig.*, carry, bear (*sorrows, trials, etc.*), endure, suffer, undergo, brook; bear upwards, lift, raise; bear onward, drive, *and, fig.*, prolong, continue, urge on, arouse, excite; carry, bear, wear, hold *parts of the body*; carry to one, bring, fetch, convey; bring, present, offer, proffer, give, grant; bear away, carry off, overwhelm, overthrow, destroy; carry off, plunder, steal, *and, from the idea of carrying off plunder*, plunder, rob, sack, ravage; *of bearing young or yielding produce*, bear, give birth to; *with a reflexive pronoun, esp.* **sē,** bear *or* betake one's self, make one's way, advance, go, move, proceed; *in pass., with middle force* (§ 152), go, proceed, move, advance; *intr.* (§ 139), *of chance or of fate*, offer *or* present (*itself*), proffer, tend, trend, set. *Fig.*, *of bearing or carrying news, etc.*, noise abroad, relate, recount, report, say, assert; pronounce, utter; represent, portray; *with* **sē,** *etc.*, (*lift, i.e.*) exalt one's self, pride one's self, boast.

Ferōnia, -ae, *f.*, Feronia, *an old Italian goddess, worshiped near Anxur, consort of Jupiter Anxurus.*

ferōx, -ōcis [**ferus**], *adj.*, wild, untamed; *usually in a bad sense*, fierce, haughty, ferocious; *in good sense*, spirited, high-mettled, mettlesome, warlike.

ferrātus, -a, -um [**ferrum**], *adj.*, shod *or* pointed with iron, iron-bound; *with* **calx,** armed with a steel spur, spurred.

ferreus, -a, -um [**ferrum**], *adj.*, of iron, iron. *Fig.*, iron, enduring, firm; *of sleep*, unyielding, never-ending, eternal; hard, unyielding, unfeeling, pitiless, cruel.

ferrūgineus, -a, -um [**ferrūgō**], *adj.*, *properly, of the color of iron rust*, rust-colored, iron-hued; dusky, dark.

ferrūgō, -inis [**ferrum**], *f.*, *properly*, rust of iron, *then*, the color of iron rust, *but the word is loosely used of various colors, e.g. of a dark*, bluish green color, *approaching blackness*, dark blue color, purple.

ferrum, -ī, *n.*, iron, steel; *by metonymy,* *of things made of steel*, blade *of sword*, sword, spear, axe, arrow, *or of fighting with steel*, warfare, war.

ferus, -a, -um, *adj.*, wild, untamed. *Fig.*, wild, fierce, cruel, ruthless. *As noun*, **ferus, -ī,** *m.*, wild beast, beast, monster; **fera, -ae,** *f.*, wild beast, beast.

ferveō, -ēre, ferbuī, —, *and* **fervō, fervere, fervī,** —, *intr.*, be boiling hot, glow with heat, be hot, seethe. *Fig.*, *of work, activity*, glow, seethe, be all aglow, be alive, teem, move briskly.

fervidus, -a, -um [**ferveō**], *adj.*, boiling hot, glowing, seething. *Fig.*, hot, glowing, seething, aglow; fiery, furious, ardent.

fervō, fervere: *see* **ferveō.**

fervor, -ōris [**ferveō**], *m.*, violent heat, glow of heat. *Fig.*, glow, fury, ardor, frenzy.

fessus, -a, -um, *adj.*, wearied, enfeebled, exhausted; tired, weary, feeble.

festīnō, -āre, -āvī, -ātum, *intr.*, hasten, hurry; *tr.* (§ 131), speed, hasten, perform *with speed.*

fēstus, -a, -um, *adj.*, festive, festival, festal, holiday.

1. fētus, -a, -um [*properly, pf. pass. prtcpl. of* **feō**, bear, *in deponent sense*], *adj.*, *properly*, filled with young, pregnant, *then of animals that have just given birth to young*, newly-delivered. *Fig.*, filled with, abounding in, teeming with.

2. fētus, -ūs [**feō**, bear], *m.*, a bringing forth, bearing *of young; by metonymy, of the young*, brood, offspring, young; *in pl.*, a litter; swarm *of bees. Fig.*, growth *on a tree*, shoot, branch.

fibra, -ae, *f.*, fiber, filament, *whether in a plant or in an animal substance; esp., the fibers of the inwards*, inwards, entrails, liver.

fībula, -ae, *f.*, clasp, buckle, brooch.

fīctor, -ōris [**fingō**], *m.*, fashioner, moulder, maker; *in bad sense*, contriver, schemer, trickster.

fīctus: *see* **fingō.**

fidēlis, -e [**1. fidēs**], *adj.*, faithful, trusty, trustworthy.

Fīdēna, -ae, *f.*, *or, more often*, **Fīdēnae, -ārum,** *pl. f.*, Fidenae, *an old town of Latium, not far from Rome.*

fīdēns: *see* **fīdō.**

1. fidēs, fideī [**fīdō**], *f.*, trust *put in some one or something*, faith, reliance, confidence, credit; *by metonymy, of that which begets or inspires confidence*, faithfulness, integrity, honesty, loyalty; pledge, promise, guarantee; truth. *Personified*, **Fidēs, -eī,** *f.*, Good Faith, Faith, Honor.

2. fidēs, -ium, *pl. f.*, strings *of musical instruments.*

fīdō, -ere, fīsus sum, *intr.*, put faith in, trust; *with infin.*, have faith to, dare, venture, essay. **fīdēns, -entis,** *pr. prtcpl. act. as adj.*, bold, confident, resolute.

fīdūcia, -ae [**fīdō**], *f.*, trust, confidence, faith in; reliance (*on*).

fīdus, -a, -um [**fīdō**], *adj.*, *of persons or things in which trust may be reposed*, faithful, trusty, trustworthy, reliable, safe.

fīgō, -ere, fīxī, fīxus, *tr.*, fix, fasten, fasten up, nail up, hang up; transfix, pierce. *Fig.*, fix, fasten, set firmly, plant (*footsteps*), establish; *with* **ōscula** *or* **dicta**, imprint. **fīxus, -a, -um,** *pf. pass. prtcpl. as adj.*, fixed, set, firm, immoveable, resolute.

figūra, -ae [**fingō**], *f.*, form, shape, figure; *by metonymy*, apparition, shade.

fīlia, -ae, *f.*, daughter.

fīlius, -ī *or* **-iī,** *m.*, son.

fīlum, -ī, *n.*, a thread *of anything woven*, cord, clew. *Fig.*, the thread *of life.*

fimus, -ī, *m.*, excrement, ordure, dung; dirt, mire, filth.

findō, -ere, fidī, fissus, *tr.*, split, cleave, divide, separate.

fingō, -ere, fīnxī, fīctus, *tr.*, mould *plastic materials*, shape, fashion, make; set in order, arrange (*e.g. the hair*). *Fig.*, (*fashion into, i.e.*) make, mould, *with or without* **animō** *or* **mente**, mould with (*or in*) the mind, conceive, imagine, think, devise, conjure up. **fīctus, -a, -um,** *pf. pass. prtcpl. as adj.*, made up, feigned, false.

fīnis, -is, *m.* (*but sometimes f., an archaic use*), boundary, limit, border; end, goal *of a race, and, occasionally,* starting-point *of a race;* end, finish, conclusion *in general; by metonymy, the land between certain limits,* territory, country, domain.

fīnitimus, -a, -um [**fīnis**], *adj.*, bordering on, near, neighboring. *As noun,* **fīnitimī, -ōrum,** *pl. m.*, neighbors, neighboring peoples *or* races.

fīō, fierī, factus sum: *see* **faciō.**

fīrmō, -āre, -āvī, -ātus [**fīrmus**], *tr.*, make firm, strengthen, make steady *or* secure. *Fig.*, confirm, strengthen; corroborate, ratify.

fīrmus, -a, -um, *adj.*, firm, strong, steady, stable, solid. *Fig.*, steady, stout, sturdy, resolute.

fissilis, -e [**findō**], *adj.*, *that may or can be split,* fissile, split, cleft.

fīxus: *see* **fīgō.**

flagellum, -ī [*dim. of* **flagrum,** whip], *n.*, scourge, lash.

flāgitō, -āre, -āvī, -ātus, *tr.*, ask (*for*) urgently, demand.

flagrāns, -antis: *see* **flagrō.**

flagrō, -āre, -āvī, -ātum, *intr.*, burn, blaze, flame. *Fig.*, burn, glow. **flagrāns, -antis,** *pr. prtcpl. act. as adj.*, burning, blazing. *Fig.*, glowing, shining, gleaming, beaming; warm, ardent, passionate.

flāmen, -inis [**flō,** blow], *n.*, blast, breeze, gale, wind.

flamma, -ae [*akin to* **flagrō**], *f.*, blazing fire, fire, flame, blaze; *by metonymy,* a blazing torch, brand, brightness, brilliancy, radiance. *Fig.*, fire, *in various senses, e.g. of love, passion, hate, vengeance;* love, passion, fury, hatred.

flammāns: *see* **flammō.**

flammātus: *see* **flammō.**

flammeus, -a, -um [**flamma**], *adj.*, flaming, fiery, blazing, flashing.

flammō, -āre, -āvī, -ātus, *tr.*, set on fire. *Fig.*, set ablaze, inflame, incense, arouse, anger; *intr.*, be on fire, blaze, burn. **flammāns, -antis,** *pr. prtcpl. act. as adj.*, fiery, blazing. **flammātus, -a, -um,** *pf. pass. prtcpl. as adj.*, ablaze; inflamed, furious, frenzied.

flātus, -ūs [**flō,** blow], *m.*, breeze, blast, gust, gale.

flāvēns: *see* **flāveō.**

flāveō, -ēre, —, — [**flāvus**], *intr.*, be yellow *or* golden-hued. **flāvēns, -entis,** *pr. prtcpl. act. as adj.*, yellow, golden, auburn.

flāvus, -a, -um [*akin to* **flagrō, flamma**], *adj.*, flame-colored, reddish yellow, yellow, golden, flaxen-hued.

flectō, -ere, flexī, flexus, *tr. and intr.*, bend, curve; turn, guide, direct. *Fig.*, turn, bend, move, influence, persuade.

fleō, flēre, flēvī, flētum, *intr.*, weep, cry, lament, mourn; *tr.* (§ 130), weep for, lament, bewail, mourn.

flētus, -ūs [**fleō**], *m.*, weeping, lamentation, wailing; *by metonymy,* wail, tears, sobs. **flexilis, -e** [**flectō**], *adj.*, *that can be turned or bent,* flexible, pliant.

flexus: *see* **flectō.**

flīctus, -ūs [**flīgō**], *m.*, a striking *or* dashing together, *esp. of weapons,* clash, collision.

flōrēns: *see* **flōreō.**

flōreō, -ēre, -uī, — [**flōs**], *intr.*, flower, bloom, blossom. *Fig.*, flourish, be prosperous *or* successful. **flōrēns, -entis,** *pr. prtcpl. act. as adj.*, flowering, blooming. *Fig.*, shining, glittering, bright, resplendent.

flōreus, -a, -um [**flōs**], *adj.*, flowery, blooming.

flōs, flōris, *m.*, flower, blossom. *Fig.*, bloom, freshness, flower (*of youth, strength, etc.*).

fluctuō, -āre, -āvī, -ātum [**fluctus**], *intr.*, rise in waves, surge, heave, ebb and flow, toss. *Fig.*, surge, seethe, heave, waver, vacillate.

fluctus, -ūs [**fluō**], *m.*, *properly,* a waving motion, flowing; *by metonymy,* wave, billow, surge, swell, tide, flood. *Fig.*, tide, flood, surges, *of passion, anger, etc.*

fluentum, -ī [**fluō**], *n.*, *found usually in pl.*, running water, stream, flood, river.

fluidus, -a, -um [**fluō**], *adj.*, flowing, fluid; trickling, streaming.

fluitō, -āre, -āvī, -ātum [*freq. of*

fluō], *intr.*, flow *or* float about; move unsteadily, *like the waves*, drift.

flūmen, -inis [**fluō**], *n.*, flowing *or* running water, stream, river. *Fig.*, stream, flood (*e.g. of tears*).

fluō, -ere, fluxī, fluxum, *intr.*, flow, stream, flow *or* trickle (*with*), drip. *Fig.*, stream, flow, fly *or* fall free (*of garments*); flow away, disappear, vanish; fail, faint, droop. **fluēns, -entis,** *pr. prtcpl. act. as adj., in fig. sense,* flowing, streaming, loosened.

fluviālis, -e [**fluvius**], *adj.*, of a river, river.

fluvius, -ī *or* **-iī** [**fluō**], *m.*, running water, a stream, river.

focus, -ī, *m.*, fire-place, hearth, *usually a fixture built of brick or stone; sometimes a portable fire-place of bronze,* fire-pan, brazier; *the fire-place or fire-pan on top of an altar; freely,* altar.

fodiō, -ere, fōdī, fossus, *tr.*, dig, dig out, dig up; dig through and through, pierce, tear, prick, stab.

foedē [**1. foedus**], *adv.*, foully, shamefully, basely.

foedō, -āre, -āvī, -ātus [**1. foedus**], *tr.*, make foul *or* hideous, disfigure, mar; mutilate, cut to pieces; lay waste, spoil. *Fig.*, defile, pollute.

1. foedus, -a, -um, *adj.*, foul, filthy, hideous loathsome.

2. foedus, -eris, *n.*, league, treaty, alliance; covenant, agreement; terms *or* conditions *of a compact*, law.

folium, -ī *or* **-iī,** *n.*, leaf; *in pl.*, leaves, foliage.

follis, -is, *m.*, bellows.

fōmes, -itis [**foveō**], *m.*, *properly, chips made in cutting down trees or hewing wood* tinder, kindling-wood, fuel.

fōns, fontis, *m.*, spring, fountain; source *of a river;* lake, pool; *by metonymy,* spring-water, water.

for, fārī, fātus sum, *tr. and intr.*, speak, say, utter; foretell, prophesy, predict. **fandus, -a, -um,** *gerundive as adj., that may be spoken,* permissible, right. *As noun,* **fandum, -ī,** *n.*, = **fās,** right.

forceps, -ipis, *c.*, a pair of tongs, pincers, forceps.

fore *and* **forem:** *see* **sum.**

foris, -is, *f.*, door, gate; *usually in pl., because doors were made in two or three leaves,* leaves *of a door; in general,* doorway, gateway, entrance.

fōrma, -ae, *f.*, form *in the widest sense,* contour, shape, figure, person; substance, reality; a form, figure; vision, apparition, specter; semblance, likeness; fine figure, beauty; type, species, kind, sort.

formīca, -ae, *f.*, an ant.

1. formīdō, -āre, -āvī, -ātus, *tr.*, fear, dread, be afraid of; *intr.*, be afraid.

2. formīdō, -inis, *f.*, dread *of impending terror or expected woe,* foreboding, alarm, panic.

fōrmō, -āre, -āvī, -ātus [**fōrma**], *tr.*, form, fashion, build.

fornāx, -ācis, *f.*, furnace, oven; forge.

fornix, -nicis, *m.*, arch, vault.

fors, *f.*, *found only in nom. and abl. sing.*, chance, hap, luck. *As adverb,* **fors** (*nom. sing.; originally* **est** *was used or understood; see on* ii. 139), perhaps, perchance, may be, possibly; **forte** (*abl. sing.*), by chance, as it chanced, it so chanced that; by accident, accidentally; *with* **sī, nisi, nē,** perchance, perhaps, haply.

forsan [*properly,* **fors sit an;** *cf.* **forsitan**], *adv.*, perhaps, possibly, mayhap.

forsitan [*see note on* ii. 506], *adv.*, perhaps, possibly, mayhap.

fortasse [**fors, forte**], *adv.*, perhaps. possibly, mayhap.

forte: *see* **fors.**

fortis, -e, *adj.*, strong, stout, sturdy *physically;* strong *mentally,* bold, brave, gallant, valiant, steadfast, undaunted.

fortūna, -ae [**fors**], *f.*, chance, hap, luck; fortune, fate, destiny, *whether in good sense,* good fortune, good luck, glory, success, *or in bad sense,* ill luck, misfortune, adversity; situation, condition, state, plight. *Personified,* **Fortūna, -ae,** *f.*, Fortune, *thought of as a goddess.*

fortūnātus, -a, -um [**fortūna**], *adj.*, fortunate, happy, blessed.

forum, -ī [*akin to* **foris**], *n.*, *properly,* out-of-door place, a market-place, market; the Forum *of a Roman town, originally its market-place, then the place where the citizens assembled for business, political or religious purposes, esp. for the transaction of legal business; by metonymy*, law courts, court.

forus, -ī [*cf.* **foris**], *m.*, gangway, passage-way *in a ship.*

fossa, -ae [**fodiō**], *f.*, ditch, trench.

foveō, -ēre, fōvī, fōtus, *tr.*, keep warm, warm. *Fig.*, cherish, foster, nurse, keep alive, care for; caress, fondle, embrace; cling to, hug.

frāctus: *see* **frangō.**

frāgmen, -inis [**frangō**], *n.*, a piece broken off, fragment, piece.

fragor, -ōris [**frangō**], *m.*, a breaking; *by metonymy, of the noise made by breaking*, crash, din, uproar, roar.

frāgrāns: *see* **frāgrō.**

frāgrō, -āre, —, —, *intr.*, smell; *esp.*, be fragrant. **frāgrāns, -antis,** *pr. prtcpl. act. as adj.*, fragrant, sweet-scented.

frangō, -ere, frēgī, frāctus, *tr.*, break, break *or* dash to pieces, shatter, crush, destroy; break down, overpower, weaken, exhaust; *of ships*, wreck. **frāctus, -a, -um,** *pf. pass. prtcpl. as adj.*, broken, shattered, shivered, crushed.

frāter, -tris, *m.*, brother.

frāternus, -a, -um [**frāter**], *adj.*, brotherly, fraternal, friendly.

fraudō, -āre, -āvī, -ātus [**fraus**], *tr.*, cheat, defraud, rob.

fraus, fraudis, *f.*, fraud, deceit, trickery; tricks, wiles; damage, loss, injury, *caused by trickery.*

fraxineus, -a, -um [**fraxinus,** ash-tree], *adj.*, of ash-wood, ashen.

fremitus, -ūs [**fremō**], *m.*, *any confused noise;* uproar, din, hubbub; shouting, acclamation, applause.

fremō, -ere, -uī, -itum, *intr.*, *make a dull, confused noise*, murmur, roar, howl, shout; *of horses*, neigh; shout, assent, applaud; *of places*, ring, resound, echo, thunder. *Fig.*, howl with rage, rage, rave.

frēnō, -āre, -āvī, -ātus [**frēnum**], *tr.*, bridle, curb. *Fig.*, curb, check, restrain. **frēnātus, -a, -um,** *pf. pass. prtcpl. as adj.*, bridled, bitted.

frēnum, -ī, *n.*, bridle, bit, curb, rein, *lit. and fig.*

frequēns, -entis, *adj.*, *of places*, crowded, thronged, much visited, frequented; *of persons*, thronging, crowding, numerous, in numbers, in crowds, in throngs; *of things*, many, numerous, plenty of.

frequentō, -āre, -āvī, -ātus [**frequēns**], *tr.*, crowd, throng; people, tenant; visit frequently, resort to, frequent.

fretum, -ī, *n.*, strait; *in pl.*, waters, seas.

frētus, -a, -um, *adj.*, *construed with abl.*, trusting to, relying on, by virtue of.

frīgēns, -entis: *see* **frīgeō.**

frīgeō, ēre, —, — [**frīgus**], *intr.*, be cold, freeze, be stiff with cold, be cold in death. **frīgēns, -entis,** *pr. prtcpl. act. as adj.*, cold, *esp.* cold in death, lifeless, dead.

frīgidus, -a, -um [**frīgus**], *adj.*, cold, chilly, frozen.

frīgus, -oris, *n.*, cold, coldness, *esp. the chill of fear or of death*, chilling fear, fear, dread; *in pl.*, frosts, chilling blasts.

frondēns: *see* **frondeō.**

frondeō, -ēre, —, — [**1. frōns**], *intr.*, have leaves, bloom. **frondēns, -entis,** *pr. prtcpl. act. as adj.*, having leaves on, leafy, blooming.

frondēscō, -ere, —, — [*inceptive of* **frondeō**], *intr.*, put forth leaves, shoot (*out*), bloom, blossom.

frondeus, -a, -um [**1. frōns**], *adj.*, leafy.

frondōsus, -a, -um [**1. frōns**], *adj.*, full of leaves, leafy, blooming.

1. frōns, frondis, *f.*, leaf, leaves, foliage; leafy branch *or* bough; *by metonymy*, chaplet, garland.

2. frōns, frontis, *f.*, forehead, brow, face; *by metonymy*, the front *of anything, e.g.* brow, front, face *of a cliff*, prow *of a ship.*

frūmentum, -ī [*originally* **frūgimentum:** *cf.* **frūx**], *n.*, corn, grain.

fruor, fruī, frūctus sum [*akin to* **frūx**], *intr.*, *with abl.*, enjoy, find pleasure in, derive delight from.

frūstrā [*akin to* **fraus**], *adv.*, erroneously; in vain, to no purpose, fruitlessly, without effect; groundlessly, needlessly, without cause.

frūstror, -ārī, -ātus sum [*cf.* **frūstrā**], *tr.*, deceive, cheat, trick, mock, disappoint.

frūstum, -ī, *n.*, bit, piece, morsel, *of food; of strange, improper, or revolting food*, gobbet.

frūx, frūgis, *f.*, *usually in pl.*, fruits *of the earth*, *esp.* grain; *by metonymy*, meal.

fūcus, -ī, *m.*, drone-bee, drone.

fuga, -ae, *f.*, a fleeing, flight; swift course *or* progress, speed, haste.

fugāx, -ācis [**fugiō**], *adj.*, apt to flee, given to flight, fugitive; fleet, flying, swift.

fugiō, -ere, fūgī, fugitum, *intr.*, flee, run away; *tr.*, flee from, seek to escape, avoid, shun; escape (*from*), avoid.

fugō, -āre, -āvī, -ātus [*cf.* **fugiō**], *tr.*, cause to flee, put to flight, rout, dispel, disperse, scatter.

fulciō, -īre, fulsī, fultus, *tr.*, prop up, stay, support.

fulcrum, -ī [**fulciō**], *n.*, prop, stay, support; *esp.*, *the* head-rest *of a couch.*

fulgēns: *see* **fulgeō.**

fulgeō, -ēre, fulsī, —, *or* **fulgō, fulgere, fulsī, —,** *intr.*, *properly*, *of lightning*, flash, lighten; *in general*, flash, gleam, glitter, shine. **fulgēns, -entis,** *pr. prtcpl. act. as adj.*, gleaming, flashing, glittering.

fulgō, -ere: *see* **fulgeō.**

fulgor, -ōris [**fulgeō**], *m.*, lightning, lightning-flash; *in general*, gleam, glitter, brightness.

fulmen, -inis [*originally* **fulgimen:** *cf.* **fulgeō**], *n.*, *properly*, *lightning that strikes or set things afire*, lightning-flash, thunderbolt. *Fig.*, *of persons*, *as destroying forces or agencies*, thunderbolt.

fulmineus, -a, -um [**fulmen**], *adj.*, of *or* pertaining to lightning; *freely*, flashing, gleaming, lightning-like; deadly, murderous.

fulminō, -āre, —, — [**fulmen**], *intr.*, hurl the lightning; lighten. *Fig.*, lighten, thunder; flash, gleam, glitter.

fultus: *see* **fulciō.**

fulvus, -a, -um, *adj.*, reddish yellow, tawny, yellow, golden, auburn; lurid, ruddy.

fūmeus, -a, -um [**fūmus**], *adj.*, smoky.

fūmidus, -a, -um [**fūmus**], *adj.*, smoky, smoking, steaming.

fūmō, -āre, —, — [**fūmus**], *intr.*, smoke, fume, steam, reek.

fūmus, -ī, *m.*, smoke, vapor.

fūnāle: *see* **fūnālis.**

fūnālis, -e [**fūnis**], *adj.*, of *or* pertaining to a cord *or* rope. *As noun*, **fūnāle, -is,** *n.*, a (*waxen*) torch, taper, *consisting of a cord dipped in tallow or wax.*

fundāmentum, -ī [**2. fundō**], *n.*, foundation, groundwork.

funditus [**fundus**], *adv.*, from the (*very*) bottom; completely, entirely, utterly.

1. fundō, -ere, fūdī, fūsus, *tr.*, pour, pour out *or* forth, shed (*tears*). *Fig.*, scatter, spread, lavish; overthrow, lay low, prostrate; overcome, vanquish, conquer, rout. *Fig.*, *in pass.*, *with middle force*, spread out, stretch, extend; *in pass.*, *with pl. subject*, pour out, stream forth, hurry, hasten; pour out *words*, *etc.*, utter, voice, express. **fūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, spread out, extended, spreading; outstretched, lying at ease, at ease.

2. fundō, -āre, -āvī, -ātus [**fundus**], *tr.*, *properly*, *lay the bottom* (*foundation*) *of anything;* make firm *or* secure; found, establish, build.

fundus, -ī, *m.*, bottom, foundation; *esp.*, *the bottom of the sea*, deeps, depths; *by metonymy*, gulf, abyss.

fūnereus, -a, -um [**fūnus**], *adj.*, of a funeral, funeral, funereal; *freely*, deadly, fatal.

fūnestus, -a, -um [**fūnus**], *adj.*, causing death *or* destruction, deadly, fatal.

fungor, -ī, fūnctus sum, *intr.*, *with abl.*, busy one's self with, engage in; perform, fulfill, execute, discharge.

fūnis, -is, *m.*, cord, rope, cable.

fūnus, -eris, *n.*, funeral procession, funeral rites (*esp. cremation*), funeral;

by metonymy, dead body, corpse; *violent* death, murder; destruction, ruin, disaster, calamity, horror.

furēns: *see* **furō.**

furiae, -ārum, *pl. f.*, violent passion, rage, frenzy, madness, fury. *Personified*, **Furiae, -ārum**, *pl. f.*, the Furies, *goddesses of vengeance, named Allecto, Megaera, and Tisiphonē, who pursued those guilty of grievous crimes; in general*, avenging *or* tormenting spirits.

furiālis, -e [**furiae**], *adj.*, of *or* pertaining to the Furies, Fury's.

furiātus: *see* **furiō.**

furibundus, -a, -um [**furō**], *adj.*, raging, frantic, frenzied, mad.

furiō, -āre, -āvi, -ātus [**furō**], *tr.*, madden, enrage, make frenzied. **furiātus, -a, -um**, *pf. pass. prtcpl. as adj.*, maddened, frenzied, infuriate, infatuate.

furō, -ere, -uī, —, *intr.*, rage, rave, be mad. *Fig.*, *of water*, seethe, boil; *of winds*, rage, blow furiously. **furēns, -entis**, *pr. prtcpl. act. as adj.*, *freely used of any strong feeling*, raging, mad, insane, frenzied, frantic; *esp.*, *of those in love*, frenzied *with love*, infatuate, impassioned; inspired, prophetic; full of warlike spirit, warlike, gallant, valiant.

furor, -ōris [**furō**], *m.*, fury, rage, madness, frenzy; *of strong feeling in general, esp. the passion of love*, love, passion; hate. *Personified*, **Furor, -ōris**, *m.*, the demon of fury, Frenzy.

fūror, -ārī, -ātus sum [**fūr**, thief], *tr.*, steal. *Fig.*, take away stealthily, steal away, withdraw.

fūrtim [**fūrtum**], *adv.*, stealthily, secretly.

fūrtīvus, -a, -um [**fūrtum**], *adj.*, stolen. *Fig.*, secreted, hidden, secret, clandestine.

fūrtum, -ī [**fūr**, thief], *n.*, theft. *Fig.*, secret act, stealth; artifice, trickery, stratagem; **fūrtō**, *abl. sing. as adv.*, =**fūrtim**, stealthily.

fuscus, -a, -um, *adj.*, dark, swarthy, dusky, sable.

fūsus: *see* **1. fundō.**

futtilis, -e [*akin to* **1. fundō**], *adj.*, *properly, perhaps, of vessels that easily pour out (yield up) their contents, leaky. Fig.*, worthless, useless; *of glass or ice*, worthless, brittle.

futūrus: *see* **sum.**

G

Gabiī, -ōrum, *pl. m.*, Gabii, *an ancient town of Latium, near Rome.*

gaesum, -ī, *n.*, *a Gallic* javelin, *long and heavy.*

Gaetūlus, -a, -um, *adj.*, of the Gaetuli, *a race in northwestern Africa, south of Mauretania and Numidia, i. e. in the modern Morocco*, Gaetulian.

Galatēa, -ae, *f.*, Galatea, *a Nereid or sea-nymph.*

galea, -ae, *f.*, a helmet *of leather; contrast* **cassida.**

Gallus, -ī, *m.*, a Gaul.

Gangēs, -is, *m.*, Ganges, *a great river of India.*

Ganymēdēs, -is, *m.*, Ganymede, *a Trojan, son of Laomedon or of Tros; on account of his beauty, Jupiter's eagle carried him off to heaven from Mount Ida, that he might be the cupbearer of the gods in the place of Hebe, the daughter of Juno.*

Garamantes, -um, *pl. m.*, the Garamantes, the Garamantians, *a powerful tribe in the interior of Africa, south of the Gaetuli, in the modern Fezzan.*

Garamantis, -idis, *f.*, *adj.*, of the Garamantes, Garamantian; *freely*, Libyan.

gaudeō, -ēre, gavīsus sum, *intr.*, rejoice, be glad, delight; *with abl.*, delight in, be pleased with; *with infin.*, delight (*to*), love (*to*).

gaudium, -ī *or* **-iī** [**gaudeō**], *n.*, joy, gladness; delight, pleasure; *by metonymy, of that which gives joy*, a delight, joy, treasure. *Personified*, **Gaudium, -ī** *or* **-iī**, *n.*, Delight, Pleasure.

gaza, -ae [*a Persian word*], *f.*, royal treasure; *freely*, treasure, riches, wealth.

Gela *or* **Gelā, -ae**, *f.*, Gela, *a city on the* *southern coast of Sicily, situate on a river also called Gela. (For the long final vowel see note on* iii. 702.)

gelidus, -a, -um [gelū], *adj.*, icy cold, cold, icy, frozen. *Fig., of fear and its effects*, chilling, cold.

Gelōnī, -ōrum, *pl. m.*, the Geloni, *a people of Scythia, on the river Borysthenes.*

Gelōus, -a, -um [Gela], *adj.*, of Gela, Geloan.

gelū, -ūs, *n.*, icy coldness, cold, chilliness, frost. *Fig.*, chill, *e.g. of death or of old age.*

geminus, -a, -um [gīgnō], *adj.*, born at the same time, twin-born, twin; *freely*, paired, double, twofold; like, similar. *As noun*, **geminī, -ōrum**, *pl. m.*, twins, (*twin*) brothers.

gemitus, -ūs [gemō], *m.*, sighing, groaning, moaning; bellowing, roaring *of animals;* muttering, rumbling *of the earth, etc.; by metonymy*, sigh, wail, groan, moan. **gemitum dare** *or* **dūcere,** heave a sigh, sigh, groan, moan.

gemma, -ae, *f.*, a bud *or* eye *on a plant. Fig.*, gem, *esp. one cut or set*, precious stone, jewel.

gemō, -ere, gemuī, gemitum, *intr., properly*, be full; sigh, moan, groan; creak, mutter, rumble; *of animals*, bellow, roar; *tr.* (§ 130), sigh over, lament, bemoan, bewail.

gena, -ae, *f., usually in pl.*, cheek, cheeks.

gener, generī, *m.*, son-in-law; *freely*, son.

generātor, -ōris [generō], *m.*, generator, breeder, producer.

generō, -āre, -āvī, -ātus [genus, gīgnō], *tr.*, beget, engender; produce, breed; *in pass.*, be born of, be descended from. **generātus, -a, -um,** *pf. pass. prtcpl. as adj.*, born of, son of.

genetrīx, -īcis [gīgnō], *f.*, she that bears *or* has borne, mother.

geniālis, -e [genius], *adj.*, pertaining to the genius; *freely*, joyous, festive, festal. *See* **genius.**

genitor, -ōris [gīgnō], *m.*, a begetter; father, sire.

genitus: *see* **gīgnō.**

genius, -ī *or* **-iī** [gīgnō], *m.*, the genius guardian spirit, *a spirit having special care or protection of a given individual or place; see* §§ 291, 292. *Each person was believed to have his genius, or protecting spirit, born with him and dying with him; this spirit was the giver of all his joys and pleasures.*

gēns, gentis [gīgnō], *f., a company of people related to one another by birth*, a clan *consisting of several related families; freely*, race, nation, people; *in pl.*, the nations, the world, mankind.

genū, -ūs, *n.*, knee; *freely*, leg.

genus, -eris [gīgnō], *n.*, birth, descent, origin, lineage; *by metonymy, those of like birth*, race, stock, tribe, breed; *things of like birth*, kind, sort, species; scion, offshoot, offspring, descendant; being, creature.

germāna: *see* **germānus.**

germānus, -a, -um [germen, bud, shoot], *adj., properly, from the same shoot or bud*, own, full (*brother or sister*). *As noun*, **germānus, -ī,** *m.*, full brother, brother; **germāna, -ae,** *f.*, full sister, sister.

gerō, -ere, gessī, gestus, *tr.*, bear about with one, bear, carry, wield, wear, have; (*carry off, i.e.*) possess, enjoy; (*bear, carry, i.e.*) display, exhibit; *of war*, carry on, wage, manage, conduct; *in general*, do, execute, perform.

gestāmen, -inis [gestō], *n., something borne or worn, esp. something borne by a soldier*, equipment, accoutrements, arms, harness, gear.

gestō, -āre, -āvī, -ātus [*freq. of* **gerō**], *tr.*, bear about with one, bear, carry; *esp., of parts of the body*, carry, possess.

gestus: *see* **gerō.**

Geticus, -a, -um, *adj.*, of the Getae, *a Thracian tribe on the Danube; freely*, Thracian.

gīgnō, -ere, genuī, genitus, *tr.*, beget; bear, bring forth; produce. **genitus, -a, -um,** *pf. pass. prtcpl. as adj.*, born of, descended from, son of.

glaciālis, -e [glaciēs], *adj.*, icy, cold, frozen.

glaciēs, -iēī, *f.*, ice.

gladius, -ī *or* **-iī,** *m.*, sword.

glaeba, -ae, *f.*, lump of earth, clod; *freely*, land, earth, soil, glebe.

glaucus, -a, -um, *adj.*, bright, gleaming; bluish green, green, bluish gray, gray.

Glaucus, -ī, *m.*, Glaucus. (1) *A prophetic sea-god, originally a fisherman of Anthedon, a seaport of Boeotia.* (2) *The father of Deïphobe, the Cumean Sibyl.* (3) *An unknown Trojan.*

glīscō, -ere, —, —, *intr.*, grow, swell up, increase.

globus, -ī, *m.*, a round body, globe, orb, sphere. *Fig.*, company, throng, band, troop.

glomerō, -āre, -āvī, -ātus [**glomus,** ball, *esp. of yarn*], *tr.*, *properly, wind or form in a ball; freely,* gather, collect, mass, muster; *in pass., in middle sense,* gather, assemble.

glōria, -ae, *f.*, glory, fame, renown; *by metonymy,* the desire of glory, ambition; *of a person,* the glory, the pride.

gnātus: *see* **nātus.**

Gnōsius, -a, -um, *adj.*, of Gnosus, *the ancient capital of Crete, situate on the northern coast,* Gnosian; *by metonymy,* Cretan.

Gorgō, -onis, *f.*, a Gorgon, *one of three dread sisters, daughters of Phorcus, but esp. Medusa; she had snakes for hair, and all she looked on was turned to stone. Perseus slew her, cut off her head, and gave it to Minerva, who fixed it on her shield (the aegis); freely,* a Gorgon, Gorgon-like creature *or* monster.

Gortȳnius, -a, -um, *adj.*, of Gortyna, *a city of Crete,* Gortynian; *freely,* Cretan.

Gracchus, -ī, *m.*, Gracchus, *a cognōmen in the gēns Semprōnia.*

gradior, gradī, gressus sum [**gradus**], *intr.*, step, walk, go; go forth *or* out; proceed, move, advance.

Grādīvus, -ī [**gradior**], *m.*, Gradivus, the Strider, *a name of Mars, picturing him as he strides forth to battle.*

gradus, -ūs, *m.*, step, pace, movement, course; *by metonymy,* step, round *of a ladder.*

Grāiugena, -ae [**Grāius+gīgnō**], *m.*, *properly, one Grecian born;* a Greek.

Grāius, -a, -um, *adj.*, Greek, Grecian. *As noun,* **Grāī, -ōrum,** *pl. m.*, the Greeks.

grāmen, -inis, *n.*, grass; *freely,* plant, herb; herbage.

grāmineus, -a, -um [**grāmen**], *adj.*, of grass, grassy.

grandaevus, -a, -um [**grandis+aevum**], *adj.*, old, aged.

grandis, -e, *adj.*, full-grown; large, big, great, huge.

grandō, -inis, *f.*, hail storm, hail, hailstones.

grātēs, *pl. f., usually found only in nom. and acc.,* thanks; reward, requital, return.

grātia, -ae [**grātus**], *f.*, *properly, anything that pleases,* loveliness, charm, beauty, grace; favor, kindness, courtesy; *by metonymy, of the results of favor, etc.,* regard, esteem, affection, love; thanks, gratitude, thankfulness, appreciation.

grātor, -ārī, -ātus sum [**grātus**], *intr. with dat.,* wish one joy, rejoice with one, congratulate; *freely,* note *or* remark thankfully.

grātus, -a, -um, *adj.*, pleasing, charming, delightful, agreeable, dear.

gravidus, -a, -um [**gravis**], *adj.*, *properly,* heavy, burdened, weighted; heavy with child *or* young, pregnant, *lit. and fig.,* teeming with, full of, abounding in, rich in.

gravis, -e, *adj.*, heavy, weighty; firm, solid, sturdy, massive; = **gravidus,** heavy (*with child*), pregnant. *Fig.*, burdened, enfeebled, afflicted; heavy, burdensome, trying, severe, grievous; *of persons, in complimentary meaning,* weighty, venerable, respected.

graviter [**gravis**], *adv.*, heavily, violently. *Fig.*, weightily, strongly, deeply, vehemently

gravō, -āre, -āvī, -ātus [**gravis**], *tr.*, weigh down, load, burden, oppress, clog, *lit. and fig.*

gremium, -ī *or* **-iī,** *n.*, lap, bosom, breast. *Fig.*, lap, bosom, embrace.

1. **gressus:** *see* **gradior.**

2. **gressus, -ūs** [**gradior**], *m.*, stepping, walking, gait; *by metonymy*, step, way, course.

grex, gregis, *f.*, flock, herd, drove, litter.

Grȳnēus, -a, -um, *adj.*, of Grynia (*or* Grynium), *a small town in Aeolis, Asia Minor, with a noted temple of Apollo*, Grynean.

gubernāclum *or* **gubernāculum, -ī** [**gubernō**, steer], *n.*, steering-gear, helm, tiller, rudder.

gubernātor, -ōris [**gubernō**, steer], *m.*, steersman, helmsman, pilot.

gurges, -itis, *m.*, a raging abyss, surging gulf, swirling waters; *freely*, gulf, abyss; flood, water, sea.

gustō, -āre, -āvī, -ātus, *tr.*, taste, take a little of. *Fig.*, taste (*joys, etc.*), partake of, enjoy.

gutta, -ae, *f.*, a (*liquid*) drop.

guttur, -uris, *n.*, throat, gullet.

Gyaros, -ī, *f.*, Gyaros, *a small island in the Aegean Sea, one of the Cyclades.*

Gyās, -ae, *m.*, Gyas. (1) *A Trojan, comrade of Aeneas.* (2) *An Italian.*

Gȳgēs, -is, *m.*, Gyges, *a Trojan slain by Turnus.*

Gylippus, -ī, *m.*, Gylippus, *an Arcadian.*

gȳrus, -ī, *m.*, circle, *esp. one described by a horse in maneuvers*, circling movement; *freely*, circle, coil, spire (*of a snake*).

H

habēna, -ae [**habeō**], *f.*, *properly, that by which a thing is held;* thong, strap; *in pl.*, reins; **habēnās dare** *or* **inmittere**, give free rein to, spur on, drive at full speed, *lit. and fig.*

habeō, -ēre, -uī, habitus, *tr.*, have, *in a wide variety of uses, literal and figurative*, hold, possess, keep, occupy, inhabit; *fig.*, (*hold, i.e.*) consider, deem, regard.

habilis, -e [**habeō**], *adj.*, easily held *or* handled, handy, light, suitable, convenient.

habitō, -āre, -āvī, -ātus [*freq. of* **habeō**], *tr.*, *properly*, possess permanently, possess; dwell in, inhabit; *intr.*, dwell, live, abide.

habitus, -ūs [**habeō**], *m.*, *properly, the way a thing holds itself*, condition, state, plight, appearance, aspect; dress, attire.

hāc [*sc.* **parte** *or* **viā**], *adv.*, (*by*) this way; on this side, here; **hāc . . . hāc**, this way . . . that way, here . . . there.

hāctenus [**hāc+tenus**], *adv.*, *used* (1) *of place*, up to this point, thus far, so far, (2) *of time*, up to this time, so far, hitherto, till this present (*time*), till now.

Haedī: *see* **haedus**.

haedus, -ī, *m.*, a young goat, kid. **Haedī, -ōrum,** *pl. m.*, the Haedi, the Kids, *two stars*, (*or a double star*) *in the constellation Auriga, the wagoner, whose rising was attended by rain.*

Haemōn, -onis, *m.*, Haemon, *a Rutulian.*

Haemonidēs, -ae, *m.*, Haemonides, son of Haemon, *a Latin priest of Apollo and Diana.*

haereō, -ēre, haesī, haestum, *intr.*, hang on *or* to anything; stick (*to*), cling (*to*), be *or* remain fixed, stand immovable ("*be rooted to the spot*"), be fastened. *Fig.*, linger, halt, falter, be at a loss, be embarrassed, hesitate.

Halaesus, -ī, *m.*, Halaesus, *ally of Turnus, leader of the Aurunci and the Osci; he was slain by Pallas.*

hālitus, -ūs [**hālō**], *m.*, breath; vapor, exhalation.

Halius, -ī *or* **-iī,** *m.*, Halius, *a Trojan, comrade of Aeneas.*

hālō, -āre, -āvī, -ātum, *intr.*, breathe; *of flowers*, breathe, be fragrant.

Halys, Halyos, *m.*, Halys, *a Trojan.*

Hammōn, -ōnis, *m.*, Hammon, *properly, the name of a god native to Libya and Upper Egypt, with a famous temple and oracle in an oasis of the Libyan desert; he was identified by the Greeks with Zeus and by the Romans with Jupiter. The name finally became merely a title of Jupiter* (*in English usage*, Ammon).

hāmus, -ī, *m.*, hook; link *in chain mail.*

harēna, -ae, *f.*, sand; *by metonymy*, seashore, strand, beach.

harēnōsus, -a, -um [**harēna**] *adj.*, sandy.

Harpalycē, -ēs, *f.*, Harpalyce, *a Thracian princess, famous as a warrior and a huntress.*

Harpalycus, -ī, *m.*, Harpalycus, *a Trojan.*

Harpyia, -ae [*scanned, sometimes at least, with but three syllables; yi represents a Greek diphthong*], *f.*, a Harpy, *a winged monster, described by Vergil as having the face of a woman and the body of a bird. See* **Phīnēïus.**

haruspex, -spicis [*a stem akin to* **hīra =exta + speciō**], *m.*, a soothsayer, *who learned the future by examining the exta*, diviner, prophet.

hasta, -ae, *f.*, spear, lance, dart.

hastīle, -is [**hasta**], *n.*, *properly, the shaft of a spear; by metonymy*, spear, javelin, dart, lance.

haud, *adv., used commonly with a single word, esp. with adverbs, occasionally adjectives and verbs*, not, not at all, by no means. **haud secus** (=**haud aliter**), not otherwise, just so, precisely so, so.

hauriō, -īre, hausī, haustus, *tr.*, draw up *or* out, draw (*liquids*), drain; drain *by drinking up*, drink up. *Fig.*, *drink in speech, etc.*, listen to, hearken to; *drink in air, etc.*, breathe, inhale; *of punishment*, suffer, endure; *of a sword or weapon*, drink one's life blood, slay, destroy.

haustus: *see* **hauriō.**

hebeō, -ēre, —, — [**hebes**, dull], *intr.*, be blunt, be dull. *Fig.*, be dull; be sluggish *or* inactive.

hebetō, -āre, -āvī, -ātus [**hebes**, dull, blunt], *tr.*, blunt, make dull. *Fig.*, blunt, dull, dim, impair, weaken.

Hebrus, -ī, *m.*, Hebrus, *a river of Thrace.*

Hecatē, -ēs, *f.*, *the goddess* Hecate, *sister of Latona; see* § 282.

Hector, -oris, *m.*, Hector, *son of Priam and Hecuba, bravest champion of Troy, slain by Achilles.*

Hectoreus, -a, -um [**Hector**], *adj.*, of Hector, Hector's, Hectorean; *freely*, Trojan, *and, since the Romans were thought of as descended from the Trojans*, Roman.

Hecuba, -ae, *f.*, Hecuba, *daughter of king Cisseus, and wife of Priam.*

heia: *see* **eia.**

Helena, -ae, *f.*, Helen, *daughter of Jupiter and Leda, wife of the Spartan king Tyndareus. She was wife of Menelaus of Sparta, but was carried off to Troy by Paris* (§ 51). *This breach of hospitality by Paris caused the Trojan war.*

Helenus, -ī, *m.*, Helenus, *a son of Priam, celebrated as a soothsayer. After Troy fell, Pyrrhus carried him to Epirus; there he later became king and married Andromache.*

Helōrus, -ī, *m.*, Helorus, *a river of eastern Sicily, with wide marshes at its mouth.*

Helymus, -ī, *m.*, Helymus, *a Sicilian in the suite of Acestes.*

herba, -ae, *f.*, springing vegetation, green stalk, green blade, grass, herbage, herb, plant.

Herbēsus, -ī, *m.*, Herbesus, *a Rutulian.*

Herculēs, -is, *m.*, Hercules, *son of Jupiter and Alcmene, famous for many marvelous feats of strength and daring; after his death he was deified and worshiped as a god of strength and prowess.*

Herculeus, -a, -um, *adj.*, of Hercules, Herculean.

hērēs, hērēdis, *m.*, heir.

Hermionē, -ēs, *f.*, Hermione, *daughter of Menelaus and Helen, married first to Pyrrhus, then to Orestes.*

hērōs, hērōis, *m.*, *properly, a human being of divine parentage*, a demigod, hero.

Hesperia: *see* **Hesperius.**

Hesperides, -um, *pl. f.*, *properly, the Western Maidens*, the Hesperides, *keepers of a garden of golden apples vaguely located in the far west, either in western Africa or on an island off the coast. To aid them in their watch* (*or, as some say, to replace them*) *a sleepless dragon was set to guard the apples.*

Hesperius, -a, -um, *adj.*, *properly, of the evening, or, since the evening seems to come from the west*, of the west, western; *poetically, since, from the point of view of the ancient world*

Italy lay far to the west, Italian. *As noun*, **Hesperia, -ae** (*sc.* **terra**), *f.*, Hesperia, *a poetic name of Italy.*

heu, *interjection*, alas! ah! ah me!

heus, *interjection*, ho! what ho! ho there! holloa!

hiātus, -ūs [**hiō**], *m.*, an opening, aperture, yawning mouth, mouth *of a cave, etc.*

hībernus, -a, -um [*akin to* **hiems**], *adj.*, of winter, wintry, winter; stormy. *As noun*, **hīberna, -ōrum** (*sc.* **castra**), *pl. n.*, winter quarters, winter camp; *by metonymy*, winter spent in camp; *freely*, year.

1. **hīc** *or* **hĭc** (*see on* vi. 791), **haec, hōc,** *demonstrative adj. and pron.*, this (*one*) *near the speaker, whether in point of place or in the speaker's thought*, this of mine, my, mine; this one, he, she, it; **hīc . . . hīc,** this . . . that, the one . . . the other, *in pl.*, these . . . those, some . . . others; **hīc . . . ille,** the latter . . . the former; *when used alone it often* = the following *or* the aforesaid.

2. **hīc,** *adv.*, *used* (1) *of place*, in this place, here, there, (2) *of time and kindred ideas*, at this moment, at this point, hereupon, there, thereupon.

hiems, hiemis, *f.*, winter; *by metonymy*, wintry weather, storm, tempest; storminess, inclemency, severity *of the weather or of the sea. Personified*, **Hiems, Hiemis,** *m.*, the Storm-god, the Storm.

hinc [**hīc**], *adv.*, *used* (1) *of place*, from this place, hence, thence; **hinc . . . illinc, hinc . . . hinc,** on this side . . . on that (*side*); **hinc atque hinc,** on this side and on that, all around, everywhere, (2) *of time*, from this time, thereupon, thereafter, after this, (3) *of source, origin, cause*, from this source, from (*for*) this cause, hence, therefore.

hiō, -āre, -āvī, -ātum, *intr.*, stand open, gape; open the mouth, gape wide, yawn.

Hippocoōn, -ontis, *m.*, Hippocoön, *a comrade of Aeneas.*

Hippolytē, -ēs, *f.*, Hippolyte, *daughter of Mars, queen of the Amazons.*

Hippotadēs, -is, *m.*, son *or* descendant of Hippotes.

hirsūtus, -a, -um, *adj.*, rough, shaggy, bristly, prickly, bushy.

Hisbō, -ōnis, *m.*, Hisbo, *a Rutulian.*

hīscō, -ere, —, —, *intr.*, open, gape, yawn; *open the mouth in stammering, halting utterance*, mutter, stammer, speak brokenly.

hōc: *see* **hīc** *and* **hūc.**

hodiē [**hīc**+**diēs**], *adv.*, to-day, this day.

homō, hominis, *c.*, a human being, man *or* woman, a mortal, *but esp. a* man; *in pl.*, mankind, the human race.

honor *or* **honōs, -ōris,** *m.*, honor, repute, esteem *in which one is held*, respect, glory, fame; *by metonymy, of tokens of esteem*, reward, recompense, prize; offering *to the gods*, sacrifice, worship, reverence; honorary rites, honorary festival; beauty, grace, *qualities that win esteem and honor.*

honōrātus: *see* **honōrō.**

honōrō, -āre, -āvī, -ātus [**honor**], *tr.*, clothe with honor, honor, respect. **honōrātus, -a, -um,** *pf. pass. prtcpl. as adj.*, honored, respected; worthy of honor, respectable.

honōs: *see* **honor.**

hōra, -ae, *f.*, hour; *freely*, time, season, moment. *Personified*, **Hōrae, -ārum,** *pl. f.*, Seasons; the Hours, *goddess attendants of the Moon.*

horrendus: *see* **horreō.**

horrēns: *see* **horreō.**

horreō, -ēre, —, —, *intr.*, stand on end, bristle. *Fig.*, be rough, bristle; be afraid (*in fright or in panic "one's hair stands on end," etc.*), be frightened; shake, shiver, tremble; *tr.* (§ 130), shudder *or* shiver at, fear, dread. **horrendus, -a, -um,** *gerundive as adj.*, dreadful, frightful, awful; *in good sense*, awe-inspiring, reverend, venerable. **horrēns, -entis,** *pr. prtcpl. act. as adj.*, bristly, shaggy, rough.

horrēscō, -ere, horruī, — [**horreō**], *intr.*, begin to bristle. *Fig.*, shudder with fear, tremble, be startled; *tr.* (§ 130), shudder at, dread.

horridus, -a, -um [**horreō**], *adj.*, bristly, bristling, rough, shaggy, grisly; rough, unkempt, uncouth; *by metonymy*, fearful, horrid, frightful.

horrifer, -fera, -ferum [**horreō+ferō**], *adj.*, terror-bringing, awe-inspiring, fearful, awful.

horrificō, -āre, -āvī, -ātus [**horreō+faciō**], *tr.*, make rough, cause to bristle, terrify, frighten.

horrificus, -a, -um [**horreō+faciō**], *adj.*, causing horror *or* terror, appalling, terrible.

horrisonus, -a, -um [**horreō+sonō**], *adj.*, sounding dreadfully, of awful sound.

horror, -ōris [**horreō**], *m.*, *properly*, a standing on end, roughening, bristling; *by metonymy*, terror, fright, horror; *with* **armōrum**, dread din *or* clash.

hortātor, -ōris [**hortor**], *m.*, one who urges, inciter, exhorter, encourager, counsellor.

hortor, -ārī, -ātus sum, *tr.*, urge, incite, spur on, exhort, encourage.

hospes, -itis, *c.*, host; guest; stranger; friend.

hospitium, -ī *or* **-iī** [**hospes**], *n.*, hospitality, friendship; friendly welcome *or* greeting; *by metonymy*, friend.

hospitus, -a, -um [**hospes**], *adj.*, strange, stranger, foreign; friendly.

hostia, -ae, *f.*, sacrificial animal, victim.

hostīlis, -e [**hostis**], *adj.*, of an enemy, enemy's, hostile.

hostis, -is, *c.*, enemy (*properly*, *of a country or race*); *freely*, enemy *of an individual*, foe; stranger (*since in early days every stranger was regarded as an enemy*).

hūc [**hīc**], *and* **hōc** (*an archaic form*), *adv.*, to this place, hither; **hūc illūc**, **hūc . . . illūc**, hither and thither, hither . . . hither; **hūc atque hūc**, hither and thither, on all sides.

hūmānus, -a, -um [**homō**], *adj.*, of *or* belonging to human beings, human, mortal, man's.

humī: *see* **humus**.

humilis, -e [**humus**], *adj.*, *properly*, *on or near the ground*, low, low-lying. *Fig.*, lowly, humble, meek, submissive.

humō, -āre, -āvī, -ātus [**humus**], *tr.* cover with earth, lay in the ground, bury, inter.

humus, -ī, *m.*, earth, ground, soil; **humī**, *loc. sing. as adv.*, on the ground, in the ground.

Hyades, -um, *pl. f.*, the Hyades, *a group of seven stars in the head of the constellation Taurus. The myth represented them to be daughters of Atlas and sisters of the Pleiades.*

hydra, -ae, *f.*, a Hydra. (1) *The famous Lernaean Hydra, slain by Hercules. See* **Lerna.** (2) *A monster with fifty heads, one of the agencies by which the wicked are punished in Tartarus.*

hydrus, -ī, *m.*, water serpent, snake.

Hymenaeus, -ī, *m.*, Hymenaeus *or* Hymen, *god of marriage; by metonymy* (§ 189), marriage, nuptials, bridal.

Hypanis, -is, *m.*, Hypanis, *a Trojan.*

Hyrcānus, -a, -um, *adj.*, of the Hyrcani, *a tribe on the Caspian Sea*, Hyrcanian.

Hyrtacidēs, -ae, *m.*, son of Hyrtacus, *a title of Nisus.*

Hyrtacus, -ī, *m.*, Hyrtacus, *a Trojan, father of Nisus.*

I

iaceō, -ēre, iacuī, iacitum, *intr.*, lie down, lie, lie quiet, lie at ease; *esp.*, lie *in death*, be laid low, be slain. *Fig.*, *of lands*, lie, be situate, lie outspread. **iacēns, -entis**, *pr. prtcpl. act. as adj.*, *in fig. sense*, *of lands*, spreading, outspread, low-lying.

iaciō, iacere, iēcī, iactus, *tr.*, throw, cast, hurl, fling. *Fig.*, throw up *walls etc.*, lay, set, erect.

iactāns: *see* **iactō.**

iactō, -āre, -āvī, -ātus [*freq. of* **iaciō**], *tr.*, throw, cast, hurl, fling *often or violently*; toss about, drive about, buffet. *Fig.*, turn over (*thoughts, cares, etc.*), ponder deeply, harbor, cherish; *of speech*, throw out wildly, utter wildly, speak; *with* **sē** (**mē**, *etc.*), vaunt one's self, boast, exult. **iactāns, -antis**, *pr. prtcpl. act. as adj.*, boasting, boastful, vainglorious.

iactūra, -ae [**iaciō**], *f.*, *properly*, a throwing away, *esp. a throwing of* *things overboard to lighten ship in a storm; freely*, loss.

iaculor, -ārī, -ātus sum [**iaculum**], *intr. and tr., properly, hurl a javelin, "javelin"; freely*, hurl, cast, throw, fling.

iaculum, -ī [**iaciō**], *n.*, dart, javelin, missile.

Iaera, -ae, *f.*, Iaera, *a nymph of Mt. Ida* (*in Phrygia*), *mother of Pandarus and Bitias.*

iam, *adv., used properly of time, to emphasize the last of a series of moments, or the close of a period of time*, by this time, at last, already, now at length, now; *of the future, like* **mox,** soon, ere long; immediately, instantly; *in various combinations*, **iam tum,** then already, even at that early time, even then; **iam dūdum** *and* **iam prīdem,** this long time (*past*), for a long time, long since, long ago; **iam nunc,** even now; **iam adeō,** by this (*very*) moment, already, presently; **iam inde,** from that very instant, immediately, forthwith, at once; **iam iam,** *with fut. prtcpl.*, at every moment, every instant, constantly, *with pres. prtcpl.*, by this time, now, at last; **iam . . . iam,** now . . . now, now . . . then, at one time . . . at another, first . . . then; **iam iamque,** now, now, again and again, every moment, already.

iam dūdum: *see* **iam.**

iam prīdem: *see* **iam.**

iānitor, -ōris [**iānua**], *m.*, doorkeeper, porter; keeper, guardian (*of some entrance*).

iānua, -ae, *f.*, door, *esp.* a house-door (*i.e. the entrance from the street or road*); *freely*, entrance.

Iānus, -ī [*akin to* **Diāna**], *m., the god* Janus; *see* § 294. *Janus was perhaps originally a god of* (*day*) *light, of the opening and the closing day, and thus was naturally represented as having two faces. One story made him an early king of Latium.*

Iāpyx, Iāpygis, *adj.*, of Iapygia (*i.e. Calabria or Apulia, in southeastern Italy*), Iapygian, Apulian. *As noun,* **Iāpyx, Iāpygis** (*sc.* **ventus**), *m.*, Iapyx, the west (*or southwest*) wind, *which blew from Iapygia towards Greece, a wind favorable for navigation to Greece.*

Iarbās, -ae, *m.*, Iarbas, *king of Mauretania, son of Jupiter Hammon; he was a suitor of Dido.*

Iasidēs, -ae, *m.*, a descendant of Iasius *or* Iasus.

Iasius, -ī *or* **-iī,** *m.*, Iasius, *son of Jupiter and Electra, and brother of Dardanus. With Dardanus he came from Italy to Asia Minor; according to some accounts he married a daughter of the Trojan king Teucer.*

iaspis, -idis, *f.*, jasper, *a precious stone.*

ibī̆ [**is**], *adv., used* (1) *of place*, in that place, there, (2) *of time*, then, thereupon, here, hereupon.

ibīdem [**ibī̆+īdem**], *adv.*, in the same place, in that very place.

Īcarus, -ī, *m.*, Icarus, *son of Daedalus; he sought to escape with his father from Crete, but flew so near to the sun that the wax by which his wings were fastened on was melted and he fell into the Icarian sea and perished there.*

ī̆cō, -ere, īcī, ictus, *tr.*, strike, smite, hit.

1. ictus: *see* **ī̆cō.**

2. ictus, -ūs [**ī̆cō**], *m.*, blow, stroke, thrust; *by metonymy*, wound.

Īda, -ae, *f.* Ida. (1) *A mountain in Crete, where Jupiter was said to have been brought up; later it was a famous seat of his worship.* (2) *A mountain in Phrygia, near Troy, also sacred, esp. to Cybele.*

1. Īdaeus, -a, -um [**Īda**], *adj.*, of Ida (*Cretan or Trojan*), Idaean; *by metonymy*, Phrygian, Trojan.

2. Īdaeus, -ī, *m.*, Idaeus, *a charioteer of Priam.*

Īdalia, -ae *and* **Īdalium, -ī** *or* **-iī,** *n.*, Idalia *or* Idalium, *a town and grove in Cyprus, a favorite resort of Venus.*

Īdalium: *see* **Īdalia.**

Īdalius, -a, -um [**Īdalia**], *adj.*, of Idalia Idalian.

Īdās, -ae, *m.*, Idas, *a Thracian.*

idcircō, *adv.*, for that reason, on that account, with that purpose, therefore.

īdem, eadem, idem [**is**], *dem. adj. and pronoun*, the same, the very (*same*); *often = an adv.*, also, likewise, at the same time. *For its scansion, at times, see* § 248.

ideō, *adv.*, on that account, for that reason, therefore.

Idmōn, -onis, *m.*, Idmon, *a Rutulian, messenger of Turnus.*

Īdomoneus, -eī, *m.*, Idomeneus, *a king of Crete, leader of the Cretan contingent in the Greek force before Troy. On his return to Crete, in accordance with a vow, he sacrificed his son to the gods; in consequence of a pestilence that followed this act the Cretans banished Idomeneus.*

iecur, -oris, *n.*, the liver.

igitur, *conj.*, consequently, accordingly; *in questions, it constitutes, like English* pray, pray tell me, *a strong appeal for an answer.*

ignārus, -a, -um [**in,** not, + **gnārus,** knowing, *akin to* (**g**)**nōscō**], *adj.*, not knowing, ignorant, unacquainted with, unaware, unsuspecting.

ignāvia, -ae [**ignāvus**], *f.*, slothfulness, cowardice.

ignāvus, -a, -um [**in,** not, +**gnāvus,** busy], *adj.*, idle, lazy, slothful.

īgnēscō, -ere, —, — [**īgnis**], *intr.*, take fire, kindle. *Fig.*, be kindled, be inflamed.

īgneus, -a, -um [**īgnis**], *adj.*, of fire; fiery, flaming. *Fig.*, fiery, glowing, ardent; gleaming, glittering.

īgnipotēns, -entis [**īgnis+potēns**], *adj.*, *properly*, swaying fire; *as title of Vulcanus*, lord of fire.

īgnis, -is, *m.*, fire, flame, flash *of fire or flame;* firebrand, faggot; *esp.*, heavenly fires (*e.g. of sun, moon and stars*), lightning; *in pl.*, flashes of lightning, lightning-fires. *Fig.*, fire of love, passion.

ignōbilis, -e [**in,** not,+(**g**)**nōscō**], *adj.*, unknown; base-born; ignoble, inglorious, worthless, common.

ignōrō, -āre, -āvī, -ātus [**in,** not,+(**g**)**nōscō**], *tr.*, shut one's eyes to, not know, be unaware of, be ignorant (*of*).

ignōtus, -a, -um [**in,** not, +(**g**)**nōtus**], *adj.*, unknown, obscure, strange.

īlex, īlicis, ., the holm-oak, oak.

Īlia, -ae, *f.*, Ilia, *a name of Rhea Silva, daughter of Numitor (the rightful king of Alba Longa who was dispossessed by his brother Amulius); Ilia was mother, by Mars, of Romulus and Remus.*

īlia, īlium, *pl. n.*, *properly, the abdomen, from the lower ribs to the hips*, groin, flanks, sides.

Īliacus, -a, -um [**Īlium**], *adj.*, of Ilium, Ilian, Trojan.

Īlias, -adis [**Īlium**], *f.*, a Trojan woman.

īlicet [**ī,** *imp.*, +**licet**], *adv. properly, a formula of dismissal, you may go, go at once, all is over*, forthwith, immediately, instantly, at once.

Īlionē, -ēs, *f.*, Ilione, *the eldest daughter of Priam, wife of Polymestor.*

Īlioneus, -eī, *m.*, Ilioneus, *an aged Trojan, the spokesman of the Trojans before Dido and Latinus.*

Īlium, -ī *or* **-iī,** *n.*, Ilium, Troy. *See* **Trōia.**

Īlius, -a, -um [**Īlium**], *adj.*, of Ilium, Ilian, Trojan.

ille (*archaic* **olle**), **illa, illud,** *gen.* **illīus,** *dem. adj.*, that one (*at a distance*), that, yonder; the following; *as opposed to* **hīc,** (*the one more remote in place or in one's thoughts*), the former; that, the famous, the well-known, the great (*properly, yonder, the one yonder at whom I am pointing*); *at times almost like the English definite article*, the. *At times almost pleonastic, cf.* v. 457. *As pron.*, he, she, it, *in pl.*, they (*more emphatic than* **is**).

illīc [**ille**], *adv.*, in that place, there, yonder.

illinc [**ille**], *adv.*, from that place, thence.

illūc [**ille**], *adv.*, to that place, thither; **hūc illūc,** hither and thither, this way and that, around.

Īllyricus, -a, -um, *adj.*, of Illyria, *a province on the east coast of the Adriatic*, Illyrian.

Īlus, -ī, *m.*, Ilus. (1) *Son of Tros and* *founder of Ilium. From him Troy derived the name Ilium.* (2) *The older form of* **Iūlus**, *the cognōmen of Ascanius.* (3) *A Rutulian.*

imāgō, -inis, *f.*, an imitation *or* copy; counterfeit presentment, reproduction; form, shape, appearance, guise, manifestation; semblance, (*misleading*) appearance; apparition, phantom, ghost, shade.

Imāōn, -onis, *m.*, Imaon, *a Rutulian.*

imber, -bris, *m.*, heavy (*pelting*) rain, rain-storm, shower; rain, storm; *by metonymy,* rain-cloud, storm-cloud; water. *Fig.*, rain, hail (*of weapons*).

imitābilis, -e [**imitor**], *adj.*, that may *or* can be imitated, imitable.

imitor, -ārī, -ātus sum, *tr.*, imitate, counterfeit, copy, mimic.

immānis, -e, *adj.*, *properly, of size that frightens or appalls,* of excessive *or* monstrous size, immense, huge, vast, enormous, giant, strong. *Fig.*, *of character,* monstrous, atrocious, savage, fierce, wild, frightful.

immineō, -ēre, —, — [**in**+root of **minor**], *intr.*, project *or* hang over, overhang. *Fig.*, (*overhang, i.e.*) command *a city, wall, etc.*, threaten, menace.

immītis, -e [**in,** not,+**mītis,** mild, mellow], *adj.*, not soft *or* mellow, harsh. *Fig.*, sour, cruel, unfeeling, merciless, ruthless.

immō, *adv.*, *whose proper force is to correct or amend what precedes,* nay, nay rather, on the contrary, nay more, nay even.

immolō, -āre, -āvī, -ātus [**in**+**mola**], *tr.*, *properly, sprinkle a victim with sacrificial meal preparatory to a sacrifice,* sacrifice; *freely,* slay, kill.

immōtus, -a, -um [**in,** not,+**mōtus**], *adj.*, unmoved, unshaken, undisturbed; firmly fixed, settled; immovable, motionless. *Fig.*, unmoved, unchanged, steadfast, settled, firm.

immundus, -a, -um [**in,** not,+**mundus,** clean], *adj.*, unclean, loathsome, filthy, foul.

impār, -aris [**in,** not,+**pār**], *adj.*, uneven, unequal, ill-matched; unequal to, inferior to, not a match for.

impediō, -īre, -īvī *or* **-iī, -ītus** [**in**+**pēs**], *tr.*, entangle, entwine, interweave, interlace. *Fig.*, hinder, hamper.

impellō, -ere, -pulī, -pulsus [**in**+**pellō**], *tr.*, strike against *or* upon; strike, smite, hit; drive forward, push on, set in motion, impel; overthrow, overturn, uproot, dislodge. *Fig.*, strike, smite; impel, incite, induce, pervade, constrain.

imperitō, -āre, -āvī, -ātum [*freq. of* **imperō**], *intr.*, rule *with might and power,* rule, sway, be lord of.

imperium, -ī *or* **-iī** [**imperō**], *n.*, command, order, mandate, decree; *by metonymy, the power to issue orders,* control, authority, sway, sovereignty, sovereign power, empire; realm, dominion, empire.

imperō, -āre, -āvī, -ātum, *intr. and tr.*, command, order *a thing or deed,* command, bid *a person do something.*

impetus, -ūs [**impetō,** assail,=**in**+**petō**], *m.*, onset, onrush, attack, assault; force, violence, vehemence; impulse, momentum.

impingō, -ere, -pēgī, -pāctus [**in**+**pangō**], *tr.*, *properly,* fix *or* fasten on; dash against, drive against.

impius, -a, -um [**in,** not,+**pius**], *adj.*, *properly, failing in one's duty* (*see* **pius**); *esp.*, impious, irreverent, godless; *freely,* accursed, wicked, nefarious.

impleō, -ēre, -ēvī, -ētus [**in**+**pleō,** *old verb,* fill], *tr.*, fill up, fill full (*of*); satisfy, *lit. and fig.*

implicō, -āre, -āvī *or* **-uī, -ātus** *or* **-itus** [**in**+**plicō**], *tr.*, fold into, enwrap, entangle; bind fast; lodge firmly in, implant; lodge in, lay in, link with, bind to; twine *or* wreathe about, encircle. *Fig.*, fold in *or* round, enfold, embrace, clasp closely, hold fast, cling to.

improbus, -a, -um [**in,** not,+**probus**], *adj.*, *properly, not up to standard, either as falling short of the standard or as going beyond proper bounds,* inferior, bad, poor; *in moral sense*, bad, wicked, base; *esp.*, dishonest, knavish; shameless, worthless; violent, fierce, tyrannous.

impulsus: *see* **impellō.**

īmus: *see* **īnferus.**

in, prep. **I.** *With abl., used* (1) *of place*, in, within, in the midst of; on, upon, among, (2) *of time*, in, during, in the course of, (3) *in other relations*, in relation to, in connection with, in the case of. **II.** *With acc., used* (1) *of motion towards, lit. and fig.*, into, in, unto, among, towards, against, on, upon, (2) *of time*, up to, into, until, against (*i.e. in anticipation of a time to come*), (3) *in modal relations*, according to; towards, regarding, (4) *in phrases involving the idea of distribution, e.g.* **in nāvīs**, ship by ship. **in prīmīs**, *properly*, among the first; especially, particularly, first and foremost.

Īnachius, -a, -um [**Īnachus**], *adj.*, of Inachus, Inachus's, Inachian. *See* **Īnachus.**

Īnachus, -ī, *m.*, Inachus, *son of Oceanus; founder and first king of Argos, father of Io.*

inamābilis, -e [**in,** not,+**amō**], *adj.*, unworthy of love, unlovely, hateful, odious.

inānis, -e, *adj.*, empty, void, vacant. *Fig.*, (*empty, i.e.*) substanceless, unsubstantial, ghostly, phantom; empty, idle, useless, fruitless, vain. *As noun*, **ināne, -is**, *n.*, void, empty space.

inārdēscō, -ere, inārsī, — [**in+ārdēscō**], *intr.*, take fire. *Fig.*, burn, blaze, glow.

Īnarimē, -ēs, *f.*, Inarime, *an island in the Mare Tyrrhenum, off the Campanian coast, now Ischia.*

inausus, -a, -um [**in,** not, + **audeō**], *adj.*, undared, unventured, untried, unattempted.

inbellis, -e [**in,** not. + **bellum**], *adj.*, unwarlike, unfit for war; peaceful, harmless.

incānus, -a, -um [**in+cānus**], *adj.*, very gray, hoary, white.

incassum: *see* **cassus.**

incautus, -a, -um [**in,** not, + **cautus**], *adj.*, not watchful, off one's guard, incautious, heedless, unsuspecting.

incēdō, -ere, -cessī, -cessum [**in+cēdō**], *intr.*, go, step, march along, move, advance, *esp. in slow, stately fashion*, march.

incendium, -ī *or* **-iī** [**incendō**], *n.*, fire, conflagration. *Fig.*, ruin, destruction.

incendō, -ere, -cendī, -cēnsus [**in+candeō**], *tr.*, make *or* cause to glow, set fire to, set afire, kindle; burn, consume. *Fig.*, set ablaze, light up; inflame, kindle, incite, excite, arouse, incense, enrage, harrow, distress.

incēnsus: *see* **incendō.**

inceptum: *see* **incipiō** (*end*).

inceptus: *see* **incipiō.**

incertus, -a, -um [**in,** not, + **certus**], *adj.*, *in act. sense*, uncertain, doubtful, hesitating, wavering; *of an axe*, ill-aimed; *of the sun or the moon*, uncertain, dimmed, clouded; not knowing, ignorant; *in pass. sense, of things about which one is uncertain*, uncertain, doubtful, unreliable.

incessus, -ūs [**incēdō**], *m.*, a walking; gait, pace, *esp. a dignified pace.*

incestō, -āre, -āvī, -ātus [**incestus,** unclean]; *tr.*, pollute, defile.

incidō, -ere, -cidī, — [**in+cadō**], *intr.*, fall upon, *lit. and fig.*, fall; *of a missile weapon*, fall in *or* on, lodge. *Fig.*, (*fall upon, i.e.*) happen on, chance upon, meet.

incīdō, -ere, -cīdī, -cīsus [**in+caedō**], *tr.*, cut into, cut off, cut.

incipiō, -ere, -cēpī, -ceptus [**in+capiō**], *tr.*, lay hold on, take in hand; begin, commence; essay, undertake, attempt; *intr., esp. of speech*, begin. **inceptum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, beginning; attempt, undertaking, essay, purpose, resolve.

inclēmentia, -ae [**in,** not, + **clēmēns,** mild, gentle], *f.*, unkindness, inclemency; severity, rigor.

inclūdō, -ere, -clūsī, -clūsus [**in+claudō**], *tr.*, shut up, shut in, hem in, confine, imprison; *shut one thing up with another*, include, insert, enclose, envelop, surround.

inclūsus: *see* **inclūdō.**

inclutus, -a, -um [**in**+**cluō, clueō,** hear], *adj., properly,* heard of, talked of, famous, illustrious, renowned, celebrated.

incognitus, -a, -um [**in,** not, + **cognitus**], *adj.,* unknown, uncertain.

incohō, -āre, -āvī, -ātus, *tr.,* begin, commence (*the verb is commonly used of beginning things which are never finished*); *freely,* build, erect.

incolō, -ere, -coluī, — [**in**+**colō**], *tr.,* dwell in, inhabit.

incolumis, -e, *adj.,* safe, sound, uninjured, unhurt, intact.

incomitātus, -a, -um [**in,** not, + **comitor**], *adj.,* unaccompanied, unattended.

inconcessus, -a, -um [**in,** not, +**concēdō**], *adj.,* not permitted, forbidden.

incōnsultus, -a, -um [**in,** not, + **cōnsulō**], *adj., properly,* unconsulted; *very rarely,* unadvised, uncounseled.

incrēdibilis, -e [**in,** not, + **crēdibilis**], *adj.,* not to be believed, past belief, passing strange, extraordinary.

increpitō, -āre, -āvī, -ātus [**in**+**crepitō**], *tr.,* cry out to, call upon, challenge; cry out against, chide, rebuke, blame, find fault with.

increpō, -āre, -crepuī, -crepitum [**in**+**crepō**], *intr.,* make a noise, rattle, clatter, resound; *tr.* (§ 130), sound forth, blaze forth. *Also tr.,* cry out against, blame, chide, rebuke.

incrēscō, -ere, -ēvī, — [**in**+**crēscō**], *intr.,* grow in *or* on, grow up, grow. *Fig.,* grow, increase.

incubō, -āre, -cubuī, -itum [**in**+**cubō,** *old verb,* lie], *intr.,* lie in *or* upon. *Fig.,* lie on, brood over; *with* **dīvitiīs,** brood over, devote one's self to, surrender one's whole being to.

incultus, -a, -um [**in,** not,+**colō**], *adj.,* untilled, waste, desert, deserted. *Fig.,* uncultivated, unpolished, rude; neglected, unkempt, disordered. *As noun,* **incultum, -ī,** *n.,* waste place, wilderness.

incumbō, -ere, -cubuī, -cubitum [**in**+**cumbō,** *old verb,* lay], *intr.,* (§ 139), *properly,* lay *or* fling one's self on, fall upon, swoop upon; lean on, lean over, recline on *or* over, rest upon. *Fig.,* apply one's self to, bend one's energies to; *with* **rēmīs,** bend to, ply with might and main; *of hostile exertion,* press on, attack, assail.

incurrō, -ere, -currī, -cursum [**in**+**currō**], *intr.,* run into *or* against, rush at *or* on, press to the attack; assail, attack.

incurvō, -āre, -āvī, -ātus [**in**+**curvō**], *tr.,* curve, bend, arch.

incūs, incūdis [**in**+**cūdō,** strike], *f.,* an anvil.

incūsō, -āre, -āvī, -ātus [**in**+**causa**], *tr.,* accuse, censure, blame.

incutiō, -ere, -cussī, -cussus [**in**+**quatiō**], *tr.,* strike upon, strike into, dash into. *Fig.,* (*strike into, i.e.*) bestow on, give to, lend.

indāgō, -inis, *f.,* an encircling, enclosing, *esp. a mode of hunting consisting in enclosing a stretch of forest by a circle of nets, dogs, horses and men, in order that game may be completely surrounded and thus captured or killed; by metonymy,* a circle of nets, dogs, *etc.; freely,* hunting-force.

inde [**is**], *adv., used* (1) *of place,* from that place, thence, therefrom, (2) *of time and sequence,* after that, thereupon, then.

indēbitus, -a, -um [**in,** not,+**dēbeō**], *adj.,* unowed, undue; unallotted, unassigned.

indecoris, -e [**in,** not,+**decus**], *adj.,* without glory *or* honor, inglorious, dishonored, disgraced.

indēfessus, -a, -um [**in,** not,+**dēfessus**], *adj.,* unwearied, untired.

indēprēnsus, -a, -um [**in,** not,+**dēprēndō**], *adj., properly,* uncaught, *i.e.* undiscovered; *freely,* undiscoverable, unsolvable.

indicium, -ī *or* **-iī** [**indīcō**], *n.,* information, evidence, testimony.

indīcō, -ere, -dīxī, -dictus [**in**+**dīcō**], *tr.,* declare publicly, announce formally, proclaim; appoint, assign.

indigena, -ae [**indu,** *old form of* **in,** *seen in certain compound words,*+*root of* **gīgnō**], *c.,* one born in a (*given*) country, native. *As adj.*, native-born, native.

indīgnor, -ārī, -ātus sum [**indīgnus**], *tr.*, consider *or* deem unworthy (*of one's self*); be angry at, chafe at; *intr.*, be angry, be enraged, fret.

indīgnus, -a, -um [**in**, not,+**dīgnus**], *adj.*, unworthy, undeserving; improper, undeserved, unseemly; wretched, unfit, shameful, cruel.

indiscrētus, -a, -um [**in**, not,+**dis**+**cernō**], *adj.*, *properly*, undistinguished; *freely*, indistinguishable.

indolēs, -is [**ind**=**indu** (*see* **indigena**) +**oleō**, *old verb*, grow], *f.*, *properly*, *that which grows in* (*i.e. is innate in*) *one*, nature, *esp. high and noble nature*, character, worth.

indomitus, -a, -um [**in**, not,+**domō**], *adj.*, *properly*, untamed, wild; unrestrained, uncontrolled; *freely*, untameable, ungovernable; fierce, violent.

indubitō, -āre, -āvī, -ātum [**in**+**dubitō**], *intr.*, feel doubts (*over, i.e.*) concerning, doubt, mistrust.

indūcō, -ere, -dūxī, -ductus [**in**+**dūcō**], *tr.*, lead *or* bring to; (*lead, i.e.*) draw on *clothing, etc.*, put on, don. *Fig.*, (*lead into, i.e.*) spur on *or* into, incite, induce, persuade.

inductus: *see* **indūcō**.

indulgeō, -ēre, indulsī, indultum, *intr.*, be kind to, yield to, yield, give scope to (*for*), gratify, indulge; indulge in, give one's self up to, give way to.

induō, -ere, induī, indūtus, *tr.*, put on *clothing, arms, etc.;* cover one's self with *clothing, etc.*, deck, array, adorn. *Fig.*, put on, assume; *in pass.*, *with middle force, as a dep. verb* (§§ 138, 154), put on, don. **indūtus, -a, -um**, *pf. pass. prtcpl. as adj.*, *with abl.*, clad in, adorned with, wearing.

Indus, -a, -um, *adj.*, of India, Indian. *As noun*, **Indī, -ōrum**, *pl. m.*, the Indi, *the inhabitants of India, the* (*East*) *Indians.*

indūtus: *see* **induō**.

inēluctābilis, -e [**in**, not,+**ex**+**luctor**], *adj.*, *properly*, *of a situation out of which one can not* (*wrestle, i.e.*) *fight his way*, inescapable, inevitable, unavoidable.

ineō, -īre, -īvī *or* **-iī, -itum** [**in**+**eō**], *tr.*, go into, enter. *Fig.*, enter upon, begin, undertake.

inermis, -e, *and* **inermus, -a, -um** [**in**, not,+**arma**], *adj.*, unarmed, defenceless.

inermus: *see* **inermis**.

iners, -ertis [**in**+**ars**], *adj.*, *properly*, unskilled, unskillful; *freely*, sluggish, inactive, idle, spiritless; helpless, lifeless.

inexpertus, -a, -um [**in**, not,+**expertus**], *adj.*, *in active sense*, not having tried, without experience; *in pass. sense*, untried, unessayed, unattempted.

inextrīcābilis, -e [**in**, not,+**extrīcō**, disentangle], *adj.*, inextricable, unsolvable.

īnfabricātus, -a, -um [**in**, not,+**fabricō**], *adj.*, unmade, unfashioned, unwrought, unhewn.

īnfandus, -a, -um [**in**, not,+**fandus**], *adj.*, unspeakable, unutterable; (*beyond words, i.e.*) impious, villainous; grievous, awful, dreadful. *As noun*, **īnfandum**, *n. acc. sing.*, *used as an exclamation*, O woe unutterable! oh horror!

īnfāns, īnfantis [**in**, not,+**for**], *adj.*, *properly*, without the power of speech, speechless; young, infant. *As noun*, **īnfāns, -antis**, *c.*, infant, baby, child.

īnfaustus, -a, -um [**in**, not,+**faustus**, favorable, *from* **faveō**], *adj.*, unpropitious, unfavorable; *in pass. sense*, not favored, unfortunate, unlucky, accursed.

1. **īnfectus, -a, -um** [**in**, not,+**faciō**], *adj.*, undone (*i.e. not yet done*), unperformed, unfinished; *of gold*, unwrought, unminted, uncoined; *undone, i.e.* revoked, nullified.

2. **īnfectus:** *see* **īnficiō**.

īnfēlīx, -īcis [**in**, not,+**fēlīx**], *adj.*, *properly*, unfruitful. *Fig.*, *in pass. sense*, unblessed, luckless, hapless, ill-starred, accursed, wretched; *in act. sense*, ill-boding, baneful, ominous.

īnfēnsus, -a, -um [**in**+**fendō**, *old verb,* strike], *adj., properly, of things that come into collision with other things,* hostile, in hostile spirit *or* manner, deadly; enraged, embittered.

īnferiae, -ārum [**īnferō?**], *pl. f.,* offerings *to the dead, of meal, milk, honey, oil, water,* sacrifice.

īnferior: *see* **īnferus.**

īnfernus, -a, -um [*cf.* **īnferus**], *adj., properly,* lying beneath, lower; *esp.,* of, in *or* pertaining to the underworld, infernal, nether; of the shades, of the realms beneath.

īnferō, -ferre, -tulī, inlātus [**in**+**ferō**], *tr.,* bear *or* bring into, carry into *or* upon; bear *sacrifices to an altar or to a god,* offer, proffer, render; **īnferre bellum,** *with dat.,* (*bring, i.e.*) begin war against, take the field against, assail, attack; *with* **sē,** *or in pass., with middle force,* bear one's self to, go, proceed (*against*), rush, hasten.

īnferus, -a, -um, *adj., comp.* **īnferior, -us,** *sup.* **īnfimus** *or* **īmus, -a, -um,** lower, beneath; *esp.,* of the underworld, nether. *Fig.,* low, lowly, humble, mean. *In sup.,* lowest, deepest, lowest part of, bottom of, foot of; *often best rendered by* even, very. *As noun,* **īnferī, -ōrum,** *pl. m.,* the dwellers in the underworld. **īmum, -ī,** *n.,* depth, bottom, foundation.

īnfēstus, -a, -um [**in**+**fendō**, *old verb,* strike], *adj., in pass. sense,* assailed, molested, unsafe; *in act. sense,* assailing, hostile; deadly, dangerous; *of a weapon,* levelled. *Cf.* **īnfēnsus.**

īnficiō, -ere, -fēcī, -fectus [**in**+**faciō**], *tr., properly, perhaps,* put *or* dip in (*dye, etc.*), dye, stain, color, steep. *Fig.,* stain, defile, pollute, corrupt.

īnfīgō, -ere, -fīxī, -fīxus [**in**+**fīgō**], *tr.,* fix in, fasten on, fasten together, interlock; impale; lodge. *Fig.,* fasten, lodge, imprint.

īnfindō, -ere, -fidī, -fissus [**in**+**findō**], *tr.,* cut into, cleave; plow *the seas.*

īnfit, *defective verb, counting as pres. indic.,* he (*she*) begins; *esp.,* begins to speak.

īnfīxus: *see* **īnfīgō.**

īnflammō, -āre, -āvī, -ātus [**in**+**flammō**], *tr.,* set on fire, kindle. *Fig.,* fan into a flame, kindle, inflame, fire, arouse, excite.

īnflectō, -ere, -flexī, -flexus [**in**+**flectō**], *tr.,* bend. *Fig.,* bend, turn, influence, alter, change.

īnflexus: *see* **īnflectō.**

īnflō, -āre, -āvī, -ātus [**in**+**flō**], *tr.,* blow into *or* upon, blow up, inflate, swell.

īnfōrmis, -e [**in,** not,+**fōrma**], *adj.,* formless, shapeless, misshapen, hideous, awful.

īnfōrmō, -āre, -āvī, -ātus [**in**+**fōrma**], *tr.,* form, shape, fashion.

īnfrāctus: *see* **īnfringō.**

īnfrendeō, -ēre, —, — [**in**+**frendō, frendeō**], *intr.,* gnash the teeth, gnash. *Only in pres. prtcpl. act.*

īnfrēnis, -e, *and* **īnfrēnus, -a, -um** [**in,** not,+**frēnum**], *adj., of horses,* unbridled; *as transferred epithet, of riders whose horses go unbridled, freely,* bold and skillful in horsemanship. *Fig.,* unbridled *in passion,* reckless.

īnfrēnō, -āre, -āvī, -ātus [**in**+**frēnum**], *tr., properly,* put a bridle on, furnish with a bridle; bridle; *freely,* harness.

īnfrēnus: *see* **īnfrēnis.**

īnfringō, -ere, -frēgī, -frāctus [**in**+**frangō**], *tr.,* break off, break. *Fig.,* break, weaken, shatter, damage, impair, injure; (*break, i.e.*) bend, subdue, overbear.

īnfula, -ae, *f., properly, a flock of wool knotted on a* **vitta,** *then, by metonymy,* (§ 188), a fillet, headband.

īnfundō, -ere, -fūdī, -fūsus [**in**+**1. fundō**], *tr.,* pour in, pour into, pour on, pour; *in pass., with middle force,* pour in *or* upon; *in fig. sense, of persons,* pour *or* rush into. *Fig.,* (*pour, i.e.*) throw *or* cast upon. **īnfūsus, -a, -um,** *pf. pass. prtcpl. as adj.,* outpoured, outspread.

īnfūsus: *see* **īnfundō.**

ingeminō, -āre, -āvī, -ātus [**in**+**geminō**], *tr.,* redouble, double up, repeat; *with* **ictūs** *or* **vulnera,** ply, deal thick and fast; *intr.* (§ 139), be redoubled, increase, come thick and fast, wax furious.

ingemō, -ere, -gemuī, -gemitum [**in**+**gemō**], *intr.*, groan over, sigh over, groan, mourn, lament.

ingēns, -entis [**in**, not,+ **genus** ?], *adj.*, *properly, perhaps, contrary to its kind, out of its kind*, abnormal, enormous, vast, huge, mighty, heavy, massive; strong, sturdy, powerful, giant. *Fig.*, mighty, huge, giant, great; grievous, severe, intense; *of sound*, heavy, deep.

ingerō, -ere, -gessī, -gestus [**in**+**gerō**], *tr.*, *properly*, carry on, upon, *or* against; heap up on; *with* **tēla** *or* **hastās**, fling against in numbers, hurl quickly *or* repeatedly.

inglōrius, -a, -um [**in**, not,+**glōria**], *adj.*, without glory, unhonored, inglorious.

ingrātus, -a, -um [**in**, not,+**grātus**], *adj.*, unpleasant, unwelcome, painful; ungrateful, thankless, unheeding, heedless.

ingredior, -ī, -gressus sum [**in**+**gradior**], *intr.*, go *or* walk into, go along, advance, proceed, move. *Fig.*, enter upon *something*, engage in, begin; *of speech*, begin to speak *or* answer.

ingressus: *see* **ingredior.**

ingruō, -ere, -uī, —, *intr.*, rush on, break into *or* upon, fall violently on; assail, attack, *lit. and fig.*

inguen, inguinis, *n.*, abdomen, groin.

inhaereō, -ēre, inhaesī, — [**in**+**haereō**], *intr.*, cling to, cleave to.

inhibeō, -ēre, inhibuī, inhibitus [**in**+**habeō**], *tr.*, lay hold on; hold back, restrain, check, curb.

inhiō, -āre, -āvī, -ātum [**in**+**hiō**], *intr.*, gape over, gape at. *Fig.*, gaze on with open mouth, examine eagerly, watch eagerly, pore over.

inhonestus, -a, -um [**in**, not,+**honestus**], *adj.*, dishonorable, unseemly, shameful.

inhorrēscō, -ere, -horruī, — [**in**+**horrēscō**], *intr.*, bristle; grow rough.

inhospitus, -a, -um [**in**, not,+**hospitus**], *adj.*, inhospitable, unfriendly, dangerous, deadly.

inhumātus, -a, -um [**in**, not,+**humō**], *adj.*, unburied.

iniciō, inicere, iniēcī, iniectus [**in** +**iaciō**], *tr.*, throw in *or* upon, fling on, cast *or* hurl against; *with* **sē**, fling *or* hurl one's self, rush headlong. *Note: The first syllable is heavy in Vergil.*

inīcus, inīqua, inīcum [**in**, not,+ **aecus**], *adj.*, *properly*, uneven; unfair, unfriendly, partial; unjust, hard, severe, dangerous, hazardous. *Note: For spelling see on* **secuntur, i.** 185.

inimīcus, -a, -um [**in**, not,+**amīcus**], *adj.*, unfriendly, hostile; of *or* belonging to an enemy, an enemy's.

iniectus: *see* **iniciō.**

iniūria, -ae [**in**, not,+**iūs**], *f.*, injustice, injury; a wrong, affront, insult, outrage.

iniussus, -a, -um [**in**, not,+**iubeō**], *adj.*, unbidden, uninvited.

inlābor, -ī, -lāpsus sum [**in**+**lābor**], *intr.*, glide into, steal into. *Fig.*, master, overwhelm, inspire.

inlaetābilis, -e [**in**, not,+**laetor**], *adj.*, joyless, cheerless, mournful.

inlīdō, -ere, -līsī, -līsus [**in**+**laedō**], *tr.*, strike into *or* against, dash upon *or* into.

inligō, -āre, -āvī, -ātus [**in**+**ligō**], *tr.*, bind *or* fasten on, bind fast; *freely*, fetter, hamper, hinder.

inlīsus: *see* **inlīdō.**

inlūdō, -ere, -lūsī, -lūsus [**in**+**lūdō**], *intr. and tr.*, play (*at, against, or*) with, have sport with; make sport of, mock, flout, insult.

inlūstris, -e [**in**+**lūstrō**], *adj.*, lighted up, bright. *Fig.*, illustrious, distinguished, famous.

inlūsus: *see* **inlūdō.**

inluviēs, -iēī [**in**+**luō**, wash], *f.*, dirt, filth, squalor.

inmemor, -oris [**in**, not,+**memor**], *adj.*, unmindful (*of*), forgetful (*of*), heedless, thoughtless.

inmēnsus, -a, -um [**in**, not,+**mētior**, measure], *adj.*, unmeasured; immeasurable, limitless, boundless; vast, huge.

inmergō, -ere, -mersī, -mersus [in+**mergō**], *tr.*, dip into, plunge (*into*), overwhelm, drown.

inmeritus, -a, -um [**in**, not,+**meritus**], *adj.*, *properly*, undeserving (*of punishment*), guiltless, innocent.

inmisceō, -ēre, -miscuī, -mixtus [**in**+**misceō**], *tr.*, mix in (*with*), mingle (*with*), intermingle, blend; *in pass.*, *with middle force*, mingle with, *esp. in hostile spirit*, mingle in combat.

inmissus: *see* **inmittō.**

inmittō, -ere, -mīsī, -missus [**in**+**mittō**], *tr.*, send to, send into, send upon; let in, admit; let go, let loose; spur on, urge forward *or* onward; cast, throw, hurl (*into, upon, or against*); *in pass.*, *with middle force*, rush *or* burst in(*to*); **inmittere habēnās**, let the reins fly loose, *and*, *with dat.*, spur on, drive at top speed, *lit. and fig.*; *with* **barbam**, allow to grow. *Fig.*, send (*cares, etc.*) into one, bring upon, inflict upon.

inmixtus: *see* **inmisceō.**

inmortālis, -e [**in**, not,+**mortālis**], *adj.*, undying, imperishable, immortal, everlasting, eternal.

inmūgiō, -īre, -īvī *or* **-iī, —** [**in**+**mūgiō**], *intr.*, bellow *or* roar in *or* within, resound.

innectō, -ere, -nexuī, -nexus [**in**+**nectō**], *tr.*, tie *or* join to, fasten to, fasten; bind, wrap, wreathe, garland. *Fig.*, weave, contrive, devise.

innexus: *see* **innectō.**

innō, -āre, -āvī, -ātum [**in**+**nō**], *intr. and tr.*, swim on, swim; *freely*, float on, sail on.

innoxius, -a, -um [**in**, not,+**noxius**], *adj.*, harmless, innocent.

innumerus, -a, -um [**in**, not,+**numerus**], *adj.*, without *or* beyond number, uncounted, numberless, countless, untold.

innūptus, -a, -um [**in**, not,+**nūbō**], *adj.*, unmarried, unwed: *of Pallas*, maiden, virgin.

inolēscō, -ere, -ēvī, -olitum [**in**+**oleō**, *old verb*, grow], *intr.*, grow in *or* on, grow into, take root in, become *or* be ingrained

inopīnus, -a, -um [**in**, not,+**opīnor**], *adj.*, unthought of, undreamed of, unsuspected, unexpected.

inops, inopis [**in**, not,+**ops**], *adj.*, without means *or* resources, helpless, poor, needy; destitute (*of*), bereft (*of*), lacking.

Īnōus, -a, -um, *adj.*, of Ino, *daughter of Cadmus, who was changed into a sea-goddess*, Ino's, son of Ino.

inpāstus, -a, -um [**in**, not,+**pāscō**], *adj.*, *properly*, unfed, not having eaten; hungry, ravenous.

inpavidus, -a, -um [**in**, not,+**pavidus**], *adj.*, knowing no fear, fearless, undaunted.

inperditus, -a, -um [**in**, not,+**perdō**], *adj.*, undestroyed, unslain.

inperfectus, -a, -um [**in**, not,+**perficiō**], *adj.*, unfinished, unwrought.

inperterritus, -a, -um [**in**, not,+**per**+**terreō**], *adj.*, unterrified, undismayed, undaunted.

inpiger, -gra, -grum [**in**, not,+**piger**, reluctant], *adj.*, diligent, active, zealous, energetic, quick.

inplācābilis, -e [**in**, not,+**plācō**], *adj.*, inexorable, implacable.

inplācātus, -a, -um [**in**, not,+**plācātus**, *from* **plācō**], *adj.*, unsatisfied, insatiate, everhungering, remorseless.

inplōrō, -āre, -āvī, -ātus [**in**+**plōrō**], *tr.*, invoke with tears; call on, implore, entreat, beseech; ask for earnestly.

inpōnō, -ere, -posuī, -positus [**in**+**pōnō**], *tr.*, put *or* place in, on, *or* upon, place over, put; *esp.*, set on the table, serve. *Fig.*, put on, lay on, impose, enjoin (*on*), put, fix, appoint.

inpositus: *see* **inpōnō.**

inprecor, -ārī, -ātus sum [**in**+**prex**], *tr.*, *properly*, pray down on one's head, call down on, invoke on.

inpressus: *see* **inprimō.**

in prīmīs: *see* **in.**

inprimō, -ere, -pressī, -pressus [**in**+**premō**], *tr.*, press in *or* upon, set upon *or* on, imprint, impress; emboss, engrave, stamp, chase.

inproperātus, -a, -um [**in**, not,+

properō], *adj.*, not hastened *or* hastening, slow, lingering.

inprōvidus, -a, -um [**in,** not,+**prōvideō**], *adj.*, *in act. sense*, unforeseeing, not anticipating; *freely*, blind, heedless, thoughtless.

inprōvīsus, -a, -um [**in,** not,+**prōvideō**], *adj.*, unforeseen, unexpected, sudden; = *an adv.*, unexpectedly, suddenly.

inprūdēns, -entis [**in,** not,+**prūdēns**], *adj.*, *properly*, not looking ahead, not foreseeing; imprudent, thoughtless, heedless.

inpūbis, -e [**in,** not,+**pūbēs,** full grown], *adj.*, *properly of persons who have not yet attained their majority*, not full grown, under age, young, youthful; *by metonymy*, beardless.

inpūne: *see* **inpūnis.**

inpūnis, -e [**in,** not,+**poena**], *adj.*, *very rare, except in n. sing.*, unpunished. **inpūne,** *n. sing. as adv.*, without punishment, with impunity; safely.

inquam, *irregular and defective verb*, say.

inremeābilis, -e [**in,** not,+**re,** back,+**meō,** go], *adj.*, irretraceable, admitting of no return.

inreparābilis, -e [**in,** not,+**reparō,** remake, repair], *adj.*, irreparable, irrecoverable, irretrievable.

inrīdeō, -ēre, -rīsī, -rīsus [**in**+**rīdeō**], *tr.*, laugh at, mock, jeer at, ridicule, deride.

inrigō, -āre, -āvī, -ātus [**in**+**rigō**], *tr.*, water, moisten, wet, bedew, *lit. and fig.; freely*, shed like dew.

inrīsus: *see* **inrīdeō.**

inrītō, -āre, -āvī, -ātus, *tr.*, excite, provoke, goad, anger, incense.

inritus, -a, -um [**in,** not,+**ratus** (*from* **reor**), valid], *adj.*, invalid, void; vain, useless, unavailing; *often* = *an adv.*, in vain, fruitlessly.

inrumpō, -ere, -rūpī, -ruptus [**in**+**rumpō**], *tr. and intr.*, break into, burst into, rush into.

inruō, -ere, inruī, — [**in**+**ruō**], *intr.*, rush in *or* upon, rush on, rush into, burst in; press *to an attack*, press on.

īnsānia, -ae [**in,** not,+**sānus**], *f.*, unsoundness, *esp. of the mind*, madness frenzy, insanity; folly, senselessness rage.

īnsānus, -a, -um [**in,** not,+**sānus**], *adj.*, unsound *mentally*, mad, insane, frenzied; inspired, prophetic (*such persons seemed to be beside themselves*).

īnscius, -a, -um [**in,** not,+**sciō**], *adj.*, not knowing, ignorant, unconscious; **haud īnscius,** aware of, well acquainted with, familiar with; *freely*, *of one who does not understand a given situation*, bewildered.

īnscrībō, -ere, -scrīpsī, -scrīptus [**in**+**scrībō**], *tr.*, write in *or* upon, mark, inscribe.

īnsequor, -ī, -secūtus sum [**in**+**sequor**], *tr. and intr.*, follow, pursue; *follow in hostile spirit*, pursue, assail; *with infin.*, press on, proceed, continue, essay.

īnserō, -ere, -seruī, -sertus [**in**+**1. serō**], *tr.*, weave in, put in, set in, insert.

īnsertō, -āre, -āvī, -ātus [*freq. of* **īnserō**], *tr.*, put *or* thrust into, insert.

īnsertus: *see* **īnserō.**

īnsidiae, -ārum [*cf.* **īnsīdō**], *pl. f.*, *properly, a* (*secret*) *occupation of a place*, ambuscade, ambush. *Fig.*, snare, strategem, trick, artifice, wile, treachery.

īnsidior, -ārī, -ātus sum [**īnsidiae**], *intr.*, lie in ambush, lie in wait against some one (*i.e. to attack him*); *freely, of a wolf prowling around a sheepfold*, prowl around.

īnsīdō, -ere, -sēdī, -sessum [**in**+**sīdō**], *tr. and intr.*, sit down in *or* on, settle on; occupy, take possession of, master, overpower.

īnsīgne: *see* **īnsīgnis.**

īnsīgniō, -īre, -īvī *or* **-iī, -ītus** [**īnsīgnis**], *tr.*, *properly*, distinguish by a mark *or* a device, mark, adorn, deck.

īnsīgnis, -e [**in**+**sīgnum**], *adj.*, *properly*, having a distinguishing mark, stamped, marked, distinguished, conspicuous. *Fig.*, conspicuous, splendid, preëminent, extraordinary, renowned, famous. *As noun*, **īnsīgne, -is,** *n.*, a distinguishing mark device, decoration, ornament, badge; *esp.*, *soldiers' accoutrements*, harness, costume.

insinuō, -āre, -āvī, -ātus [in+sinus], *tr.*, *work* (*something*) *in by a winding, tortuous movement*, wind in; *intr.* (§ 139), work one's way (*in or into*), penetrate secretly *or* imperceptibly, steal, creep.

īnsistō, -ere, -stitī, — [in+sistō], *tr. and intr.* (§ 139), set *or* put on, *esp.*, set one's self on, set foot on, stand on, tread on. *Fig.*, press on, pursue, devote one's self to; persist, persevere.

īnsomnium, -ī *or* **-iī** [in+somnium], *n.*, a dream, a vision.

īnsonō, -āre, -uī, -sonitum [in+sonō], *intr.*, sound, resound, ring, echo; *of a whip*, crack, snap; *tr.* (§ 128), cause to snap *or* crack, rattle.

īnsōns, īnsontis [in, not,+sōns], *adj.*, guiltless, innocent.

īnspērātus, -a, -um [in, not,+spērō], *adj.*, unhoped for, unlooked for, unexpected.

īnspiciō, -ere, -spexī, -spectus [in+speciō, look], *tr.*, look into, look on *or* upon; look over, overlook, command (*a view of*).

īnspīrō, -āre, -āvī, -ātus [in+spīrō], *tr.*, blow into *or* upon, breathe into. *Fig.*, breathe into, implant, lodge, impart.

īnstar, *n.*, *indeclinable, a word of uncertain origin*, an image, likeness; form, figure, appearance; *with gen.*, *as a quasi-preposition*, like to, *esp. in size, bulk, etc.*, the (*very*) image of, huge as, *etc.*; size, bulk; value, worth.

īnstaurō, -āre, -āvī, -ātus, *tr.*, renew, repeat, begin afresh. *Fig.*, restore, refresh, renew.

īnsternō, -ere, -strāvī, -strātus [in+sternō], *tr.*, spread over, strew over, lay on, cover, strew.

īnstīgō, -āre, -āvī, -ātus, *tr.*, spur on, goad on. *Fig.*, stimulate, encourage, spur on.

īnstituō, -ere, -uī, -ūtus [in+statuō], *tr.*, put *or* place on *or* into, fix, set up; build, erect, found, establish; arrange, set in order; ordain, appoint, order.

īnstō, -āre, -stitī, — [in+stō], *intr.*, stand in *or* on, stand over; press close upon, pursue closely *a foe, a rival, etc.*, threaten. *Fig.*, be near, be at hand, be pressing; press on, push on *a task, etc.*, drive with all speed, urge forward, ply; *with infin.*, proceed hastily *or* earnestly, strive eagerly, proceed.

īnstrātus: *see* **īnsternō.**

īnstrūctus: *see* **īnstruō.**

īnstruō, -ere, -strūxī, -strūctus [in+struō], *tr.*, pile up, heap up; build, erect; arrange, set in order, draw up, marshal, array, *esp. in battle line*; furnish, equip, fit out. **īnstrūctus, -a, -um,** *pf. pass. prtcpl. as adj.*, arranged, drawn up, arrayed; furnished (*with*), equipped.

īnsuētus, -a, -um [in, not,+suēscō], *adj.*, *in act. sense*, not having accustomed one's self to, unused to, unfamiliar with; *in pass. sense*, unfamiliar, unusual, unwonted, strange.

īnsula, -ae, *f.*, an island.

īnsultō, -āre, -āvī, -ātum [*freq. of* **īnsiliō,** leap on], *intr.*, leap *or* dance on, trample on. *Fig.*, exult over, mock, revile, insult.

īnsum, inesse, īnfuī, — [in+sum], *intr.*, be in, be upon.

īnsuō, -ere, -uī, -ūtus [in+suō], *tr.*, sew in, stitch in.

īnsuper [in+super], *adv.*, above, on (*the*) top. *Fig.*, over and above, beyond, besides, moreover, in addition.

īnsuperābilis, -e [in, not,+superō], *adj.*, unconquerable, invincible.

īnsurgō, -ere, īnsurrēxī, īnsurrēctum [in+surgō], *intr.*, rise upon; *with* **rēmīs,** *rise on, i.e.* bend vigorously to, fall on, ply vigorously; *freely*, rise up, rise.

īnsūtus: *see* **īnsuō.**

intāctus, -a, -um [in, not,+tangō], *adj.*, untouched; *esp.*, *of cattle untouched by the yoke*, unbroken; *of grain*, unreaped, uncut, (*hence* tall, standing); *of youth, strength, etc.*, unimpaired, intact, strong, sturdy; undefiled, pure, chaste, virgin.

integer, -gra, -grum [in, not,+tangō], *adj.*, untouched, whole, entire, unimpaired, fresh, sturdy, vigorous.

intemerātus, -a, -um [**in**, not,+**temerō**, profane], *adj.*, unprofaned, unviolated, unsullied, pure.

intempestus, -a, -um [**in**, not,+**tempus**], *adj.*, untimely, unseasonable; *esp., in the phrase* **intempesta nox,** *of uncertain sense; perhaps,* profound night, the dead of night.

intendō, -ere, -tendī, -tentus [**in**+**tendō**], *tr.*, stretch out, stretch, extend; strain, draw taut; *with* **vēla,** stretch out, strain, fill, swell. **intentus, -a, -um,** *pf. pass. prtcpl. as adj., in fig. sense,* expectant, attentive, intent, eager.

intentō, -āre, -āvī, -ātus [*freq. of* **intendō**], *tr.*, stretch out toward *or* against, brandish threateningly. *Fig.*, threaten, menace with.

intepēscō, -ere, intepuī, — [**in**+**tepēscō**], *intr.*, grow *or* become warm.

inter, *prep. with acc., used* (1) *of place,* between, among, within, into the midst of, into, (2) *of time,* between, during, within, in the course of; (3) *with a reflexive pron.*, **nōs, vōs,** *and esp.* **sē,** *to denote reciprocity,* with, among, against (*one another, etc.*).

intercipiō, -cipere, -cēpī, -ceptus [**inter**+**capiō**], *tr., properly, catch a thing in the midst of its course or progress,* intercept.

interclūdō, -ere, -clūsī, -clūsus [**inter**+**claudō**], *tr.*, shut off, cut off, hinder, hamper, detain.

interdum, *adv., properly, between whiles, i.e.* now and again, sometimes, at times, on occasion.

intereā [**inter**+**eā**, *old form* (?) *of* **ea,** *acc. pl. of* **is**], *adv.*, in the meantime, meanwhile.

interfor, -fārī, -fātus sum [**inter**+**for**], *tr.*, interrupt.

interfundō, -ere, -fūdī, -fūsus [**inter**+**fundō**], *tr.*, pour between; *in pass., with middle force,* flow between. **interfūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, flowing between; overflowed, suffused, stained, flecked.

interfūsus: *see* **interfundō.**

interimō, -imere, -ēmī, -ēmptus [**inter**+**emō**], *tr.*, (*take, i.e.*) put out of the way, remove, slay, kill.

interior, -ius, *gen.* **-ōris** [**inter**], *adj.*, inner, inside, interior, on the inside, toward the inside; inner part of; *sup.*, **intimus, -a, -um,** innermost, inmost: remotest.

interluō, -ere, -luī, — [**inter**+**luō**], *tr.*, flow between, wash.

internectō, -ere, -nexuī, -nexus [**inter**+**nectō**], *tr.*, bind up, fasten, confine.

interpres, -pretis, *c.*, a go-between *or* agent *between two parties;* mediator, messenger, envoy; *esp., a mediator between the gods and mortals, explaining or interpreting the divine will,* expounder, interpreter.

interritus, -a, -um [**in**, not, + **terreō**], *adj.*, unterrified, undismayed, undaunted, fearless.

interrumpō, -ere, -rūpī, -ruptus [**inter**+**rumpō**], *tr.*, break asunder, break off. *Fig.*, break off, suspend, interrupt.

interruptus: *see* **interrumpō.**

intervallum, -ī [**inter**+**vallus,** stake, paling], *n.*, *properly, the space between palings in a stockade,* space, interval. distance.

intexō, -ere, -uī, -textus [**in**+**texō**], *tr.*, weave into, inweave, embroider; interweave, intertwine, interlace

intextus: *see* **intexō**

intimus: *see* **interior.**

intonō, -āre, -uī, — [**in**+**tonō**], *intr.*, thunder. *Fig.*, thunder, thunder at *or* against, threaten; roar, resound, echo.

intōnsus, -a, -um [**in**, not,+**tondeō**], *adj.*, unshorn (*i.e. thick-fleeced*); *of trees,* unclipped, untrimmed; *of persons,* unshorn, unshaven.

intorqueō, -ēre, -torsī, -tortus [**in**+**torqueō**], *tr.*, twist, turn; hurl against *or* into, cast against, fling.

intrā, *prep. with acc., in expressions both of rest and motion,* within, inside, into, in.

intrāctābilis, -e [**in**, not,+**trāctō**], *adj.*, unmanageable, invincible; fierce, wild, savage, violent.

intremō, -ere, -uī, — [**in**+**tremō**], *intr.*, tremble, shake, quake, quiver.

intrō, -āre, -āvī, -ātus [*cf.* **inter, intrā**], *tr.*, go into, enter, go *or* pass between.

intrōgredior, -ī, -gressus sum [**intrō**+**gradior**], *tr.*, step *or* walk into, come in, enter.

intrōgressus: *see* **intrōgredior.**

intus [**in**], *adv.*, on the inside, within.

inultus, -a, -um [**in**, not,+**ulcīscor**], *adj.*, unavenged.

inundō, -āre, —, — [**in**+**unda**], *intr.*, overflow, flow, stream, *lit. and fig.*

inūtilis, -e [**in**, not,+**ūtilis**], *adj.*, useless, profitless, unserviceable.

Inuus, Inuī: *see* **castrum.**

invādō, -ere, -vāsī, -vāsus [**in**+**vādō**], *tr.*, go into *or* against, enter, rush into, rush upon, assail, attack. *Fig.*, enter on, undertake, essay; *attack with words*, assail, upbraid, reproach.

invalidus, -a, -um [**in**, not,+**validus**], *adj.*, infirm, enfeebled, feeble, weak.

invectus: *see* **invehō.**

invehō, -ere, -vexī, -vectus [**in**+**vehō**], *tr.*, bear in *or* into, carry against; *in pass.* (*sc.* **nāvī** *or* **nāvibus**), sail in *or* on, sail into; *with* **equō, equīs** *or* **currū**, *expressed or understood*, ride, drive, advance, move.

inveniō, -īre, -vēnī, -ventus [**in**+**veniō**], *tr.*, come upon, light upon, hit on, find; find out, learn, discover, ascertain.

inventor, -ōris [**inveniō**], *m.*, discoverer, inventor, contriver, deviser.

inventus: *see* **inveniō.**

invergō, -ere, —, — [**in** + **vergō**, bend], *tr.*, turn down, upturn (*goblets, etc., to empty their contents*), empty; pour out on, pour upon.

invictus, -a, -um [**in**, not,+**vincō**], *adj.*, *properly*, unconquered, *but usually* unconquerable, invincible.

invideō, -ēre, -vīdī, -vīsum [**in**+**videō**], *intr.*, *properly*, look askance at, envy; *with dat.*, *or as tr.*, *with acc. and dat.*, envy, begrudge, grudge. **invīsus, -a, -um,** *pf. pass. prtcpl. as adj.*, hated, detested, hateful, odious.

invidia, -ae [**invideō**], *f.*, envy, jealousy, hatred, malice.

invigilō, -āre, —, — [**in**+**vigilō**, keep awake], *intr.*, *properly*, be awake over (*or on account of*), be attentive to, devote one's energies to, pursue diligently.

invīsō, -ere, -vīsī, -vīsus [**in**+**vīsō**], *tr.*, look after, look on, view; go to see, visit.

invīsus: *see* **invideō.**

invītō, -āre, -āvī, -ātus, *tr.*, invite, *esp. as a guest*, entertain; invite, summon. challenge. *Fig.*, allure, attract, incite.

invītus, -a, -um, *adj.*, against one's will, unwilling, reluctant; *often = an adv.*, unwillingly, reluctantly.

invius, -a, -um [**in**, not,+**via**], *adj.*, pathless, trackless, impassable, inaccessible.

involvō, -ere, -volvī, -volūtus [**in**+**volvō**], *tr.*, roll to *or* on, roll; *freely*, roll up, wrap up, envelop, enwrap, enfold, robe, clothe, *lit. and fig.*

Īō, Īūs (*Gk. form*), *f.*, Io, *the beautiful daughter of Inachus, beloved by Jupiter. In jealousy, Juno transformed her into a cow, and sent a gadfly to torment her. In the form of a cow Io wandered far and wide, till she reached Egypt, where she was restored to her original shape.*

Īonius, -a, -um, *adj.*, Ionian (*i.e. of the Ionian Sea, which lay between the Peloponnesus and lower Italy*). *As noun*, **Īonium, -ī** *or* **-iī** (*sc.* **mare**), *n.*, the Ionian Sea.

Iōpās, -ae, *m.*, Iopas, *a musician or bard at the court of Dido.*

Īphitus, -ī, *m.*, Iphitus, *a Trojan.*

ipse, ipsa, ipsum, *gen.* **ipsīus,** *adj. and intensive pron.*, *used* (1) *with nouns,* (2) *with other pronouns expressed or implied, esp. with those of the third person*, self, selves, himself, herself, itself, themselves; *often the best rendering is* very, mere, in person, even, actually; *of the chief personage in a company*, master, leader, chief; of one's own motion, voluntarily, willingly.

īra, -ae, *f.*, anger, wrath, passion, rage, resentment; *in pl.*, angry passions, passions.

Īris, Īridis, *f.*, the goddess Iris, *the messenger of Juno* (§ 278).

is, ea, id, *dem. pron.*, he, she, it, *in pl.*, they; this one, that one, that; such, of such sort.

Ismara, -ōrum, *pl. n.*, Ismara, *a town in Thrace, at the foot of Mount Ismarus.*

iste, ista, istud, *dem. adj.*, *referring esp. to the person addressed*, this of yours, that of yours, this, that, such; *often with a tone of contempt*, such, such sorry. *As dem. pron.*, this (*one*), that (*one*), *in pl.*, these, those, *often with a tone of contempt.*

istīc [**iste**], *adv.*, *properly, there where you are*, there, in that place.

istinc [**iste**], *adv.*, from your (*present*) place, thence.

ita [**is**], *adv.*, so, just so, thus, in such a way *or* manner (*the word may refer either to what precedes or to what follows*).

Ītalia, -ae, *f.*, Italy.

Ītalis, Ītalidis, *adj.*, *in f.*, Italian. *As noun*, **Ītalides, -um,** *pl. f.*, women of Italy, Italian women.

Italus, -a, -um, *adj.*, of Italy, Italian. *As noun*, **Italī, -ōrum,** *pl. m.*, the Italians.

iter, itineris [**eō, īre**], *n.*, a going, journey, march, voyage; *by metonymy*, *of the route followed*, way, road, path, passage.

iterum, *adv.*, a second time, again; **iterumque iterumque,** again and again, repeatedly.

Ithaca, -ae, *f.*, Ithaca, *an island in the Ionian Sea, home of Laërtes and his son Ulixes.*

Ithacus, -a, -um [**Ithaca**], *adj.*, of Ithaca, Ithacan. *As noun*, **Ithacus, -ī,** *m.*, an inhabitant of Ithaca, an Ithacan; *esp.*, *the* Ithacan, Ulixes.

iuba, -ae, *f.*, mane; *by metonymy*, a hairy crest *of a helmet or of a snake.*

iubar, -aris [**iuba?**], *n.*, (*the flowing, hair-like?*) light of the heavenly bodies, brightness, radiance, sheen.

iubeō, -ēre, iussī, iussus, *tr.*, order, command, bid. **iussum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, bidding, order, command.

iūcundus, -a, -um, *adj.*, pleasant, pleasing, delightful, charming, agreeable.

iūdex, iūdicis [**iūs+dīcō**], *m.*, one who pronounces justice, judge.

iūdicium, -ī *or* **-iī** [**iūs+dīcō**], *n.*, a decision, a judgment, verdict.

iugālis, -e [**iugum**], *adj.*, of a yoke; *of horses*, yoked. *Fig.*, *of the marriage yoke or union*, marriage, nuptial, matrimonial.

iūgerum, -ī, *n.*, a juger, *a Roman land measure, containing about two-thirds of an acre; freely*, an acre.

iugō, -āre, -āvī, -ātus [**iugum**], *tr.*, bind, join, unite, *esp. in marriage.*

iugulō, -āre, -āvī, -ātus [**iugulum**], *tr.*, cut the throat of, slay, kill.

iugulum, -ī [**iungō, iugum**], *n.*, *properly*, a yoke, *esp.*, *the* collar bone (*which* (*yokes*) *joins the shoulders and the breast*); *freely*, throat, neck.

iugum, -ī [**iungō**], *n.*, yoke *for oxen and horses; by metonymy*, yoke *of cattle*, team, pair, span *of horses*, horses, steeds; rower's bench, thwart, seat *in a boat;* a mountain height, ridge.

Iūlius, -ī *or* **-iī,** *m.*, Julius, *a name borne by the members of the gēns Iūlia, esp. by Caius Julius Caesar, and by Augustus.*

Iūlus, -ī, *m.*, Iulus, *a name or title of Ascanius. The word has three syllables.*

iunctūra, -ae [**iungō**], *f.*, a joining together; *by metonymy*, a joint, fastening.

iungō, -ere, iunxī, iunctus, *tr.*, join (*together*), bind (*together*), unite, *lit. and fig.;* unite in marriage, marry; (*unite, i.e.*) order, arrange, set in order; *unite animals, i.e.* yoke, harness; *with* **foedus** (treaty), strike, form, cement.

Iūnō, -ōnis, *f.*, Juno, *queen of the gods; see* § 278.

Iūnōnius, -a, -um [**Iūnō**], *adj.*, of Juno, Junonian, Juno's.

Iuppiter, Iovis, *m.*, Jupiter. *See* §§ 276, 277.

iūrō, -āre, -āvī, -ātum [**iūs**], *intr.*, take an oath, swear; *with acc. of the power by which the oath is taken*, swear by.

iūs, iūris, *n.*, right, justice, law, *esp.*

law as ordained by human powers, duty; a (*legal*) right *or* privilege.

iussum: *see* **iubeō.**

1. iussus: *see* **iubeō.**

2. iussus, -ūs [**iubeō**], *m.*, order, command.

iūstitia, -ae [**iūstus**], *f.*, justice, equity, righteousness, right.

iūstus, -a, -um [**iūs**], *adj.*, *properly*, *in accordance with law and right*, right, righteous, just, fair, equitable.

Iūturna, -ae, *f.*, Juturna, *a water nymph, sister of Turnus.*

iuvenālis, -e [**iuvenis**], *adj.*, of *or* pertaining to youth *or* a youth, youthful, young.

iuvenca, -ae [*feminine of* **iuvencus**], *f.*, a heifer.

iuvencus, -a, -um [*cf.* **iuvenis**], *adj.*, young. *As noun*, **iuvencus, -ī** (*sc.* **bōs**), *m.*, bullock, steer, bull.

iuvenis, -e, *adj.*, young, youthful. *As noun*, **iuvenis, -is,** *c.*, young person, young man, youth. *The word is applied properly to those between 30 and 45 years of age, often, however, to those between 16 and 45, and esp. to soldiers, as in the prime of life; hence*, fighting men, warriors, heroes.

iuventa, -ae [*cf.* **iuvenis**], *f.*, youth, (*early*) manhood.

iuventās, -ātis [*cf.* **iuvenis**], *f.*, youth.

iuventūs, -ūtis [*cf.* **iuvenis**], *f.*, youth, early manhood; *by metonymy*, young persons, the youth; *esp.*, soldiery, warriors, fighting men. *See* **iuvenis.**

iuvō, -āre, iūvī, iūtus, *tr.*, help, aid, assist, succor; please, delight, gratify.

iūxtā, *adv.*, near, near by, hard by, nigh. *As prep.*, *with acc.*, near, hard by, close to, by the side of, beside.

Ixīōn, -onis, *m.*, Ixion, *a king of the Lapithae, and father of Pirithous. He sought to outrage Juno, and was therefore hurled by Jupiter into Tartarus to suffer everlasting punishment. Most authorities describe him as bound to a revolving wheel; Vergil pictures him as cowering beneath a stone which is ever threatening to fall.*

L

labāns: *see* **labō.**

labefaciō, -facere, -fēcī, -factus [**labō+faciō**], *tr.*, cause to totter, shake. *Fig.*, shake, cause to waver, agitate, distress, disquiet.

labefactus: *see* **labefaciō.**

lābēs, -is [**lābor**], *f.*, *properly*, a falling, sinking down *or* in, caving in (*of ground or buildings*), avalanche, collapse; ruin, destruction. *Fig.*, avalanche; spot, stain, taint, blemish, defect.

Labīcī, -ōrum, *pl. m.*, the Labīci, *the people of Labīcum, a town of Latium, between Tusculum and Praeneste.*

labō, -āre, -āvī, -ātum [*cf.* **lābor**], *intr.*, totter, stagger, waver, give way, yield. *Fig.*, waver, be unsteady, vacillate. **labāns, -antis,** *pr. prtcpl. act. as adj.*, *in fig. sense*, wavering, yielding, melting.

lābor, lābī, lāpsus sum, *intr.*, *properly*, move gently and smoothly, glide (*on*), slide, slip, fall, sink; *of a bird*, glide down, dart down, swoop; *of a house*, totter, sink, fall. *Fig.*, *of time*, *pass quietly but quickly and surely*, glide *or* slip away, fly; (*sink, fall, i.e.*) totter, perish, fail, decline, fade away, wane.

labor *or* **labōs, -ōris,** *m.*, toil, exertion, labor, diligence; *by metonymy*, work, task, care, concern, business; effort, attempt, essay; *of the results of toil*, labor, handiwork, work; (*toil, i.e.*) sorrow, trouble, agony, hardship, disaster, danger, difficulty. *Personified*, **Labōs, -ōris,** *m.*, Hardship, Labor, Toil.

labōrō, -āre, -āvī, -ātum [**labor**], *intr.*, toil, exert one's self, labor, work; *tr.*, work (*tapestries, etc.*), embroider, broider.

labōs: *see* **labor.**

Labyrinthus, -ī, *m.*, the Labyrinth *or* Maze *built by Daedalus for King Minos at Gnosus in Crete, to contain the Minotaur. See* **Mīnōtaurus.**

lac, lactis, *n.*, milk; *freely*, milky juice *of plants and herbs*, sap.

Lacaenus, -a, -um, *adj.*, *found only* *in f.*, Spartan. *As noun*, **Lacaena, -ae**, *f.*, a Spartan woman; *esp.*, the Spartan dame, *i.e. Helen.*

Lacedaemonius, -a, -um, *adj.*, of Lacedaemon, *i.e. Sparta*, Lacedaemonian, Spartan.

lacer, lacera, lacerum, *adj.*, mangled, torn, maimed, lacerated, marred, disfigured.

lacerō, -āre, -āvī, -ātus [**lacer**], *tr.*, tear in pieces, rend, mangle, maim.

lacertus, -ī, *m.*, the muscular part of the arm, the upper arm, *from the shoulder to the elbow; freely*, arm; *by metonymy*, sinews, muscles, thews.

lacessītus: *see* **lacessō.**

lacessō, -ere, lacessīvī, lacessītus, *tr.*, excite, provoke, irritate, stir up, challenge, assail, attack, threaten; *with* **pūgnam** *or* **bella**, stir up, arouse, provoke.

Lacīnius, -a, -um, *adj.*, of Lacīnium, *a promontory of the eastern coast of Bruttium in southern Italy, near Croton, on which stood a famous temple of Juno*, Lacinian.

lacrima, -ae, *f.*, a tear.

lacrimābilis, -e [**lacrima**], *adj.*, worthy of tears; piteous, mournful; full of tears, tearful.

lacrimō, -āre, -āvī, -ātum [**lacrima**], *intr.*, shed tears, weep.

lacteus, -a, -um [**lac**], *adj.*, full of milk, rich in milk, milky; *by metonymy*, milk-like, milk-white, milky.

lacus, -ūs, *m.*, a lake, pond, pool; (*water*) basin, vat.

Lādōn, -ōnis, *m.*, Ladon, *a Trojan.*

laedō, -ere, laesī, laesus, *tr.*, strike, dash; *hurt by striking*, injure, damage. *Fig.*, hurt, injure; outrage, violate, profane; thwart, baffle.

laena, -ae, *f.*, *an outer garment of wool, ample in size*, a cloak, mantle.

Lāertius, -a, -um, *adj.*, of Laërtes, *the father of Ulixes*, Laërtian; *freely*, Ithacan.

laesus: *see* **laedo.**

laetitia, -ae [**laetus**], *f.*, joyousness, enjoyment, gladness, joy.

laetor, -ārī, -ātus sum [**laetus**], *intr.*, be joyous, be glad, rejoice; *with abl.*, find delight in, rejoice in; *with infin.*, rejoice, delight.

laetus, -a, -um, *adj.*, joyful, joyous, glad, cheerful, merry; *with abl.*, taking satisfaction in, delighting in, taking pride in, proud of, pleased, satisfied; *by metonymy, of things that bring or cause joy*, pleasing, delightful; lucky, auspicious, favoring, helpful; *of soil or crops*, joyous, *i.e.* fertile, fruitful, rich, abundant; *of cattle*, fat, sleek; *with gen.*, abounding in, rich in, full of.

laevus, -a, -um, *adj.*, left, on the left hand *or* side, on the left, to the left. *Fig.*, *left-handed, i.e.* awkward (*the left hand is usually awkward and clumsy as compared with the right*), clumsy, foolish, silly, infatuate, warped; misguided, blinded; unfavorable, unpropitious (*see note on* ii. 693.) *As noun*, **laeva, -ae** (*sc.* **manus**), *f.*, the left hand. **laeva, -ōrum** (*sc.* **loca**), *pl. n.*, the places on the left, the left side, left.

Lagus, -ī, *m.*, Lagus, *a Rutulian.*

lambō, -ere, —, —, *tr.*, lick. *Fig.*, *esp. of fire*, lick, play about, touch.

lāmenta, -ōrum, *pl. n.*, wailing, cries, lamentation.

lāmentābilis, -e [**lāmenta, lāmentor**, bewail], *adj.*, lamentable, mournful, pitiable.

lampas, -padis, *f.*, a light, torch, lamp. *Fig.*, the torch of the sun.

Lamus, -ī, *m.*, Lamus, *a Rutulian.*

Lamyrus, -ī, *m.*, Lamyrus, *a Rutulian.*

languēscō, -ere, languī, — [**langueō**, grow *or* be faint], *intr.*, become faint, grow feeble, faint. *Fig.*, *of flowers*, languish, droop, fail.

languidus, -a, -um [**langueō**, be faint], *adj.*, faint, feeble, languid; *of sleep*, languid, languorous, heavy, profound.

lāniger, -gera, -gerum [**lāna**, wool, + **gerō**], *adj.*, wool-bearing, woolly, fleecy.

laniō, -āre, -āvī, -ātus, *tr.*, tear to pieces.

lānūgō, -ginis [*akin to* **lāna**, wool], *f.*, woolliness, woolly substance; down *of plants*, down *on the cheeks.*

lanx, lancis, *f.*, dish, *usually of metal and of large size*, platter, charger; a dish, plate, pan *or* scale *of a balance or pair of scales.*

Lāocoōn, -ontis, *m.*, Laocoön, *a son of Priam, priest of Neptune, who drove a spear into the wooden horse; shortly afterwards he and his two sons were killed by two serpents while he was offering sacrifice to Neptune.*

Lāodamīa, -ae, *f.*, Laodamia, *wife of Protesilaus, a Greek killed at Troy; for love of him Laodamia killed herself that she might be with him in the underworld.*

Lāomedontēus, -a, -um, *adj.*, of Laomedon, *the father of Priam, notorious for his trickery and for his broken promises,* Laomedontian; *freely,* Trojan (*in derogatory, scornful sense*).

Lāomedontiadēs, -ae, *m.*, a descendant of Laomedon; *in pl.*, the Trojans. *See* **Lāomedontēus.**

Lāomedontius, -a, -um, *adj.*, of Laomedon; *freely,* Trojan. *See* **Lāomedontēus.**

lapidōsus, -a, -um [lapis], *adj.*, full of stones, stony. *Fig.*, hard as stone, stony.

lapis, lapidis, *m.*, a stone, stone; **Parius lapis,** the Parian stone; *i.e.* marble. *See* **Paros.**

Lapithae, -ārum, *pl. m.*, the Lapithae, *a people of Thessaly, who, at the wedding of Pirithous, became involved in a quarrel with the Centaurs. Vergil ascribes this quarrel to the agency of Mars, but does not go into details.*

lāpsō, -āre, —, — [*freq. of* **lābor**], *intr.*, slip, slide, totter, stagger.

1. **lāpsus:** *see* **lābor.**

2. **lāpsus, -ūs [lābor],** *m.*, a slipping, sliding, sinking, falling; smooth, gliding motion, quick course; *of birds,* flight, swoop, dart; *of stars,* course, orbit.

laquear, -āris [*akin to* **lacus?**], *n.*, *usually in pl.*, a hollow, *esp. the hollow spaces between the intersecting crossbeams of a ceiling; in pl.*, panelled *or* fretted ceiling.

Lār, Laris, *m.*, *usually in pl.*, a Lar, *a tutelary or protecting deity of some special spot, esp. of a household,* a household god; *see* §§ 295-298.

largior, -īrī, -ītus sum [largus], *tr.*, give *or* bestow freely, lavish, grant, accord.

largus, -a, -um, *adj.*, copious, plentiful, abundant, generous, unstinted.

Lārīdēs, -ae, *m.*, Larides, *a Rutulian*

Lārīna, -ae, *f.*, Larina, *a comrade of Camilla.*

Lārissaeus, -a, -um, *adj.*, of Larissa, *an ancient town of Thessaly, sometimes described as the home of Achilles,* Larissean; *by metonymy* (§ 188), Thessalian.

lassus, -a, -um, *adj.*, wearied, weary, tired, fatigued. *Fig.*, tired, drooping.

lātē [lātus], *adv.*, widely, far and wide, afar, in all directions.

latebrae, -ārum [lateō], *pl. f.*, hiding-place, retreat, recess, covert; lair, den *of a wild beast or bird of prey.*

latebrōsus, -a, -um [latebrae], *adj.*, full of hiding-places; *of rocks,* crannied, cavernous.

latēns: *see* **lateō.**

lateō, -ēre, latuī, —, *intr.*, lie *or* be hidden, be concealed, lurk, skulk, hide; lie sheltered, be secure. *Fig.*, remain hid, be unknown; *tr.*, *a poetical use,* be hid from, remain unknown to. **latēns, -entis,** *pr. prtcpl. act. or adj.*, hidden, secret, unknown.

latex, laticis, *m.*, fluid, liquid *in general; used of water, wine, oil.*

1. **Latīnus, -a, -um [Latium],** *adj.*, of Latium, Latian, Latin. *As noun,* **Latīnī, -ōrum,** *pl. m.*, the dwellers in Latium, the Latins.

2. **Latīnus, -ī,** *m.*, Latinus, *son of Faunus and a nymph Marica, king of Laurentum in Latium at the time of Aeneas's coming to Italy. He welcomed Aeneas and offered him his daughter Lavinia in marriage.*

Latium, -ī *or* **-iī,** *n.*, Latium, *a district in central Italy between the rivers Tiber and Liris, the Apennines and the sea. In this district Rome lay.*

Lātōna, -ae, *f.*, Latona, *mother, by Jupiter, of Apollo and Diana.*

Lātōnius, -a, -um [**Lātōna**], *adj.*, of *or* belonging to Latona, Latonian.

lātrātor, -ōris [**lātrō**], *m.*, barker.

lātrātus, -ūs [**lātrō**], *m.*, barking, baying.

lātrō, -āre, -āvī, -ātum, *intr.*, bark, bay.

latrō, -ōnis, *m.*, *properly*, a hireling, *esp.*, a hireling soldier; *then, since the conduct of hireling soldiers was often not of the best*, robber, free-booter, brigand; *freely*, hunter (*because the hunter robs the woods of game*).

1. lātus: *see* **ferō.**

2. lātus, -a, -um, *adj.*, broad, wide, wide-spreading, far-reaching, spacious.

latus, lateris, *n.*, *of persons*, side, flank, thigh; *of animals*, side, flank; *freely*, side *of anything, e.g. of an island, bier, ship.*

laudō, -āre, -āvī, -ātus [**laus**], *tr.*, praise, commend, laud, extol.

Laurēns, -entis, *adj.*, of Laurentum, *a town on the coast of Latium, city of king Latinus*, Laurentian. *As noun*, **Laurentēs, -um,** *pl. m.*, the Laurentians.

laurus, -ī *or* **-ūs,** *f.*, bay tree, laurel tree, laurel; *by metonymy* (§ 187), laurel crown, wreath *of laurel or bay.*

laus, laudis, *f.*, praise, glory, renown; *by metonymy, of conduct that wins praise*, meritorious conduct, merit, worth, prowess.

Lausus, -ī, *m.*, Lausus, *son of Mezentius, slain by Aeneas.*

Lāvīnia, -ae, *f.*, Lavinia, *daughter of king Latinus.*

Lavīnium, -ī *or* **-iī,** *n.*, Lavinium, *a city of Latium, represented as founded by Aeneas and named by him after his wife, Lavinia.*

Lāvīnius, -a, -um [**Lavīnium**], *adj.*, of Lavinium, Lavinian.

lavō, -āre, -āvī, -ātus, *and* **lavō, -ere, lāvī, lautus** *and* **lōtus,** *tr.*, wash, bathe, lave; wash off, wash away; wet, drench, moisten, bedew.

laxō, -āre, -āvī, -ātus [**laxus**], *tr.*, make wide *or* roomy, stretch out; loosen, undo, open; open up, make free *or* clear, clear; release (*persons etc., by opening the barriers that confine them*), set free.

laxus, -a, -um, *adj.*, wide, roomy, spacious; loose, open. *Fig.*, loose lax, slack, free.

lebēs, -ētis, *m.*, kettle, caldron.

lēctus: *see* **legō.**

lectus, -ī, *m.*, bed, couch.

Lēda, -ae, *f.*, Leda, *wife of Tyndareüs, king of Sparta, mother of Helen, Castor and Pollux.*

Lēdaeus, -a, -um [**Lēda**], *adj.*, of Leda; *freely*, daughter of Leda (*an epithet of Hermione, who was, through Helen, grand-daughter of Leda*).

lēgifer, -fera, -ferum [**lēx+ferō**], *adj.*, law-bringing, law-giving.

legiō, -ōnis [**legō**, select], *f.*, a levy of soldiers, soldiery, armed host, army, array.

legō, legere, lēgī, lēctus, *tr.*, gather collect; *of fruit, flowers, etc.*, gather pluck, pick; pick, select, choose, elect; *pick up*, follow *another's footsteps*, track out; skim *the sea*, pass lightly over *or* along, traverse, coast along. *Fig.*, gather *or* catch *with the ears*, overhear; gather *or* catch *with the eyes*, survey, scan, view, observe.

Leleges, -um, *pl. m.*, the Leleges, *a prehistoric people, who lived in parts of Greece and Asia Minor. Vergil, however, seems to connect them only with Asia Minor.*

Lēnaeus, -a, -um [*from a Greek word meaning* wine-press], *adj.*, *properly*, of the wine-press, *then, since Bacchus was god of wine and the vine*, of Bacchus, Bacchic, Lenaean.

lēniō, -īre, -īvī *or* **-iī, -ītus** [**lēnis**], *tr.*, make soft *or* mild. *Fig.*, soften, tame, allay, soothe, calm.

lēnis, -e, *adj.*, soft, mild, gentle; quiet, moderate, calm.

lentō, -āre, -āvī, -ātus [**lentus**], *tr.*, bend.

lentus, -a, -um, *adj.*, pliant, limber, flexible, tough; tenacious, clinging; slow, sluggish, lazy, tranquil; *of smoke*, slowly rising, slow, lazy.

leō, leōnis, *m.*, lion.

Lerna, -ae, *f.*, Lerna, *a lake and marsh near Argos in Greece. Tradition says that here dwelt the Hydra, a nine-headed monster whose very breath was poisonous. Hercules finally slew it. This story is believed to be an idealized description of the draining of the marsh of Lerna.*

lētālis, -e [**lētum**], *adj.*, deadly, fatal.

Lēthaeus, -a, -um, *adj.*, of Lethe (*a river in the underworld; those who drank of its waters forgot the past*), Lethean; **amnis (flūmen) Lēthaeus (Lēthaeum)**, the River of Forgetfulness.

lētifer, -fera, -ferum [**lētum+ferō**], *adj.*, death-bringing, deadly.

lētum, -ī, *n.*, death; ruin, destruction. *Personified*, **Lētum, -ī**, *n.*, Death.

Leucaspis, -idis, *m.*, Leucaspis, *a Trojan.*

Leucātēs, -ae, *m.*, Leucata, *a promontory on the southern coast of the island of Leucadia, which lay in the Ionian Sea.*

levāmen, -inis [**levō**], *n.*, means of relief, comfort, solace, relief.

levis, -e, *adj.*, light *in weight;* slight, small, tiny; light *in movement*, swift, speedy. *Fig.*, (*light, i.e.*) of small importance, unimportant, trivial, slight.

lēvis, -e, *adj.*, smooth, polished, burnished; gleaming, flashing; slippery.

levō, -āre, -āvī, -ātus [**levis**], *tr.*, make light, lighten; lift up, raise; take off, remove. *Fig.*, lighten, lessen, mitigate; alleviate, relieve, succor.

lēvō, -āre, -āvī, -ātus [**lēvis**], *tr.*, make smooth, polish.

lēx, lēgis, *f.*, law, statute, decree, ordinance (*made by concurrent action of the Senate and the people;* **iūra** *includes everything that has the force of law, i.e. not merely* **lēgēs**, *but decisions, precedents, etc.*); terms *of a law, treaty, etc.*, conditions; agreement, compact; *firm and settled* customs.

lībāmen, -inis [**lībō**], *n.*, drink-offering, libation, sacrifice; offering *in general.*

libēns: *see* **libet.**

līber, lībera, līberum, *adj.*, *free to follow one's own will*, free, unrestrained.

Līber, Līberī, *m.*, Liber, *an Italian deity, later identified with the Greek god Bacchus.*

lībertās, -ātis [**līber**], *f.*, liberty, freedom, *esp.* civil liberty *as opposed to slavery.*

libet, libēre, libuit *or* **libitum est**, *impers. verb, intr.*, it pleases, is pleasing to; *with infin.*, one pleases to. **libēns, -entis**, *pr. prtcpl. act. as adj.*, willing, ready; *often = an adv.*, willingly, cheerfully.

lībō, -āre, -āvī, -ātus, *tr.*, take a little *from anything;* taste, sip, touch *food and drink; take a little wine as an offering*, pour out as a libation, pour out, *then fig.*, *of other things*, offer, present; *with* **ōscula**, (*sip, i.e.*) kiss lightly.

lībrō, -āre, -āvī, -ātus [**lībra**, a balance], *tr.*, balance, poise; swing, brandish; hurl, cast.

Liburnus, -a, -um, *adj.*, of the Liburni, *a people of Illyria. As noun*, **Liburnī, -ōrum**, *pl. m.*, the Liburnians.

Libya, -ae, *f.*, Libya, *a region of northern Africa; by metonymy* (§ 188), Africa.

Libycus, -a, -um [**Libya**], *adj.*, Libyan, African.

Libystis, -idis [*cf.* **Libya**], *f.*, Libyan, African.

licet, licēre, licuit *and* **licitum est**, *impers. verb, intr.*, it is permitted, is allowed *or* granted, one may, one might. **licet**, *when followed by a subjunctive, may sometimes be rendered by* granting that, even if, although; *see note on* vi. 802.

Lichās, -ae, *m.*, Lichas, *a Latin.*

Liger, Ligeris, *m.*, Liger, *an Italian.*

lignum, -ī, *n.*, wood, *esp.* fire-wood; *in pl.*, fagots; timber; *by metonymy, things made of wood*, shaft *of a spear.*

ligō, -āre, -āvī, -ātus, *tr.*, bind, bind fast, fasten.

Ligur *or* **Ligus, Liguris**, *adj.*, of Liguria (*a district of northwestern Italy, in Gallia Cisalpina, in the territory in which modern Genoa lies*), Ligurian. *As noun*, **Ligures, -um**, *pl. m.*, the Ligurians.

līlium, -ī *or* **-iī**, *n.*, a lily.

Lilybēius, -a, -um, *adj.*, of Lilybaeum, *a promontory on the west coast of Sicily*, Lilybean.

limbus, -ī, *m.*, border *of a robe, esp. of a woman's robe, woven in with the cloth of which the robe is made*, edge.

līmen, līminis, *n.*, *properly, the cross-piece of a doorway; hence, either* threshold *or* lintel, *usually the former; by metonymy* (§ 188), doorway, door, entrance, portal; house, abode, palace, temple; room, apartment; barrier *or* starting-place *in a chariot race (a stall with a door which was kept closed till the race actually began).*

līmes, -itis, *m.*, *properly*, cross-path, boundary-line; *freely*, path, course, line.

līmōsus, -a, -um [**līmus**], *adj.*, slimy, muddy, miry, swampy.

līmus, -ī, *m.*, slime, mud, mire.

līneus, -a, -um [**līnum,** flax, linen], *adj.*, of flax, flaxen, hempen, linen.

lingua, -ae, *f.*, tongue; *by metonymy*, language, tongue (*i.e. speech*), utterance; note, song (*e.g. of a bird*).

linquō, -ere, līquī, —, *tr.*, leave (*behind*), *lit. and fig.*, quit. *Fig.*, give up, quit, abandon, resign.

linteum, -ī [**līnum,** flax, linen], *n.*, *linen* cloth; *by metonymy* (§ 188), sail.

Liparē, -ēs, *f.*, Lipara, *one of the Insulae Aeoliae or Vulcāneae, off the north coast of Sicily, now called Lipari.*

liquefaciō, -facere, -fēcī, -factus [**liqueō+faciō**], *tr.*, make liquid, cause to melt, melt.

liquefactus: *see* **liquefaciō.**

liquēns: *see* **liqueō.**

līquēns: *see* **līquor.**

liqueō, -ēre, līquī *or* **licuī, —,** *intr.*, be fluid *or* liquid, flow. **liquēns, -entis,** *pr. prtcpl. act. as adj.*, fluid, liquid, streaming, watery.

liquēscō, -ere, —, — [**liqueō**], *intr.*, become fluid *or* liquid; melt, become molten.

liquidus, -a, -um [*cf.* **liqueō**], *adj.*, liquid, fluid. *Fig.*, *of light, air, voice, etc.*, limpid, clear, pure, bright, serene, transparent.

līquor, -ī, —, *intr.*, be fluid *or* liquid, flow, trickle. **līquēns, -entis,** *pr prtcpl. act. as adj.*, liquid, fluid.

Līris, -is, *m.*, Liris, *a Trojan.*

līs, lītis, *f.*, strife, dispute, quarrel; *esp.*, a legal quarrel, lawsuit.

lītō, -āre, -āvī, -ātum, *intr.*, *sacrifice under favorable auspices*, sacrifice acceptably; *tr.* (*with acc. of effect;* § 128), offer acceptably, perform successfully.

lītoreus, -a, -um [**lītus**], *adj.*, of *or* on the seashore, on the (*a*) bank.

lītus, -oris, *n.*, seashore, shore, strand, beach, coast; *occasionally*, bank *of a river.*

lituus, -ī, *m.*, crooked staff, crook, *carried by the augurs;* a curved horn, clarion, trumpet.

līvidus, -a, -um [**līveō,** be blue], *adj.*, bluish, leaden-hued, dark.

locō, -āre, -āvī, -ātus [**locus**], *tr.*, place, put, set, lay; found, establish, build.

Locrī, -ōrum, *pl. m.*, the Locri, the Locrians, *a Greek tribe or people with several subdivisions; some of them settled in lower Italy.*

locus, -ī, *m.* (*in pl. also n.*), a place, spot, locality, region; room, space, place, chance, opportunity; place, position, station, rank; state, condition; *in pl.*, **loca, -ōrum,** *places connected with one another*, tract, region, country, domain, realm.

locūtus: *see* **loquor.**

longaevus, -a, -um [**longus+aevum**], *adj.*, of great age, aged, mature in years, old.

longē [**longus**], *adv.*, far off, afar, far, at (*or to*) a distance, from afar, from a distance; *comp.*, **longius,** further.

longincus, -ginqua, -gincum [**longus**], *adj.*, *used* (1) *of space*, distant, remote, far removed, far off, (2) *of time*, long continued, long, enduring.

longus, -a, -um, *adj.*, *used* (1) *of space*, long, wide, spacious; far off, distant, remote, (2) *of time*, long, long-continued, lasting.

loquēla, -ae [**loquor**], *f.*, utterance, speech; *by metonymy*, words.

loquor, -ī, locūtus sum, *intr.*, talk, speak, say; *tr.*, speak, utter, declare.

lōrīca, -ae [lōrum], *f.*, leather cuirass, corselet.

lōrum, -ī, *n.*, leather strap, thong; *in pl.*, reins, harness.

lūbricus, -a, -um, *adj.*, slippery, slimy. *Fig., of persons*, slippery, tricky. *As noun*, **lūbrica, -ōrum** (*sc.* **loca**), *pl. n.*, slippery places *or* spots.

Lūcagus, -ī, *m.*, Lucagus, *an Italian.*

Lūcās, -ae, *m.*, Lucas, *an Italian.*

lūceō, -ēre, lūxī, — [lūx], *intr.*, be bright, shine, gleam, glitter. *Fig.*, be resplendent *or* conspicuous.

lūcidus, -a, -um [lūceō], *adj.*, bright, shining; gleaming, glittering.

lūcifer, -fera, -ferum [lūx+ferō], *adj.*, light-bringing. *As noun*, **Lūcifer, -ferī,** *m.*, Lucifer, *the Morning-Star.*

lūctificus, -a, -um [lūctus+faciō], *adj.*, woe-causing, grief-bringing.

luctor, -ārī, -ātus sum, *intr.*, wrestle, *lit. and fig.*, struggle, strive; fight, contend, war.

lūctus, -ūs [lūgeō], *m.*, grief, *esp. as shown by outward signs*, agony, sorrow, mourning. *Personified*, **Lūctus, -ūs,** *m.*, Grief, Agony.

lūcus, -ī, *m.*, a sacred grove; *freely*, grove, wood, thicket.

lūdibrium, -ī *or* **-iī** [lūdō], *m.*, sport, mockery, derision; *by metonymy, of the thing laughed at*, the sport, laughing-stock, butt, plaything.

lūdicer *or* **lūdicrus, lūdicra, lūdicrum** [lūdus], *adj.*, *properly*, having to do with sport (*as opposed to the serious concerns of life*), trivial, slight, unimportant, commonplace.

lūdō, -ere, lūsī, lūsus, *intr.*, play, sport, frolic, jest, gambol; *tr.*, play with, amuse one's self with, make sport of, mock, trick, delude.

lūdus, -ī, *m.*, sport, play, diversion; a sport, game, pastime; *in pl.*, public sports *or* games, shows, spectacles.

luēs, -is, *f.*, plague, pestilence, blight.

lūgeō, -ēre, lūxī, lūctum, *intr.*, mourn, grieve, lament, display grief; *tr.*, mourn over, lament, bewail.

lūmen, -inis [*originally* **lūcimen**: *cf.* **lūx**], *n.*, light, radiance, brightness; gleam, glare; fire, flame; daylight, dawn, day; the light of life, life; *light of the eye, esp. in the pl.*, eye.

lūna, -ae [lūx], *f.*, the moon; moonlight. *Personified*, **Lūna, -ae,** *f.*, Luna, the *moon goddess, i.e. Diana. See* § 282.

lūnātus, -a, -um [lūna], *adj.*, moon-shaped, crescent.

luō, luere, luī, —, *tr.*, wash, lave; wash away, wash off, atone for, expiate. *Note: In some passages, perhaps, the forms may be from a verb* **luō**, loosen.

lupa, -ae, *f.*, she-wolf, wolf.

Lupercus, -ī [lupus+arceō?], *m.*, *properly*, Lupercus, *an Italian shepherd deity, protector, apparently, of the flocks from wolves; this deity was identified with Faunus. By metonymy*, one of the Luperci, *or priests of the god Lupercus, who annually, in February, celebrated the Lupercalia or feast of purification for fields, flocks, and people. They ran nearly naked round the Palatine Hill, carrying in their hands thongs made from the hides of goats they had sacrificed. Women sought to receive blows from these whips in the belief that such blows would make them fruitful.*

lupus, -ī, *m.*, wolf.

lūstrō, -āre, -āvī, -ātus [lūstrum], *tr.*, purify *by a solemn sacrificial ceremony* (*see* **lūstrum**), cleanse, lustrate; *hence*, go round, move round, round, double; move over, pass over *or* by, traverse, wander over; *of the sun, moon, etc., move round and so* light up, illumine. *Note: It is possible that we have here, in reality, forms of two verbs, one akin to* **lūstrum**, *the other akin to* **lūx**.

lustrum, -ī, *n.*, haunt, den, covert *of wild beasts.*

lūstrum, -ī, *n.*, a purification *or* cleansing sacrifice, *esp. the sacrifice performed (in theory) every five years at Rome. Round the people drawn up on the Campus Martius, a pig, a ram, and a bull were carried or driven three times; at the same time prayer was made for the prosperity of Rome. By metonymy, the period of five years between two suces-*

sive purifications, a lustrum, luster; *freely*, year.

lūx, lūcis, *f.*, light, radiance, sheen; daylight, dawn, day; light of life, life. *Fig.*, light, glory.

lūxuriō, -āre, -āvī, -ātum [**lūxus, lūxuria**], *intr.*, be rank *or* luxuriant. *Fig.*, *of a horse*, "*run riot*," wanton, frolic wildly, frolic, gambol.

lūxus, -ūs, *m.*, excess, extravagance; luxury, voluptuousness; *occasionally in good sense*, splendor, magnificence.

Lyaeus, -ī, *m.*, Lyaeus, *a name of Bacchus* (§ 287). *As adj.*, **Lyaeus, -a, -um,** Lyaean, of Bacchus.

lychnus, -ī, *m.*, a light, lamp, lantern.

Lycia: *see* **Lycius.**

Lycius, -a, -um, *adj.*, of Lycia, Lycian. *As noun*, **Lyciī, -ōrum,** *pl. m.*, the Lycians; *they fought for Troy.* **Lycia, -ae** (*sc.* **terra**), *f.*, Lycia, *a district in Asia Minor.*

Lyctius, -a, -um, *adj.*, of Lyctos, *a town in Crete*, Lyctian; *by metonymy* (§ 188), Cretan.

Lycurgus, -ī, *m.*, Lycurgus, *an early king of Thrace who stoutly opposed the introduction of the rites of Bacchus into his realm.*

Lycus, -ī, *m.*, Lycus, *a Trojan.*

Lȳdius, -a, -um, *adj.*, of Lydia, *a district in Asia Minor*, Lydian; Etruscan, Tuscan (*see note on* ii. 781).

lympha, -ae, *f.*, pure water, spring water, water.

Lynceus, -eī, *m.*, Lynceus, *a Trojan.*

lynx, lyncis, *c.*, a lynx.

M

Machāōn, -onis, *m.*, Machaon, *son of Aesculapius* (*the god of medicine*), *physician of the Greeks at Troy.*

māchina, -ae, *f.*, a machine, engine, *esp. one for use in war;* contrivance, device.

maciēs, -iēī [**macer,** lean, thin], *f.*, leanness, thinness; *by metonymy*, famine, hunger.

macte: *see* **mactus.**

mactō, -āre, -āvī, -ātus, *tr.*, *properly*, exalt, magnify, honor; *honor by setting apart as an offering to the gods*, offer up, sacrifice; slay, kill.

mactus, -a, -um [*akin to* **mactō**], *adj.* honored, worshiped, glorified; *the adj. is found chiefly in the form* **macte,** *with an imper. of* **sum,** *e.g.* **macte estō,** *or* **este,** *as a phrase of commendation and best wishes*, bravo, well done! all hail to thee! success attend thee! *See note on* ix. 641.

macula, -ae, *f.*, a spot; *esp.*, a blot, stain, blemish.

maculō, -āre, -āvī, -ātus [**macula**], *tr.*, make spotted. *Fig.*, spot, stain, defile, pollute.

maculōsus, -a, -um [**macula**], *adj.*, spotted, speckled, flecked.

madefaciō, -facere, -fēcī, -factus [**madeō+faciō**], *tr.*, wet, moisten, soak.

madēns: *see* **madeō.**

madeō, -ēre, —, —, *intr.*, be wet, be moist, be soaked, reek (*with blood*). **madēns, -entis,** *pr. prtcpl. act. as adj.*, moist, dripping; bedewed *with perfumes*, essenced.

madēscō, -ere, maduī, — [**madeō**], *intr.*, become wet *or* moist, be soaked.

madidus, -a, -um [**madeō**], *adj.*, wet, moist, drenched, dripping, soaked.

maeander: *see* **Maeander.**

Maeander *or* **Maeandros, -ī,** *m.*, the Maeander, *a river of Asia Minor, with a very crooked, winding course. As common noun*, **maeander, -drī,** *m.*, *anything that curves or winds about, e.g.* a winding line *of embroidery*, winding border.

Maeōn, -onis, *m.*, Maeon, *a Rutulian.*

Maeonidae, -ārum [*cf.* **Maeonius**], *pl. m.*, the Maeonidae, *i.e. the people of Maeonia* (*a part of Lydia, Asia Minor*); *by metonymy*, Lydians, Etruscans.

Maeonius, -a, -um, *adj.*, of Maeonia (*a part of Lydia, Asia Minor*), Maeonian; *by metonymy*, Lydian; *also, since Lydia and Phrygia were adjacent districts, loosely used as* = Phrygian, Trojan.

Maeōtus, -a, -um, *adj.*, of the Maeotae, *a warlike Scythian people on the north shore of the Black Sea, about the Palus Maeotis* (*now Sea of Azov*); *freely*, Scythian.

maerēns: *see* **maereō**.

maereō, -ēre, —, —, *intr.*, be mournful, be sad, pine, grieve, mourn (*used esp. of displays of grief*). **maerēns, -entis,** *pr. prtcpl act. as adj.*, mourning, sorrowing, grieving, sad.

maestus, -a, -um [*akin to* **maereō**], *adj.*, sad, sorrowful, mournful, depressed, dejected; *by metonymy*, depressing, sorrow-causing, tearful.

māgālia, -ium, *pl. n.*, huts, tents; *by metonymy, the quarter of a town containing the poorer dwellings*, suburbs (*e.g. of Carthage*), outskirts.

mage: *see* **magis**.

magicus, -a, -um, *adj.*, having to do with magic, magic; *by metonymy*, poisonous.

magis *or* **mage** [*akin to* **māgnus**], *adv.*, in a higher degree, in greater measure, more, rather; **magis atque magis,** more and more, in ever-increasing measure.

magister, -trī, *m.*, master, chief, leader, controller, director, overseer; *with* **nāvis,** steersman, helmsman, pilot; *like English master*, teacher, trainer, instructor; guardian, keeper.

magistra, -ae [*feminine of* **magister**], *f.*, mistress; guide, director, instructor, teacher. *As adj.*, controlling, guiding, directing, helping.

magistrātus, -ūs [magister], *m., properly*, headship; *esp., headship over one's fellow citizens*, a civil magistracy; *by metonymy*, magistrate.

māgnanimus, -a, -um [**māgnus+animus**], *adj.*, great-souled, noble-minded, high-hearted; *of a horse*, spirited, mettlesome.

māgnus, -a, -um, *adj., comp.* **māior, māius,** *sup.* **māximus, -a, -um,** great, large, huge, *in the physical sense;* wide, spacious, long; extensive, spreading; high, lofty, mighty, powerful, numerous, populous; *of sounds*, loud, resounding, resonant, ringing, vehement; *of price*, high, dear, excessive; *of qualities, etc.*, great, grand, noble, weighty, stately, important, momentous, eminent; *of persons*, great, powerful, mighty, noble, conspicuous, illustrious; *of emotions*, strong, deep, intense, vehement; *of age, in the comp. and sup., with* **nātū** *or* **annīs** *expressed or to be supplied*, older, elder, oldest, eldest; **māiōrēs (nātū),** *pl. m.*, ancestors, forefathers, forebears.

Magus, -ī, *m.*, Magus, *an Italian slain by Aeneas.*

Māia, -ae, *f.*, Maia, *daughter of Atlas and mother of Mercury.*

māiestās, -ātis [māior], *f.*, greatness, worth, dignity, honor.

māior, māius: *see* **māgnus**.

māla, -ae, *f., usually in pl., properly*, the cheek bones, *in which the teeth are set*, jaw, cheek; *by metonymy*, the teeth.

male [malus], *adv.*, badly, wickedly; ill, poorly, feebly; *often used with adjectives*, poorly, badly, in feeble measure, defectively (*in this use it negatives adjectives of good sense, intensifies those of bad sense*).

Malea, -ae, *f.*, Malea, *a headland at the southeastern extremity of Laconia* (*Greece*), *proverbially dangerous to sailors, and so much dreaded by them.*

malesuādus, -a, -um [malus+suādeō], *adj.*, urging *or* tempting to wrong, seductive.

malīgnus, -a, -um, *adj.*, of an evil nature, wicked, evil, spiteful, malicious. *Fig.*, stingy, niggardly; *of light*, scanty, feeble.

mālō, mālle, māluī, — [magis+volō], *tr.*, wish one thing rather (*i.e. more*) than another, prefer, choose rather; *with infin.*, prefer, would rather.

malum: *see* **malus**.

malus, -a, -um, *adj., comp.* **pēior, pēius,** *sup.* **pessimus, -a, -um,** bad, evil, *in a wide variety of senses; of qualities, actions, or persons*, evil, wicked, vicious; *of things*, mischievous, injurious, noxious, poisonous, baneful, unfortunate, adverse, sorrowful, trying, grievous. *As nouns*, **malī, -ōrum,** *pl. m.*, the wicked, the sinful, the guilty; **malum, -ī,** *n.*, evil, ill, misfortune, hardship, misery, suffering, woe.

mālus, ī, *m.*, a mast, staff, pole.

mamma, -ae, *f.*, a breast, teat *of a woman;* teat, dug *of an animal.*

mandātum: *see* **mandō.**

1. mandō, -āre, -āvī, -ātus [**manus+dō**], *tr.*, put into one's hands, commit to one's care, enjoin *something on one*, entrust, commit, consign; command *a person*, order, bid, commission, appoint. **mandātum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, commission, charge; order, injunction, command.

2. mandō, -ere, mandī, mānsus, *tr.*, chew, masticate; crunch, devour greedily; bite (*the dust*); *of a horse*, champ.

maneō, -ēre, mānsī, mānsum, *intr.*, stay, remain, abide *in some place. Fig.*, remain, abide, continue, endure, last; *tr.*, wait for, await (*a poetic use*).

Mānēs, -ium [*perhaps akin to an old adj.* **mānus**, good], *pl. m.*, *properly, the worthy or benevolent dead*, the souls of the dead, spirits, shades, ghosts, the dwellers in the underworld; *also*, the spirit *or* shade *of a single person. The living worshiped the Manes or spirits of their dead ancestors, that they might have their help in all that they attempted; hence*, the gods of the underworld, the infernal powers (*the Mānēs are often called Dī Mānēs*); *by metonymy*, the underworld. *Fig.*, the lowest depths *of the sea. By metonymy*, the lot *or* condition *of the spirit in the underworld.*

manicae, -ārum [**manus**], *pl. f.*, sleeve, *e.g. of a tunic, reaching to the hands;* handcuff, manacle, chains.

manifēstus, -a, -um [**manus+fendō** *old verb*, strike], *adj.*, *properly, struck or touched by the hand; hence used of things within reach or in plain sight*, palpable, clear, evident, apparent, clearly visible, conspicuous.

Mānlius, -ī *or* **-iī,** *m.*, Manlius, *i.e. Marcus Manlius Torquatus Capitolinus, who, in* 388, *saved the capital from the Gauls.*

mānō, -āre, -āvī, -ātum, *intr.*, flow, run, trickle, drip, drop.

mantēle, -is [*akin to* **manus**], *n.*, towel, napkin.

manus, -ūs, *f.*, a hand, *or, freely*, an arm; *of birds of prey*, talon; *by metonymy*, handiwork, workmanship, skill, work; power, might, prowess, bravery, brave deeds, exploits; a band, *esp. of soldiers*, soldiery, warriors; company, host, multitude; **manum cōnferre,** meet in close combat, fight at close quarters; **manū,** *abl. sing., often added almost pleonastically for the sake of emphasis*, with one's own hand and prowess, mightily, valiantly, in person, personally; *at times, almost like* actually, strange to say!

Marcellus, -ī, *m.*, Marcellus. (1) *Marcus Claudius Marcellus, a distinguished Roman general of the Second Punic War.* (2) *Marcus Claudius Marcellus, known as the younger Marcellus, son-in-law of Augustus, who died in* 23. *See* § 42.

mare, maris, *n.*, the sea, *as one great division of the universe, opposed to the dry land;* a *particular* sea; *in pl.*, seas, waters.

marītus, -ī [**mās**, *masculine*], *m.*, a married man, husband, bridegroom; *freely*, lover, suitor.

marmor, -oris, *n.*, marble.

marmoreus, -a, -um [**marmor**], *adj.*, of marble, marble; *by metonymy, of things smooth or gleaming like marble*, marble-like, smooth, polished, gleaming, flashing.

Marpēsius, -a, -um, *adj.*, of Marpesus *or* Marpessus, *the mountain in Paros which contained the famous marble quarries*, Marpesian, Parian.

Mars, Martis *or* **Māvors, Māvortis,** *m.*, Mars, *the Italian god of war, son of Jupiter and Juno. He was father of Romulus and Remus, and so was, in one sense, founder of the Roman race and its special protector. By metonymy*, war, battle, contest, conflict, encounter.

Martius, -a, -um [**Mars**], *adj.*, of Mars; *freely*, like Mars, warlike, valiant, martial.

Marus, -ī, *m.*, Marus, *a Rutulian.*

massa, -ae, *f.*, *properly, a mass or lump* *of doughy materials;* lump, mass *in general, e.g. of molten iron*, ore.

Massȳlī, -ōrum, *pl. m.*, the Massyli *or* Massylii, *a people of northern Africa. As adj.*, **Massȳlus, -a, -um,** of the Massyli, Massylian.

māter, mātris, *f.*, mother, matron; *often used as a title of honor, esp. of goddesses; occasionally used sarcastically*, dame, aged dame; *in poetry, freely*, woman.

māternus, -a, -um [**māter**], *adj.*, of *or* belonging to a mother, mother's, maternal.

mātūrō, -āre, -āvī, -ātus [**mātūrus**], *tr.*, *properly*, make ripe, ripen. *Fig.*, hasten, quicken, speed.

mātūrus, -a, -um, *adj.*, *properly, of fruits, etc.*, ripe, mature. *Fig.*, ripe, mature, full-grown, full; of proper age (*for*), meet *or* fit (*for*); *with gen., e.g.* **aevī**, ripe in, full of.

Maurūsius, -a, -um, *adj.*, of Maurusia (*the Greek name of Mauretania*), Maurusian, Mauretanian, Moorish; *freely*, African.

Māvors: *see* **Mars.**

Māvortius, -a, -um [**Māvors**], *adj.*, of Mars, Mars's; like Mars, warlike, martial.

māximus: *see* **māgnus.**

Māximus, -ī, *m.*, Maximus, *a cognomen borne by members of various Roman gentēs, esp. by those of the gēns Fabia.*

meātus, -ūs [**meō,** go], *m.*, a going; motion, course, movement, coming and going; *of the stars or the heavens*, revolution.

medicō, -āre, -āvī, -ātus [*cf.* **medeor, medicus,** physician], *tr.*, treat *or* heal *by the use of drugs*, cure; *freely*, drug, steep, medicate.

meditor, -ārī, -ātus sum, *tr.*, think on, ponder on, have *or* keep in mind; plan, design, purpose, intend.

medium: *see* **medius.**

medius, -a, -um, *adj.*, in the middle of, in the midst of, *in a wide variety of senses*, mid, middle, lying between, intermediate, intervening; *freely*, the heart of, the height of, the depths of, the thick of, the extreme *or* extremity of; *often best rendered by an adv.*, within, between, among, just, full, fully, completely. *As noun*, **medium, -ī** *or* **-iī,** *n.*, the middle, the center, the midst.

Medōn, -ontis, *m.*, Medon, *a Trojan, or, perhaps, an ally of the Trojans.*

medulla, -ae, *f.*, the marrow *of bones; the marrow, as the supposed seat of feeling*, inmost being, heart.

Megarus, -a, -um, *adj.*, of Megara (*a town on the east coast of Sicily*), Megarean.

mel, mellis, *n.*, honey.

Melampūs, -podis, *m.*, Melampus, *a comrade of Hercules, father of the Italian chieftain Gyas.*

Meliboeus, -a, -um, *adj.*, of Meliboea (*a town of Thessaly, Greece, on the coast between Pelion and Ossa; it was the city of Philoctetes, and was famous for its purple*), Meliboean, Thessalian.

melior, melius: *see* **bonus.**

Melitē, -ēs, *f.*, Melita, *a Nereid or sea-nymph.*

membrum, -ī, *n.*, a member *or* limb *of an animal body; by metonymy*, body, frame.

mēmet: *see* **ego.**

meminī, meminisse, *defective verb, tr.*, bethink one's self of, call to mind, recall, recollect, remember; *with infin.*, remember, take pains *or* care, be careful.

Memmius, -ī *or* **-iī,** *m.*, Memmius, *a name borne by members of the gēns Memmia.*

Memnōn, -onis, *m.*, Memnon, *son of Tithonus and Aurora; he was king of Ethiopia and an ally of the Trojans. He had arms made for him by Vulcan but was slain by Achilles.*

memor, memoris [*cf.* **meminī**], *adj.*, mindful of, remembering, with good memory, unforgetting; mindful, grateful; *with* **īra,** relentless, enduring, unforgiving, vindictive.

memorābilis, -e [**memorō**], *adj.*, worth relating, memorable, remarkable, glorious.

memorō, -āre, -āvī, -ātus [**memor**], *tr.*, recall; recount, relate, rehearse describe; vaunt, boast of; speak, say, tell; call, name.

mendāx, -ācis [*akin to* **mentior**], *adj.*, lying, deceitful, false.

Menelāus, -ī, *m.*, Menelaus, *one of the Atridae, brother of Agamemnon; he was the first husband of Helen.*

Menoetēs, -is, *m.*, Menoetes, *a Trojan, helmsman of Gyas.*

mēns, mentis [*akin to* **meminī**], *f.*, the intellectual faculties, intellect, reason, mind, understanding; = **animus,** the emotional faculties, heart, soul, disposition, feelings; *like English "mind" in e.g. "have a great mind,"* mind, thought, plan, design, resolve, purpose, intent.

mēnsa, -ae, *f.*, table, banquet-board; *by metonymy,* food, viands; a course *at a banquet.*

mēnsis, -is, *m.*, month.

mentior, -īrī, -ītus sum, *tr.*, lie, speak falsely; assert lyingly, claim falsely, pretend. **mentītus, -a, -um,** *pf. prtcpl. as adj.*, lying, deceitful; feigned, counterfeit.

mentītus: *see* **mentior.**

mentum, -ī, *n.*, chin; *by metonymy,* beard.

mephītis, -is, *f.*, a poisonous exhalation *from the ground, a spring, etc.*, noisome *or* deadly vapor.

mercēs, -ēdis [*cf.* **merx,** wares], *f.*, pay, wages; cost, price.

mercor, -ārī, -ātus sum [**merx,** wares], *intr.*, trade, traffic; *tr.*, traffic in, buy, purchase.

Mercurius, -ī *or* **-iī** [**merx,** wares], *m.*, the god Mercury, *properly, an Italian god of trade and gain, but later identified with the Greek Hermes; see* § 286.

merēns: *see* **mereō.**

mereō, -ēre, meruī, meritus, *and* **mereor, -ērī, meritus sum,** *tr.*, earn, deserve, merit (*something, good or bad, usually good*); gain, acquire. **merēre bene, male,** *or* **sīc,** *with or without* **dē**+*abl.*, deserve well *or* ill (*thus*) of, *i.e. by benefiting or injuring,* benefit, aid, help, injure. **meritus, -a, -um,** *pf. pass. prtcpl. as adj.*, well-earned, deserved, due, just, meet, proper: **meritō** (*sc., perhaps,* **modo**), *abl. sing. as adv.*, deservedly, rightly, properly, fittingly. *As noun,* **meritum, -ī,** *n., in pass. sense,* something earned *or* deserved, reward, recompense; *in act. sense* (*from* **mereor**), *that which has earned a return,* service, benefit, favor, noble deed.

mergō, -ere, mersī, mersus, *tr.*, dip in *or* into, plunge into, immerse. *Fig.*, hide, conceal; sink, destroy, overwhelm.

mergus, -ī [**mergō**], *m.*, a sea-fowl *of some sort,* a diver.

meritō: *see* **mereō.**

meritum: *see* **mereō.**

meritus: *see* **mereō.**

Merops, -opis, *m.*, Merops, *a Trojan.*

mersō, -āre, -āvī, -ātus [*freq. of* **mergō**], *tr.*, plunge deep in, plunge; overwhelm, destroy.

mersus: *see* **mergō.**

merus, -a, -um, *adj.*, pure, unmixed; *the word is used esp. of wine unmixed with water. As noun,* **merum, -ī** (*sc.* **vīnum**), *n.*, pure wine, unmixed wine, *such as was used in sacrifices; freely,* wine *in general.*

Messāpus, -ī, *m.*, Messapus, *an Italian king, son of Neptune, an ally of Turnus; Vergil represents him as leading forces from southern Etruria.*

messus: *see* **metō.**

mēta, -ae, *f.*, a boundary mark, *esp. the turning-posts in a Roman circus (there were three of these, shaped like a cone, at each end of the spīna or long, low wall which divided the open space in which the chariots raced,* goal; goal, end, limit *in general.*

metallum, -ī, *n.*, a mine; *by metonymy,* metal, ore.

Metiscus, -ī, *m.*, Metiscus, *a Rutulian, charioteer of Turnus.*

metō, -ere, messuī, messus, *tr.*, mow, reap, cut, gather. *Fig.*, mow down *foes in battle,* cut down.

Mettus, -ī, *m.*, Mettus, *i.e. Mettus Fufetius, a chieftain of Alba Longa who played traitor to Tullus Hostilius, and was therefore, by the latter's orders, torn asunder by horses.*

metuēns: *see* **metuō**.

metuō, -ere, metuī, —, *tr.*, be afraid of, fear, dread; *intr.*, be afraid *or* fearful; *with dat.*, be concerned for. **metuēns, -entis,** *pr. prtcpl. act. as adj.*, fearful, apprehensive.

metus, -ūs, *m.*, fear, dread, *esp.* foreboding fear, *fear of coming woe*, anxiety; religious awe, reverence.

meus, -a, -um [**mē**, *from* **ego**], *possessive adj.*, my, mine. *As noun*, **meī, meōrum,** *pl. m.*, my countrymen, my followers, my subjects.

Mezentius, -ī *or* **-iī,** *m.*, Mezentius, *an Etruscan king or chieftain from Agylla (Caere), father of Lausus, banished by his subjects on account of his cruelty; he was an ally of Turnus and was killed by Aeneas.*

mī=mihi: *see* **ego**.

micō, -āre, micuī, —, *intr.*, move quickly to and fro, dart; quiver, tremble; *by metonymy* (*through the effect of the impact of light on things that move quickly*), flash, gleam, glitter.

migrō, -āre, -āvī, -ātum, *intr.*, *remove from one place to another*, migrate; go away, depart.

mīles, mīlitis, *m.*, soldier; *in sing.*, *as coll. noun*, soldiery, soldiers, warriors.

mīlle, *numeral adj.*, *indeclinable*, a thousand. *As noun*, **mīlia, mīlium,** *pl. n.*, thousands, *construed with a dependent genitive.*

minae, -ārum [*cf.* **minor**], *pl. f.*, threats, menaces; *by metonymy*, perils, dangers.

mināx, -ācis [**1. minor**], *adj.*, threatening, menacing; *of a rock*, projecting, overhanging, threatening to fall, beetling.

Minerva, -ae, *f.*, Minerva, *goddess of the arts and sciences, esp. of spinning and weaving; according to one story she sprang, fully armed, from the head of Zeus or Jupiter. See also* §279.

minimē [**minimus**], *adv.*, in the least degree, least, very little, least of all; *often as a very emphatic neg.*, by no means, not at all.

minimus: *see* **parvus**.

minister, -trī, *m.*, helper, assistant, servant; *in bad sense*, aider, accomplice, abettor, tool.

ministerium, -ī *or* **-iī** [**minister**], *n.*, office, service.

ministra, -ae [*feminine of* **minister**], *f.*, servant, handmaid, helper.

ministrō, -āre, -āvī, -ātus [**minister**], *tr.*, serve, attend, *esp. at table;* wait upon, tend; serve up, provide, furnish, supply; impart, accord.

minitor, -ārī, -ātus sum [*freq. of* **1. minor**], *tr. and intr.*, threaten; *with acc. and infin.*, threaten, declare with threats.

Mīnōïus, -a, -um [**Mīnōs**], *adj.*, of Minos, Minos's, Minoan.

1. minor, -ārī, -ātus sum, *intr.*, jut forth, project, tower (*upwards*). *Fig.*, *tr. and intr.*, threaten, menace, portend.

2. minor: *see* **parvus**.

Mīnōs, Mīnōis, *m.*, Minos, *an ancient king and lawgiver of Crete, who ruled at Gnosus; after his death he was one of the judges in the underworld.*

Mīnōtaurus, -ī, *m.*, the Minotaur, *a monster, half-man, half-bull, born of a bull and Pasiphaë. The monster was shut up in the Labyrinth, and was fed on human flesh. With the help of Daedalus and Ariadne (the daughter of Minos) Theseus finally slew the Minotaur.*

minus, *n. sing. of* **minor**, *as adv.*, in less degree, less; **haud minus,** not less, no less, precisely as, just as; **nec minus** (**=nec nōn**), furthermore, besides, moreover.

mīrābilis, -e [**mīror**], *adj.*, wonderful, marvelous, extraordinary, strange.

mīrandus: *see* **mīror**.

mīror, -ārī, -ātus sum, *tr.*, wonder at, marvel at; admire, gaze at with admiring eyes; note with wonder *or* astonishment; *intr.*, marvel, wonder, be amazed. **mīrandus, -a, -um,** *gerundive as adj.*, worthy of admiration, wondrous, strange.

mīrus, -a, -um, *adj.*, wonderful, wondrous, marvelous, singular, strange.

misceō, -ēre, miscuī, mixtus, *tr.*, mix, mingle, intermingle, unite, blend. *Fig.*, throw into confusion, confound.

convulse, confuse, disturb, agitate; excite, stir up, arouse; *in pass.*, be convulsed, be in confusion *or* uproar.

Mīsēnus, -ī, *m.*, Misenus. (1) *A famous trumpeter, comrade first of Hector, then of Aeneas. He was drowned on the coast of Campania.* (2) *Mount Misenus, or* (*as it is usually called*) *Misenum, a promontory on the Campanian coast, near Naples.*

miser, misera, miserum, *adj.*, miserable, wretched, hapless, unfortunate; *by metonymy*, causing misery, wretched, violent, excessive.

miserābilis, -e [**miseror**], *adj.*, pitiable, deplorable, wretched, hapless.

miserandus: *see* **miseror.**

misereō, -ēre, miseruī, miseritum, *and* **misereor, -ērī, miseritum est** [**miser**], *intr.*, *usually construed with the gen.*, pity, take pity on, have compassion on. **miseret,** *impers. but tr.*, *construed with acc.* (**mē, nōs,** *etc.*) *of person and gen. of thing*, one pities. takes pity on.

miserēscō, -ere, —, — [**misereō**], *intr.*, pity, take pity on, have compassion on.

miseret: *see* **misereō.**

miseror, -ārī, -ātus sum [*cf.* **miser, misereō**], *tr.*, bewail, lament, deplore; pity, take pity on, commiserate. **miserandus, -a, -um,** *gerundive as adj.*, lamentable, pitiable, hapless, woeful.

missilis, -e [**mittō**], *adj.*, capable of being hurled, hurled, cast. *As noun*, **missile, -is** (*sc.* **tēlum**), *n.*, missile, shaft, javelin, weapon.

missus: *see* **mittō.**

mītēscō, -ere, —, — [**mītis**], *intr.*, *properly*, *of fruits*, grow mild *or* mellow. *Fig.*, grow mild, grow gentle, be softened.

mītigō, -āre, -āvī, -ātus [**mītis+agō**], *tr.*, make soft *or* mellow. *Fig.*, soften, appease, soothe, pacify.

mitra, -ae, *f.*, headdress, turban, scarf, kerchief. *The mitra completely covered the head, and had strings or lappets coming down under the chin. It was worn first by Asiatics, then in Greece* (*but only by women*); *in Italy it was worn only by the aged and by women of loose morals.*

mittō, -ere, mīsī, missus, *tr.*, send, send off *or* away, dispatch; cause to go, let go, dismiss; *of weapons*, send (*forth*), discharge, hurl, throw, cast, *of a contest, race, etc.*, dispatch, perform, conclude. *Fig.*, send away, lay aside, dismiss, throw off, drop.

mixtus: *see* **misceō.**

Mnēstheus, -eī, *m.*, Mnestheus, *a Trojan chieftain.*

mōbilitās, -ātis [**mōbilis,** *from* **moveō**], *f.*, movableness, mobility, nimbleness; swiftness, rapidity, speed

modo [*abl. sing. of* **modus**], *adv.*, *properly*, by *or* according to measure, within limits, *used to restrict or limit a statement, etc.*, only, but; *with imper. or imper. subj.*, only, just; *of time*, but now, just now, a little while ago, lately, recently; **sī modo,** *with subj.*, if only, provided that, would that! O that!

modus, -ī, *m.*, a standard of measurement, measure; size, extent; proper *or* due measure, manner, *etc.*; manner, mode, method, way, plan.

moenia, -ium, *pl. n.*, fortifications, ramparts, walls *of a city, etc.*, bulwarks; *by metonymy, of the city, etc. girdled by the walls*, city, stronghold, citadel.

mola, -ae [*cf.* **molō,** grind], *f.*, millstone, mill; *by metonymy*, meal, *esp. ground spelt, mixed with salt, and used in sacrificial rites.*

mōlēs, mōlis, *f.*, huge, shapeless mass, bulk; *by metonymy*, a huge mass *or pile of anything*, massive structure, *e.g. a dam, mole, breakwater*, a military engine, machine. *Fig.*, burden, difficulty, labor, toil, trouble; disturbance, uproar.

mōlior, -īrī, -ītus sum [**mōlēs**], *tr.*, pile up, heap up, build (*esp. with infinite toil and trouble*), construct, rear, erect, prepare, make ready, equip; *in general*, perform, effect *with difficulty*; toil at, labor on. *Fig.*, bring about, cause; undertake, essay, try, attempt;

toil over *a way or road*, pursue with difficulty, press on; plot, contrive, perpetrate.

molliō, -īre, -īvī *or* **-iī, -ītus** [**mollis**], *tr.*, make soft *or* pliant. *Fig.*, soften, soothe, calm, appease, restrain, check.

mollis, -e, *adj.*, soft, mellow, tender, delicate, dainty, pliant, flexible. *Fig.*, gentle, easy, mild, favorable.

molliter [**mollis**], *adv.*, softly, delicately, daintily, gracefully, skilfully.

moneō, -ēre, monuī, monitus [*akin to* **meminī**], *tr.*, cause to think, remind, put in mind of; warn, advise, counsel, admonish, prompt; direct, bid, command. **monitum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, warning, admonition.

monīle, -is, *n.*, necklace, collar.

monitum: *see* **moneō.**

1. **monitus:** *see* **moneō.**

2. **monitus, -ūs** [**moneō**], *m.*, counsel, admonition, warning, prompting, bidding, direction.

Monoecus, -ī, *m.*, Monoecus, *a surname of Hercules;* **arx Monoecī,** Monoecus's Height, *a promontory on the southern coast of Liguria. It derived its name from the temple of Hercules Monoecus which stood upon it. The modern name is Monaco.*

mōns, montis, *m.*, a mountain, hill, height, *lit. and fig.*

mōnstrō, -āre, -āvī, -ātus [*cf.* **mōnstrum**], *tr.*, show, point out, indicate, guide, direct; teach, instruct, counsel; ordain, appoint, prescribe.

mōnstrum, -ī [*akin to* **moneō**], *n.*, *properly*, a warning, *something sent from heaven to warn men to think of their relation to the gods* (*ancient superstition thought of every departure from the normal as an indication, if men could only understand it, of the divine will*); *hence*, omen, portent; marvel, wonder, prodigy; a strange creature, monster, monstrosity.

montānus, -a, -um [**mōns**], *adj.*, of a mountain, on a mountain, mountain.

monumentum, -ī [**moneō**], *n.*, memorial, memento; *in pl.*, written memorials, records, chronicles.

mora, -ae, *f.*, delay, hesitation, loitering; pause, respite; *by metonymy*, a delay, hindrance, obstacle, obstruction.

morbus, -ī, *m.*, sickness, disease, malady. *Personified*, **Morbus, -ī,** *m.*, Disease.

mordeō, -ēre, momordī, morsus, *tr.*, bite.

moribundus, -a, -um [**morior**], *adj.*, ready to die, on the point of death, in the agonies of death, dying; *freely*, liable to death, mortal, perishable, perishing.

Morinī, -ōrum, *pl. m.*, the Morini, *a Gallic people, occupying a part of what is now Belgium.*

morior, morī, mortuus sum, *intr.*, die, perish, be slain.

moritūrus: *see* **morior.**

moror, -ārī, -ātus sum, *intr.*, delay, linger, loiter, lag; *tr.*, cause to linger, delay, hinder, detain; *with* **nihil** *or* **nōn** *and an acc., not to keep a thing waiting, to pass it on without a second look, care nothing for*, disregard, have no call *or* use for.

mors, mortis, *f.*, death.

morsus, -ūs [**mordeō**], *m.*, bite; biting into, eating, consuming. *Fig.*, grasp, clutch. *By metonymy*, jaws, teeth, fluke *of an anchor.*

mortālis, -e [**mors**], *adj.*, liable to death, mortal; *freely, having to do with mortals*, mortal, human; earthly. *As nouns*, **mortālēs, -ium,** *pl. m.*, mortals, men, mankind; **mortālia, -ium,** *pl. n.*, human affairs, human interests.

mortifer, -fera, -ferum [**mors+ferō**], *adj.*, death-bringing, deadly.

mortuus: *see* **morior.**

mōs, mōris, *m.*, manner, way, custom, habit, practice, fashion, wont; *in pl.*, ways, habits, manners, *as determining* conduct, character, morals; **dē mōre,** in the usual fashion, as usual, according to time-honored custom; *with gen.*, after the manner of; **sine mōre,** unprecedentedly, without restraint, wildly furiously.

1. **mōtus:** *see* **moveō.**

2. **mōtus, -ūs** [**moveō**], *m.*, movement motion; agility, speed. *Fig.*, comm

tion, excitement; *mental disturbance*, emotion.

moveō, -ēre, mōvī, mōtus, *tr.*, move, set in motion; disturb, shake; *with a reflexive pron., esp.* **sē,** move, proceed, advance. *Fig.*, excite, rouse, stir up, provoke; bring about, cause; set on foot, commence, undertake; disturb, trouble, move, affect, influence; revolve *or* turn over in mind, meditate, ponder.

mox, *adv.*, soon, ere long, presently.

mūcrō, -ōnis, *m.*, a sharp point, *esp. of a sword; by metonymy*, sword.

mūgiō, -īre, -īvī *or* **-iī, -ītum,** *intr.*, low, bellow; *freely*, rumble, roar, mutter.

mūgītus, -ūs [mūgiō], *m.*, lowing, bellowing; *freely*, roaring.

mulceō, -ēre, mulsī, mulsus, *tr.*, stroke, caress. *Fig.*, soothe, soften, appease, mollify, calm, allay.

Mulciber. -beris *or* **-brī [mulceō],** *m.*, Mulciber, *a name of Vulcan, as the god who softens, i.e. melts iron.*

muliebris, -e [mulier], *adj.*, of a woman, woman's.

multiplex, -plicis [multus+plicō], *adj.*, having many folds *or* layers; *freely*, manifold, varied, various, divers.

multō: *see* **multus.**

multum: *see* **multus.**

multus, -a, -um, *adj.*, much, great, abundant, many, many a, constant, frequent; *of a cloak*, full, thick, ample; *of sound*, loud, full, ringing, resonant. *Fig.*, large, mighty, powerful; *of shade and shadows*, deep, profound. **multō,** *abl. sing.* (*of measure of difference*) *as adv.*, by much, by a great deal, far, extremely, exceedingly; **multum,** *acc. sing. n. as adv.*, much, very, greatly, exceedingly, constantly, repeatedly; *of prayer*, loudly, earnestly; **multa,** *acc. pl. n. as adv.*, much, greatly, deeply; often, frequently.

mundus, -ī [mundus, *adj.*, clean, neatly ordered], *m.*, the universe, the world (*thought of as perfect in all its appointments*).

mūniō, -īre, -īvī *or* **-iī, -ītus,** *tr.*, fortify.

mūnus, mūneris, *n.*, office, function, duty, task; favor, service, boon; *esp., services rendered to the dead*, funeral rites, funeral; ceremony, rite; gift, present, offering.

mūrālis, -e [mūrus], *adj.*, of *or* on a wall, mural.

mūrex, mūricis, *m.*, the purple fish, *a kind of shell fish from which purple dye was obtained; by metonymy*, purple dye, purple; *also, of things shaped like the shell fish*, a pointed, jagged rock, crag.

murmur, murmuris, *n.*, a murmuring, murmur; *of bees*, humming; roaring, rumbling, crashing, turmoil, tumult, uproar.

Murrānus, -ī, *m.*, Murranus, *a Latin.*

mūrus, -ī, *m.*, a wall.

Mūsa, -ae, *f.*, a Muse, *one of the nine goddesses of the liberal arts, poetry, music, etc.*

Mūsaeus, -ī, *m.*, Musaeus, *a lengendary bard and priest of pre-Homeric times, contemporary with Orpheus.*

mussō, -āre, -āvī, -ātum [*akin to* **mūtus**], *intr., properly*, talk in a low tone, talk to one's self, mutter; *be afraid to speak out or to act*, hesitate, be at a loss, wait anxiously.

mūtābilis, -e [mūtō], *adj.*, changeable, inconstant, fickle.

mūtō, -āre, -āvī, -ātus [*akin to* **moveō?**], *tr., properly* (?), *move from a place, change position of*, change, alter, transform; *intr.* (§ 139), change; *of winds*, shift, veer.

mūtus, -a, -um, *adj.*, dumb, mute, voiceless, speechless, silent.

mūtuus, -a, -um [mūtō], *adj.*, exchanged, reciprocal, mutual; = *an adv.*, on both sides, by turns.

Mycēna, -ae, *f.*, usually **Mycēnae, -ārum,** *pl. f.*, Mycenae, *a famous city of Argolis* (*Greece*), *ruled by Agamemnon.*

Myconus, -ī, *f.*, Myconus, *a small island of the Aegean Sea, one of the Cyclades.*

Mygdonidēs, -ae, *m.*, son of Mygdon, *an epithet of Coroebus.*

Myrmidones, -um, *pl. m.*, the Myrmidons, *a Thessalian people ruled by Achilles, famed for their warlike prowess.*

myrteus, -a, -um [**myrtus**], *adj.*, of myrtle, myrtle.

myrtus, -ī *and* **-ūs,** *f.*, myrtle-tree, myrtle; *by metonymy*, a shaft *or* spear *of myrtle wood.*

N

nactus: *see* **nancīscor.**

nam, *properly, an affirmative particle*, indeed, of a truth, verily; *in this sense used esp. with interrogative words, to emphasize the question*, pray, indeed; *as full conjunction, to introduce an explanatory or causal clause*, you see, for, because.

namque [**nam+que**], *conj.*, for indeed, for surely, for, and . . . for (*see note on* i. 65).

nancīscor, -ī, nactus sum, *tr.*, get, find, light upon, happen on, chance on.

nārēs, -ium, *pl. f.*, the nostrils, the nose.

nārrō, -āre, -āvī, -ātus, *tr.*, narrate, relate, recount, tell.

Nārycius, -a, -um, *adj.*, of Naryx *or* Narycium (*a city of the Locri Opuntii, on the west shore of the Euboean Sea, whose king was Ajax, son of Oïleus*), Narycian. *Some of the Narycians made their way to Italy and founded there the place called Locri* (*Epizephyrii*) *on the west coast of Bruttium. See* **Locrī.**

nāscor, nāscī, nātus sum [*properly*, (**g**)**nāscor:** *akin to* **gīgnō**], *intr.*, be born; spring from, be descended from; *freely*, arise. **nāscēns, -entis,** *pr. prtcpl. as adj., freely*, new-born; *of a colt*, newly-foaled. **nātus, -a, -um,** *pf. prtcpl. as adj.*, born of *or* from, descended from, son of (*construed with abl.*). *As nouns*, **nāta, -ae,** *f.*, daughter; **nātus, -ī,** *and* **gnātus, -ī** (*the older form*), *m.*, son, offspring; *in pl.*, children, descendants; young *of animals.*

nāta, -ae: *see* **nāscor.**

natō, -āre, -āvī, -ātum [**nō**], *intr.*, swim, float, *lit. and fig.; with abl.*, swim *or* float with, overflow (*with*).

nātū: *see* **3. nātus.**

nātūra, -ae [**nāscor**], *f.*, *properly*, birth, *then, by metonymy, that which is bestowed by birth*, the nature *or* natural constitution *of anything, natural or essential* character.

1. nātus, *the prtcpl.: see* **nāscor.**

2. nātus, -ī: *see* **nāscor.**

3. nātus, -ūs [**nāscor**], *m.*, birth (*found only in abl. sing.*); *with* **māior.** *and* **māximus,** age. *See* **māgnus** (*end*).

nauta, -ae, *and* **nāvita, -ae** [*the older form: cf.* **nāvis**], *m.*, boatman, sailor, seaman, mariner, ferryman; *in plural*, crew, crews.

Nautēs, -is, *m.*, Nautes, *an aged Trojan, who had received prophetic powers from Minerva.*

nauticus, -a, -um [**nauta**], *adj.*, of *or* pertaining to sailors (=*gen. pl. of* **nauta**), nautical.

nāvālis, -e [**nāvis**], *adj.*, of *or* pertaining to ships, nautical, naval. *As noun*, **nāvāle, -is,** *n.*, *usually in pl.*, ship-yard, dockyard, dock.

nāvifragus, -a, -um [**nāvis+frangō**], *adj.*, ship-breaking, ship-wrecking, dangerous, deadly.

nāvigium, -ī *or* **-iī** [**nāvis**], *n.*, boat, ship, vessel.

nāvigō, -āre, -āvī, -ātum [**nāvis+agō**], *intr.*, drive a boat, make a boat go, sail, set sail; *tr.*, set sail on, navigate, traverse.

nāvis, -is, *f.*, ship, vessel, boat.

nāvita: *see* **nauta.**

Naxos, -ī, *f.*, Naxos, *a large island in the Aegean Sea, one of the Cyclades, famous for its wines and its devotion to Bacchus.*

-ne, *interrogative enclitic particle, used* (1) *in independent questions, without implying anything in itself as to the nature of the answer expected* (*no translation except the rising inflection is possible*); (2) *in dependent questions*, (a) *in the first member*, **-ne . . . an,** whether, (b) *in the second member*, **utrum . . . -ne, — . . . -ne,** or.

nē (*old form* **nī**), *adv., used esp. with the subjunctive, both in prose and verse, and (in poetry, chiefly) with the imper.*, not. *As conj., used* (1) *in purpose clauses,* that . . . not, in order that . . . not, lest, (2) *in clauses after verbs expressive of fear*, that, lest.

nebula, -ae, *f.*, mist, fog, vapor, cloud.

nec: *see* **neque.**

necdum [**nec,** not,+**dum**], *adv. and conj.*, not yet, and not yet, nor yet. *See* **neque** *and* **dum.**

necesse, *adj., found only in nom. and acc. sing. n.*, necessary, needful, inevitable, fated.

nec nōn: *see* **neque.**

nectar, -aris, *n., properly*, nectar, *the drink of the gods; by metonymy, of any pleasant drink or food*, nectar.

nectō, -ere, nexuī, nexus, *tr.*, bind, tie, twine; weave, make *a garland, etc.; freely*, join to, bind to, unite, join *or* fasten together, frame, fashion *By metonymy*, wreathe, garland, encircle.

nefandus, -a, -um [**nē,** not,+**fandus**], *adj., properly*, unspeakable, unutterable; impious, abominable, accursed, monstrous, wicked. *As noun*, **nefandum, -ī,** *n.*, wickedness, wrong, crime.

nefās [**nē,** not,+**fās**], *n., indeclinable, anything contrary to divine law, any impious thing or deed*, impiety, wickedness, crime, sinfulness; shame, disgrace; *of a person*, the embodiment of sin, an impious *or* monstrous creature, wretch. *As adj.*, unlawful, impious.

negō, -āre, -āvī, -ātum [**nec,** not,+ **āiō**?], *intr.*, say no, say that . . . not, deny; *with infin.*, be unwilling, refuse, decline; *tr.*, deny, refuse.

nēmō, *gen.* **nūllīus,** *dat.* **nēminī,** *acc* **nēminem,** *abl.* **nūllō** [**nē,** not,+**homō**], *m.*, no man, nobody, no one.

nemorōsus, -a, -um [**nemus**], *adj.*, woody, well-wooded, wooded.

nemus, nemoris, *n., properly, grazing ground for cattle, esp.* an open wood *or* glade (*in which cattle might graze in summer*), wood, grove, forest, glade.

neō, nēre, nēvī, nētus, *tr.*, spin, weave, broider, embroider.

Neoptolemus, -ī, *m.*, Neoptolemus, *a name of Pyrrhus, the son of Achilles. See* **Pyrrhus.**

nepōs, nepōtis, *m.*, grandson; *freely*, descendant, offspring, son; *in pl.*, descendants, posterity.

Neptūnius, -a, -um [**Neptūnus**], *adj.*, of Neptune, Neptune's, Neptunian.

Neptūnus, -ī, *m.*, Neptune, *god of the sea; see* § 285.

neque *or* **nec,** *originally neg. adv., without connective force*, not (*this use is still seen in* **necdum** *and in certain compound words*); *in later times, usually, a conj., equivalent in sense to* **et nōn** (*it must in fact often be resolved in translation into these elements*) *or to* **et tamen nōn,** and not, and yet not, nor, neither, not . . . either; **neque (nec) . . . neque (nec),** neither . . . nor; **et . . . neque (nec),** and . . . not, and . . . and yet . . . not, not only, but also . . . not; **neque (nec) . . . et,** and (on the one hand) not . . . and (but); not only not, but also; **neque enim,** nor indeed (*see also note on* i. 198); **nec nōn,** *or* **nec nōn et,** and also, also, furthermore, besides, likewise (*the two negatives destroying each other*); **nec minus** (=**nec nōn**), furthermore, besides, likewise; **nec . . . aut,** neither (not) . . . nor (*the negative force of the* **nec** *being carried over into the clause beginning with* **aut**).

nequeō, nequīre, nequīvī *or* **nequiī, nequitum** [**nē,** not,+**queō**], *intr.*, be not able, be unable, cannot.

nēquīquam [**nē,** not, +**quīquam,** *old abl. sing. of* **quisquam**], *adv., properly*, in no way whatever, not at all; in vain, to no purpose, without avail *or* effect, uselessly, fruitlessly; (*fruitlessly because needlessly*), needlessly, without reason *or* cause.

Nēreis, Nēreidis [**Nēreus**], *f.*, a daughter of Nereus, a Nereid, one of the sea-nymphs.

Nērēïus, -a, -um [**Nēreus**], *adj.*, of Nereus, Nereus's; *freely, in f.*, daughter of Nereus.

Nēreus, -eī, *m.*, Nereus, *a sea god; he was son of Oceanus, husband of Doris, and father of the Nereids.*

Nēritos, -ī, *f.*, Neritos, *a place mentioned in* iii. 271; *it may be either a mountain on the island of Ithaca, or an island near Ithaca (probably the latter).*

nervus, -ī, *m.*, sinew, tendon; *by metonymy, of things made from sinews,* a bow-string, string *of a musical instrument.*

nesciō, -īre, -īvī *or* **-iī, -ītum** [**nē**, not, +**sciō**], *tr.*, not to know (*of*), be ignorant of, be unacquainted with. **nesciō quis** *or* **quī (qua, quid** *or* **quod)**, *an idiomatic expression, counting, practically, as a compound indef. pron., I-don't-know-who, i.e.* some one or other, some one, some.

nescius, -a, -um [**nē**, not,+**sciō**], *adj.*, not knowing, unwitting, ignorant (*of*), unaware (*of*), unacquainted with; *=an adv.*, unwittingly, ignorantly.

neu: *see* **nēve.**

nēve *or* **neu,** *conj., usually correlative to* **nē** *in neg. purpose clauses or in imperative sentences,* and . . . not, or . . . not, nor; **nēve (neu) . . . nēve (neu)**, not . . . nor, neither . . . nor (*yet*).

nex, necis, *f.*, death by violence, a violent death, murder, slaughter.

nexus: *see* **nectō.**

nī, *conj.*, (1)= **nē**, *in a purpose clause; see* **nē**; (2)=**nisi**, if . . . not, unless.

nīdor, -ōris, *m.*, smell, *esp. the smell of roasting meat,* odor.

nīdus, -ī, *m.*, nest; *by metonymy, the* young birds *in a nest,* nestlings.

niger, nigra, nigrum, *adj.*, (*lustrous*) black, sable, dark, dusky, swarthy; *by metonymy,* deadly.

nigrāns: *see* **nigrō.**

nigrēscō, -ere, nigruī, — [**niger**], *intr.*, grow *or* turn black, become dark.

nigrō, -āre, -āvī, -ātum [**niger**], *intr.*, be black. **nigrāns, -antis,** *pr. prtcpl. act. as adj.*, black, dusky, lowering.

nihil, *or, in contracted form,* **nīl,** *n., indeclinable,* nothing; *acc. as adv.* (§ 134), to no extent, in no degree, in no respect, in no wise, not at all.

nīl: *see* **nihil.**

Nīlus, -ī, *m.*, the Nile, *the great river of Egypt.*

nimbōsus, -a, -um [**nimbus**], *adj.*, stormy, rainy; *of a mountain or a height,* storm-capped.

nimbus, -ī, *m.*, a dark raincloud, a cloud *in general, e.g. of smoke;* a violent rain-storm, thunder-storm, storm, rain. *Fig.*, (*cloud, i.e.*) multitude, throng.

nīmīrum [**nī=nē**, not,+**mīrus**], *adv.*, *properly,* naturally; without doubt, doubtless, certainly.

nimium: *see* **nimius.**

nimius, -a, -um [**nē**, not,+*root of* **mētior**], *adj.*, excessive, too great, very great, great; **nimium,** *n. sing. as adv.*, too much, too well, too, well.

Nīphaeus, -ī, *m.*, Niphaeus, *a Rutulian.*

Nīsaeē, -ēs, *f.*, Nisaea, *one of the Nereids or sea-nymphs.*

nisi [**nī=nē**, not,+**sī**], *conj.*, if . . . not, unless.

nīsus, -ūs [**nītor**], *m.*, a leaning on, a pressing against; a striving, exertion, effort; *by metonymy,* a strained (*set*) posture *or* position.

Nīsus, -ī, *m.*, Nisus, *a Trojan, friend of Euryalus.*

niteō, -ēre, —, —, *intr.*, shine, glitter, glisten. **nitēns, -entis,** *pr. prtcpl. act. as adj.*, shining, gleaming, glittering, sparkling, bright, brilliant, resplendent; *of animals,* sleek, fat.

nitēscō, -ere, nituī, — [**niteō**], *intr.*, begin to shine, shine.

nitidus, -a, -um [**niteō**], *adj.*, shining, glittering, bright.

nītor, nītī, nīxus sum, *intr.*, lean *or* rest on *something,* support one's self by, brace one's self against; exert one's self, strain, strive, struggle; *with* **ālīs**, rest on, be poised on; (*strive onwards, i.e.*) press forward with effort, make one's way, advance; (*strive upwards, i.e.*) mount, climb, ascend.

nivālis, -e [**nix**], *adj.*, snowy, snow-capped, snow-laden; *freely,* snow-like.

niveus, -a, -um [**nix**], *adj.*, of snow, snowy. *Fig.*, *of color,* snow-white, snowy.

nixor, -ārī, -ātus sum [**nītor**], *intr.*, strain one's self, struggle, strive.

nīxus: *see* **nītor**.

nō, nāre, nāvī, —, *intr.*, swim, float.

noceō, -ēre, nocuī,—, *intr.*, hurt, harm, injure, do mischief to.

nocturnus, -a, -um [**nox**], *adj.*, of *or* belonging to the night, nocturnal; *often=an adv.*, by night, at night.

nōdō, -āre, -āvī, -ātus [**nōdus**], *tr.*, tie in a knot, knot; bind, fasten.

nōdus -ī, *m.*, a knot; *by metonymy*, fold, coil, spire *of a serpent*.

Noēmōn, -onis, *m.*, Noëmon, *a Trojan.*

Nomas, Nomadis, *m.*, a Nomad, *i.e. one who leads the life of a wandering shepherd; in pl.*, the Nomads, the Numidians. *See* **Numida**.

nōmen, -inis [*originally* **(g)nōmen**: *cf.* **(g)nōscō**], *n.*, *properly, that by which a thing is known*, name, title; *of people connected by a common name*, name, race, stock, family; a word; name, renown, fame, honor, reputation, glory.

Nōmentum, -ī, *n.*, Nomentum, *a Sabine town.*

nōn, *adv.*, not; **nōn . . . aut=nōn . . . neque** (*the neg. being carried over into the* **aut** *clause*), not . . . nor (*yet*).

nōndum, *adv.*, not yet. *See* **dum**.

nōnus, -a, -um [*originally* **novenus**; *cf.* **novem**], *ordinal numeral adj.*, ninth.

nōs: *pl. of* **ego**.

nōscō, -ere, nōvī, nōtus, *tr.*, begin to know, learn, become acquainted with; = **agnōscō**, recognize; *in pf., plupf., and fut. pf.*, have become acquainted with. have learned, know. **nōtus, -a, -um**, *pf. pass. prtcpl. as adj.*, known, well-known, familiar, famous.

noster, nostra, nostrum [**nōs**], *poss. pronominal adj.*, our, ours, my, mine; on our side, friendly to us, propitious. *As noun*, **nostrī, -ōrum**, *pl. m.*, our (*my*) countrymen.

nota, -ae [**nōscō**], *f.*, *that by which a thing is known*, mark, sign, *esp.* a letter *of the alphabet; in pl.*, letters, characters; mark, spot, band, *e.g. on the body of a snake.*

nothus, -a, -um, *adj.*, spurious; *applied esp. to children born out of wedlock*, illegitimate, bastard. *As noun*, illegitimate (*bastard*) son (*of*).

notō, -āre, -āvī, -ātus [**nota**], *tr.*, mark, designate; brand. *Fig.*, mark note, observe.

nōtus: *see* **nōscō**.

Notus, -ī, *m.*, Notus, the South Wind. *often stormy; freely*, wind.

novem, *indeclinable numeral adj.*, nine.

noverca, -ae, *f.*, a stepmother.

noviēs [**novem**], *numeral adv.*, nine times.

novitās, -ātis [**novus**], *f.*, newness, novelty.

novō, -āre, -āvī, -ātus [**novus**], *tr.*, make new, make for the first time, build (*new*); fashion anew, renew; change, alter.

novus, -a, -um, *adj.*, new, fresh, young; novel, unusual; strange, wondrous; *in sup.*, last, latest.

nox, noctis, *f.*, night; *by metonymy*, darkness, obscurity. *Fig.*, the night of death, death. *Personified*, **Nox, Noctis**, *f.*, Night, *conceived of as a goddess, daughter of Chaos and mother of the Furies.*

noxa, -ae [**noceō**], *f.*, hurt, harm; *by metonymy, of the cause of harm*, offence, crime, fault.

noxius, -a, -um [**noceō**], *adj.*, hurtful, harmful, injurious.

nūbēs, nūbis, *f.*, a cloud, *esp. a storm cloud;* cloud *in general, e.g. of dust, smoke;* mist. *Fig.*, cloud *of people birds, etc.*, throng, array; *with* **bellī** storm-cloud, *i.e.* pressure, brunt.

nūbila: *see* **nūbilus**.

nūbilis, -e [**nūbō**], *adj.*, marriageable, ripe for marriage.

nūbilus, -a, -um [**nūbēs**], *adj.*, cloudy *As noun*, **nūbila, -ōrum**, *pl. n.*, the clouds; *by metonymy*, the sky.

nūdō, -āre, -āvī, -ātus [**nūdus**], *tr.*, make *or* lay bare, bare, strip. *Fig.*, leave (*defences, etc.*) exposed, leave defenceless; lay bare, disclose, expose.

nūdus, -a, -um, *adj.*, naked, bare, uncovered; lightly clad. *Fig.*, open, exposed, free; unburied.

nūllus, -a, -um [**nē**, not,+**ūllus**], *adj.*, not any, none, no; *=an adv.*, in no wise.

in no degree, to no extent, not at all. *As pron.*, no one, nobody.

num, *interrogative adv., used in questions which look for a neg. answer (for the corresponding form in English cf. e.g. he was not moved, was he?).*

Numa, -ae, *m.*, Numa, *the name of two Rutulians.*

Numānus, -ī, *m.*, Numanus, *a Rutulian, surnamed Remulus.*

nūmen, -inis [**nuō**, nod], *n.*, a nod, *esp. as expressive of one's will; hence, by metonymy*, nod, beck, will, command, permission, sanction; *esp.*, the divine will, will of a deity; divine power, godhead, majesty *of the gods*, deity; divine presence, inspiration; divine favor *or* help; a deity, divinity, god, a divine power.

numerus, -ī, *m.*, number; numbers, multitude, force of numbers; order, arrangement, *esp.* musical order, harmony, rhythm; *in pl.*, tuneful strains, melody.

Numīcus, -ī, *m.*, Numicus, *a river of Latium; it was on the banks of this river that Aeneas was last seen.*

Numida, -ae, *m.*, a Nomad; *esp.*, a Numidian. *The Numidians dwelt in northern Africa, between Mauretania and the domain of Carthage, i.e. in modern Algiers.*

Numitor, -ōris, *m.*, Numitor, *king of Alba Longa, forced from the throne by his brother Amulius; he was father of Rhea Silva, and so grandfather of Romulus and Remus.*

numquam [**nē**, not,+**umquam**], *adv.*, never, at no time.

nunc, *adv.*, at this present moment, at this very instant, now, at this time; **nunc . . . nunc,** now . . . now, at one time . . . at another.

nūntia, -ae [*feminine of* **nūntius**], *f.*, a messenger.

nūntiō, -āre, -āvī, -ātus [**nūntius**], *tr.*, announce, report, declare.

nūntius, -ī *or* **-iī,** *m.*, messenger; *by metonymy*, message, news, tidings. *As adj.*, **nūntius, -a, -um,** *with gen.*, announcing, prone *or* wont to report.

nūper [*originally* **noviper:** *cf.* **novus**] *adv.*, recently, lately.

nurus, -ūs, *f.*, daughter-in-law; *freely* daughter.

nūsquam [**nē**, not,+**ūsquam**], *adv.*, nowhere; *also of time*, never.

nūtō, -āre, -āvī, -ātum [*freq. of* **nuō**, nod], *intr.*, nod with one's head. *Fig.*, sway to and fro, totter, reel.

nūtrīmentum, -ī [*cf.* **nūtrīx; nūtriō**, nurture], *n.*, nourishment, food. *Fig.*, *food for a fire*, fuel.

nūtrīx, -īcis [**nūtriō**, nurture], *f.*, nurse.

nūtus, -ūs [**nuō**, nod], *m.*, nod, *esp. as indicative of one's will*, beck, will, command.

nympha, -ae, *f.*, a nymph, *a minor deity or semi-deity; see* §§ 289, 290, 291.

Nȳsa, -ae, *f.*, Nysa, *the mountain on which Bacchus was reared. See* § 287.

O

ō, *interjection, expressing varied emotions, e.g. joy, surprise, grief, anger, desire,* o! oh! ah!

ob, *prep. with acc.*, on account of, for, on behalf of, for the sake of.

obdūcō, -ere, -dūxī, -ductus [**ob**+**dūcō**], *tr.*, draw before, draw over.

obeō, obīre, obīvī *or* **obiī, obitus** [**ob**+**eō**], *tr.*, go toward, go to meet, visit; traverse; *of the sea, (go to meet, i.e.)* surround, envelop, encompass; enter, face, endure, bear the brunt of (*battles, perils, etc.*).

ōbex, ōbicis, *f.*, bolt, bar; barrier, obstacle.

obiciō, obicere, obiēcī, obiectus [**ob**+**iaciō**], *tr.*, throw before, throw in the way of, expose, offer, present; throw out before *one's self*, thrust out. **obiectus, -a, -um,** *pf. pass. prtcpl. as adj.*, *properly*, thrust out; jutting, projecting. *Note: The first syllable of* **obiciō** *counts as heavy* (§ 228).

obiectō, -āre, -āvī, -ātus [*freq. of* **obiciō**], *tr.*, throw against *or* before. *Fig.*, throw in the way of, expose.

1. **obiectus:** *see* **obiciō.**

2. **obiectus, -ūs** [**obiciō**], *m.*, *properly*,

a casting *or* thrusting against (*or in the way*); interposition, projection.

1. **obitus**: *see* **obeō**.

2. **obitus, -ūs** [**obeō**], *m.*, sinking, setting, *of a heavenly body;* ruin, death.

oblātus: *see* **offerō**.

oblīcus, oblīqua, oblīcum, *gen.* **oblīquī, oblīquae, oblīquī** (*for spelling see note on* **secuntur**, i. 185), *adj.*, turned sidewise, slanting, oblique, transverse; = *an adv.*, crosswise, at right angles.

oblīquō, -āre, -āvī, -ātus [**oblīcus**], *tr.*, turn *or* bend obliquely, turn, slant.

oblītus: *see* **oblīvīscor**.

oblīvīscor, -ī, oblītus sum, *intr., with gen. of thing*, forget, be unmindful of; *tr., with acc. of a person or a thing*, forget, disregard.

oblīvium, -ī *or* **-iī** [**oblīvīscor**], *n.*, forgetfulness, oblivion.

obloquor, -ī, oblocūtus sum [**ob+loquor**], *tr.*, speak against; *with acc. of effect* (§ 128), sound forth *one strain* to match *another*, thrill forth as accompaniment.

obluctor, -ārī, -ātus sum [**ob+luctor**], *intr.*, wrestle against, strive against, struggle against.

obmūtēscō, -ere, obmūtuī, — [**ob+mūtus**], *intr.*, become dumb *or* voiceless, become silent.

obnītor, obnītī, obnīxus sum [**ob+nītor**], *intr.*, lean on, bear *or* press against, strive (*against*); make a mighty effort, strain every nerve; struggle (*successfully*), make headway.

obnīxus: *see* **obnītor**.

oborior, oborīrī, obortus sum [**ob+orior**], *intr.*, arise, appear, spring up; (*of tears*), start forth, flow, stream. **obortus, -a, -um**, *pf. prtcpl. as adj.*, *of tears*, starting, streaming.

obortus: *see* **oborior**.

obruō, -ere, -uī, -utus [**ob+ruō**], *tr.*, overwhelm, cover; overwhelm *with weapons*, overcome, overpower; overwhelm *with water*, sink, submerge, drown.

obscēnus, -a, -um, *adj.*, filthy, foul, dirty; loathsome, hideous; repulsive, disgusting; unnatural, *and so* ill-omened, ominous.

obscūrō, -āre, -āvī, -ātus [**obscūrus**], *tr.*, darken, obscure, becloud.

obscūrus, -a, -um, *adj.*, dark, darkened, dim, dusky, obscure; *in fully pass. sense, of things or persons in the dark*, darkened, hidden, unseen. *Fig., of tradition, oracles, etc.*, dim, obscure, uncertain, mysterious.

obserō, -ere, -sēvī, -situs [**ob+2. serō**], *tr.*, plant (*in, on, or over*), sow. **obsitus, -a, -um**, *pf. pass. prtcpl. as adj., with emphasis on the results of planting*, overgrown, covered with, full of.

observō, -āre, -āvī, -ātus [**ob+servō**], *tr.*, watch, mark, note, observe.

obsessus: *see* **obsideō**.

obsideō, -ēre, -sēdī, -sessus [**ob+sedeō**], *tr., properly*, sit over against (*at, before, in*); blockade, block up, beset, besiege, invest; master, overpower, occupy, possess.

obsidiō, -ōnis [**obsideō**], *f.*, blockade, siege.

obsīdō, -ere, —, — [**ob+sīdō**], *tr.*, beset, blockade, invest, besiege; occupy, take possession of.

obsitus: *see* **obserō**.

obstipēscō, -ere, -uī, — [**ob+stupeō**], *intr.*, become senseless, be stupefied. *Fig.*, be bewildered, be astonished, be horror-struck, be dazed, stand aghast *or* horrified.

obstō, -āre, -stitī, -stātum [**ob+stō**], *intr.*, stand over against, stand in the way (*of*), oppose, hinder, hamper; restrain, check.

obstruō, -ere, -strūxī, -strūctus [**ob+struō**], *tr., properly*, pile up *or* build *one thing* (*against or*) before *another;* block up, close up, barricade, render impassable. *Fig., of the ears, mind, etc.*, block up, stop, seal.

obtēctus: *see* **obtegō**.

obtegō, -ere, -tēxī, -tēctus [**ob+tegō**], *tr.*, cover over, cover up; conceal, hide.

obtestor, -ārī, -ātus sum [**ob+testor**], *tr.*, call to witness, make entreaty to, implore, entreat; beg for; *with two* *accusatives*, entreat *one* for *something;* beg *something* of *one.*

obtorqueō, -ēre, -torsī, -tortus [**ob**+**torqueō**], *tr.*, turn toward; *turn a thing toward itself*, turn round and round; twist.

obtortus: *see* **obtorqueō.**

obtruncō, -āre, -āvī, -ātus [**ob**+**truncus**], *tr.*, cut off, lop away, cut down, cut to pieces, butcher, slay, kill.

obtundō, -ere, -tudī, -tūnsus [**ob**+**tundō**], *tr.*, strike against, beat; blunt, dull *by striking.* **obtūnsus, -a, -um,** *pf. pass. prtcpl. as adj.*, blunted, dull, *lit. and fig.*, insensible, unfeeling, obtuse.

obtūnsus: *see* **obtundō.**

obtūtus, -ūs [**obtueor,** gaze at fixedly], *m.*, fixed (*set*) gaze, stare, look.

obuncus, -a, -um [**ob**+**uncus**], *adj.*, bent, hooked, curved, crooked.

obvertō, -ere, -vertī, -versus [**ob**+**vertō**], *tr.*, turn toward *or* against, turn *one thing* to meet *another; in pass., with middle force*, turn toward, face (*about*).

obversus: *see* **obvertō.**

obvius, -a, -um [**ob**+**via**], *adj.*, in the way of, in the path of; open to, exposed to; *often best rendered freely*, to meet, before, across the path of.

occāsus, -ūs [**occidō**], *m.*, a falling, sinking, setting (*e.g. of the sun*); *by metonymy*, the West, the Occident. *Fig.*, fall, downfall, ruin, destruction.

occidō, -ere, -cidī, -cāsus [**ob**+**cadō**], *intr.*, fall down, fall, sink, set. *Fig.*, fall, sink, perish, die, be ruined, be lost.

occīdō, -ere, occīdī, occīsus [**ob**+**caedō**], *tr.*, cut down, hew down, slay, kill.

occīsus: *see* **occīdō.**

occubō, -āre, —, — [**ob**+**cubō,** *old verb*, lie], *intr.*, lie in *or* on, *used only of lying* (*low*) *in death*, lie low, lie dead, lie buried; rest, repose.

occulō, -ere, occuluī, occultus, *tr.*, cover; hide, conceal. **occultus, -a, um,** *pf. pass. prtcpl. as adj.*, hidden, concealed, secret.

occultō, -āre, -āvī, -ātus [*freq. of* **occulō**] *tr.*, hide, conceal, secrete.

occultus: *see* **occulō.**

occumbō, -ere, occubuī, occubitum [**ob**+**cumbō,** *old verb*, lay], *intr.* (§ 139), fall down, sink down; *with dat.*, fall on, meet, face, endure; *esp.*, fall in death, die.

occupō, -āre, -āvī, -ātus [**ob**+**capiō**], *tr.*, lay hold on *a thing before any one else can take it*, seize (*beforehand*), *lit. and fig.*, gain quickly, master; assail, attack, assault, smite, strike.

occurrō, -ere, occurrī, occursum [**ob**+**currō**], *intr.*, run against *or* toward, run in the path of, run to meet, meet; confront, fall on, assail, attack.

Ōceanus, -ī, *m.*, the Ocean, *constantly personified by the ancients. It was sometimes thought of as a river flowing round the whole earth.*

ōcior, ōcius, *comp. adj.*, swifter, faster, fleeter; swift, fleet. **ōcius,** *n. sing. as adv.*, more swiftly; *usually*, swiftly, speedily, soon, at once.

ōcius: *see* **ōcior.**

ocrea, -ae, *f.*, *a metal* legging, *worn esp. by soldiers*, a greave.

oculus, -ī, *m.*, an eye.

ōdī, ōdisse, *defective verb, tr.*, hate, loathe, dislike.

odium, -ī *or* **-iī** [*cf.* **ōdī**], *n.*, hatred, enmity; loathing, dislike, grudge.

odor, odōris, *m.*, smell, odor; fragrance, perfume; stench.

odōrātus: *see* **odōrō.**

odōrō, -āre, -āvī, -ātus [**odor**], *tr.*, cause to smell, perfume. **odōrātus, -a, -um,** *pf. pass. prtcpl. as adj.*, perfumed, scented, fragrant.

odōrus, -a, -um [**odor**], *adj.*, *usually*, emitting a smell, odorous; *very rarely*, keen-scented.

Oenōtrius, -a, -um *and* **Oenōtrus, -a, -um** [*from a Greek word meaning* wine], *adj.*, of Oenotria (*i.e. southern Italy, called by the Greeks the Land of Wine*), Oenotrian; *by metonymy* (§ 188), Italian.

Oenōtrus: *see* **Oenōtrius.**

offa, -ae, *f.*, bit, morsel; *esp.*, *a ball* (*cake*) *of flour*, cake.

offerō, -ferre, obtulī, oblātus [**ob**+**ferō**], *tr.*, bring *or* set before *or* against, throw in the way of, expose; present, offer, proffer; show. display.

officium, -ī *or* **-iī** [**ob**+**faciō**], *n.*, a (*voluntary*) service, kindly office, kindness.

offulgeō, -ēre, offulsī, — [**ob**+**fulgeō**], *intr.*, shine against *or* on, gleam upon, flash on.

Oīleus, -eī, *m.*, Oileus, *king of the Locrians, father of the Ajax who sought to wrong Cassandra.*

Ōlearos, -ī, *f.*, Olearus, *an island in the Aegean Sea, one of the Cyclades, now called Antiparos.*

oleaster, oleastrī, *m.*, a wild olive tree, oleaster, olive.

oleō, -ēre, oluī, —, *intr.*, smell.

oleum, -ī, *n.*, olive oil, oil.

ōlim [**olle, ole,** *old forms of* **ille**], *adv.*, *properly*, at that time (*i.e. at some time other than this present time*); *used* (1) *usually of the past*, some time ago, long since, once on a time, formerly, (2) *of the future*, in days to come, in the future, hereafter, thereafter, some day, one day, (3) *as*=**saepe, nōnnumquam,** at times, now and again, sometimes, often.

olīva, -ae, *f.*, an olive tree, olive; *by metonymy*, an olive branch, wreath of olive.

olīvum, -ī [*cf.* **olīva**], *n.*, olive oil, oil.

olle *or* **ollus**: *see* **ille.**

ollus: *see* **ille.**

Olympus, -ī, *m.*, Olympus, *a famous mountain in the northeastern part of Thessaly, the residence of the gods* (§ 273); *by metonymy*, heaven.

ōmen, ōminis, *n.*, sign *or* token *of coming events*, omen, portent.

omnigenus, -a, -um [**omnis**+**genus**], *adj.*, of all kinds, of every sort.

omnīnō [**omnis**], *adv.*, altogether, wholly, entirely, utterly.

omniparēns, -entis [**omnis**+**parēns**], *adj.*, all-begetting, all-producing, mother (*parent*) of all.

omnipotēns, -entis [**omnis**+**potēns**], *adj.*, all-powerful, all-mighty, omnipotent.

omnis, -e, *adj.*, every, each, all; the whole, the entire.

onerō, -āre, -āvī, -ātus [**onus**], *tr.*, burden, load, freight; *freely*, load. stow away. *Fig.*, burden, oppress, overwhelm.

onerōsus, -a, -um [**onus**], *adj.*, burdensome, heavy; burdened, loaded.,

onus, oneris, *n.*, load, burden.

onustus, -a, -um [**onus**], *adj.*, loaded, laden, burdened.

opācō, -āre, -āvī, -ātus [**opācus**], *tr.*, shade, make shady, overshadow.

opācus, -a, -um, *adj.*, shaded, shady, overshadowed, darkened, dark, obscure.

opera, -ae [**opus**], *f.*, labor cheerfully performed, loving service, help, aid.

operiō, operīre, operuī, opertus, *tr.*, cover, envelop, enwrap, wrap, enshroud. **opertus, -a, -um,** *pf. pass. prtcpl. as adj.*, covered, hidden, concealed, secret.

operor, -ārī, -ātus sum [*cf.* **opera, opus**], *intr.*, be at work, be busy, toil; *with dat.*, be busy at *or* on, be engaged in, toil on *or* over.

opīmus, -a, -um, *adj.*, fat; fruitful, fertile, rich. *Fig.*, fine, splendid; rich, sumptuous, dainty; **spolia opīma**, the splendid *or* princely spoils, *spoils won by a Roman general-in-chief who in hand-to-hand conflict slew the leader of the opposing force and stripped him of his armor.*

opperior, -īrī, oppertus sum, *tr.*, wait for, await.

oppetō, -ere, -petīvī *or* **-iī, -petītus** [**ob**+**petō**], *tr.*, go to meet, encounter; *esp.*, *with* **mortem** *expressed or to be supplied*, meet one's end, die, perish.

oppōnō, -ere, -posuī, -positus [**ob**+**pōnō**], *tr.*, put *or* set against *or* before, set in the way (*of*), array against, oppose; expose. **oppositus, -a, -um,** *pf. pass. prtcpl. as adj.*, *properly*, set over against; opposed, opposing, hostile.

oppositus: *see* **oppōnō.**

oppressus: *see* **opprimō.**

opprimō, -ere, -pressī, -pressus [**ob**+**premō**], *tr.*, press down *or* against, press together, crush. *Fig.*, crush, overwhelm, overpower, overcome.

oppūgnō, -āre, -āvī, -ātus [**ob**+**pūgna**], *tr.*, fight against, attack, assault, besiege.

ops, opis, *f.*, *in sing.*, power, ability, might; *by metonymy*, help, aid, assistance, succor (*so, at times, in pl.*); *in pl., usually*, means, resources, riches, wealth, fortune, *sometimes*, might, power.

optātus: *see* **optō.**

optimus: *see* **bonus.**

optō, -āre, -āvī, -ātus, *tr.*, choose, select; wish for earnestly, crave, desire; *with infin.*, desire, yearn; *in a parenthetical phrase*, pray, hope. **optātus, -a, -um,** *pf. pass. prtcpl. as adj.*, wished for, longed for, desired, welcome, beloved. **optātō** (*sc., perhaps*, **modo**), *abl. sing. as adv.*, according to one's wish, as one would have it, opportunely.

opulentia, -ae [**opulentus**], *f.*, wealth, riches.

opulentus, -a, -um [**ops**], *adj.*, wealthy, rich (*in*), richly endowed.

opus, operis, *n.*, work, labor, toil; *by metonymy, of the results of toil*, a work, task, occupation; deed, action, performance; *in the phrase* **opus est,** *construed with abl.*, need (*of*), necessity (*of*), *through the idea of there is work to be done with or by a thing.*

ōra, -ae, *f.*, edge, border, margin; *esp., edge of the land*, coast, sea-coast, shore, *often with a suggestion of remoteness*; line, stretch *of country;* region, clime, country.

ōrāculum *or* **ōrāclum, -ī** [**ōrō**], *n.*, a divine utterance, oracle, prophecy; *the place where the prophecy is delivered*, oracle.

orbis, -is, *m.*, a circle, circuit, ring, disk; circular fold, coil; a circular course *or* evolution; *of a heavenly body*, circuit, course, orbit; *with* **terrārum** *expressed or to be supplied*, the circle of the lands, *i.e.* the world, the earth, the universe; *of time*, circuit, cycle.

Orcus, -ī, *m.*, Orcus, *a god of the underworld, identified with Pluto*, Dis, Pluto; *by metonymy*, the underworld, the land of the dead; death, destruction.

ōrdior, -īrī, ōrsus sum, *tr. and intr., properly, begin a web by laying the warp; freely*, begin, undertake, attempt; *esp.* begin to speak, begin. **ōrsum, -ī** (*pf. prtcpl., in fully pass. sense, as noun*), *n.*, beginning, undertaking; *esp.*, beginning in speech, utterance, words.

ōrdō, ōrdinis, *m.*, row, line, series; a line *or* rank *of persons, e.g. soldiers, or captives;* a bank *or* tier of oars; arrangement, array, class, category; order, course, succession, sequence; the settled order of things, destiny; **ōrdine,** *abl. sing. as adv.*, in order, in due course, regularly, fittingly, in detail.

Orēas, -adis, *f.*, a mountain nymph.

Orestēs, -ae *or* **-is,** *m.*, Orestes, *son of Agamemnon and Clytemnestra. Clytemnestra had been unfaithful to Agamemnon and later had slain him; to avenge this crime Orestes killed her. For this he was driven mad by the Furies and pursued by them till he was cleansed and set free by Minerva's help. Orestes also slew Pyrrhus, son of Achilles, because the latter had married Hermione, who had been previously betrothed to Orestes.*

orgia, -ōrum, *pl. n.*, a festival in honor of Bacchus, *held at night, with wild revelry;* orgies, revels.

Oriēns: *see* **orior.**

orīgō, -inis [*cf.* **orior**], *f.*, origin, beginning; source, lineage; a race, stock, family; *of a person who is the source of a race*, founder, progenitor, sire.

Ōrīōn, Ōrīŏnis, *m.*, Orion, *properly, a hunter famous in ancient myth, armed with belt and sword, translated to heaven as a constellation; then* the constellation Orion, *thought of as equipped with sword and belt* (*its rising and setting were attended by storms*).

orior, orīrī, ortus sum, *intr.*, rise, appear, arise, spring up, *lit. and fig.;* (*rise, i.e.*) spring from, be born, be descended (*from*). **Oriēns, -entis** (*sc.*

sōl), *m.*, the rising sun, the dawn; *by metonymy*, the East, the Orient.

ōrnātus, -ūs [**ōrnō**], *m.*, adornment, ornament, decoration; *esp.*, (*splendid*) apparel, attire.

ōrnō, -āre, -āvī, -ātus, *tr.*, fit out, equip; arm; deck, adorn.

ornus, -ī, *f.*, a wild mountain ash, ash.

Ornytos, -ī, *m.*, Ornytus, *an Etruscan.*

ōrō, -āre, -āvī, -ātus, *tr.*, *properly*, speak; plead, argue; beg (*for*), pray for, crave; entreat, beseech, implore, beg, pray.

Orontēs, -ae, *m.*, Orontes, *a comrade of Aeneas, leader of the Lycians.*

Orpheus, -eī, *m.*, Orpheus, *a famous legendary poet and singer of Thrace, belonging to pre-Homeric days; by his strains he could make the rivers stand still and draw the trees and rocks after him. When his wife Eurydice died, by the charms of his music he gained entrance to the underworld and prevailed on Pluto to permit Eurydice to return to the upper world. The god, however, made Orpheus promise not to look back at Eurydice till they had reached the world above. Just at the border line between the two worlds Orpheus looked around and Eurydice was caught back into the world of shades.*

Orsilochus, -ī, *m.*, Orsilochus, *a Trojan.*

ōrsum: *see* **ōrdior.**

ōrsus: *see* **ōrdior.**

1. **ortus:** *see* **orior.**

2. **ortus, -ūs** [**orior**], *m.*, a rising, *esp. of a heavenly body, e.g. the sun; in pl.*, the rising rays *of the sun*, dawn.

Ortygia, -ae, *f.*, Ortygia. (1) *A name of Delos.* (2) *An island in the harbor of Syracuse, forming part of the city.*

ōs, ōris, *n.*, mouth, *in a wide variety of senses, lit. and fig.*, opening, entrance; lips, jaws; *by metonymy* (§ 188), face, countenance, features, head, the eyes, *esp. in pl.;* speech, utterance, language, words.

os, ossis, *n.*, a bone; *by metonymy*, frame, body; inmost being.

ōsculum, -ī [*dim. of* **ōs**], *n.*, *properly*, a little mouth; *then, as dim. of affection*, pretty mouth, sweet lips, lips; *by metonymy*, a kiss.

Osīnius, -ī *or* **-iī,** *m.*, Osinius, *a prince or king of Clusium in Etruria.*

ostendō, -ere, -tendī, -tentus [**obs= ob+tendō**], *tr.*, stretch before; show, exhibit, display; *freely*, (*display, i.e.*) give promise of.

ostentō, -āre, -āvī, -ātus [*freq. of* **ostendō**], *tr.*, present to view, show, exhibit, display; show off, parade.

ōstium, -ī *or* **-iī** [*dim. of* **ōs**], *n.*, mouth *lit. and fig.*, entrance, portal; *mouth of a river*, harbor, haven.

ostrum, -ī, *n.*, *properly*, shell-fish; *by metonymy*, purple dye, purple, *procured from a shell-fish.*

Othryadēs, -ae, *m.*, son of Othrys, *a title of Panthus.*

ōtium, -ī *or* **-iī,** *n.*, leisure, rest, quiet, ease, repose, peace.

ovīle, -is [**ovis**], *n.*, a sheep-fold.

ovis, -is, *f.*, a sheep.

ovō, -āre, -āvī, -ātum, *intr.*, exult, rejoice, triumph.

P

pābulum, -ī [*cf.* **pāscō**], *n.*, food, nourishment, *esp. of animals;* fodder, pasturage, pasture.

Pachȳnum, -ī, *n.*, Pachynum, *a promontory on the southeastern coast of Sicily.*

pacīscor, -ī, pactus sum, *intr.*, make a bargain, covenant, agree; *tr.*, covenant *or* agree concerning *something*, agree on, promise, bargain for, stipulate (*for*); barter, hazard. **pactus, -a, -um,** *pf. prtcpl., in fully pass. sense, as adj.*, agreed on, covenanted, stipulated; promised, plighted, betrothed.

pācō, -āre, -āvī, -ātus [**pāx**], *tr.*, bring into a state of peace, pacify, tame, quiet.

pactus: *see* **pacīscor.**

Padus, -ī, *m.*, the Po, *the great river of northern Italy, in Gallia Cisalpina.*

paeān: *see* **Paeān.**

Paeān, -ānis, *m.*, *properly*, Paean, *described in Homer as the physician of th gods, but commonly a title of Apollo a* *the healing god* (§281, *end*); *by metonymy,* a hymn to Apollo; *freely,* a joyous song, song of triumph *or* thanksgiving, paean.

paenitet, paenitēre, paenituit, —, *impers. but tr., construed with acc. of person and gen. of thing, properly,* (*it*) repents one of, *i.e.* makes one repent of, one repents (*of*), is sorry (*for*), regrets.

Pagasus, -ī, *m.*, Pagasus, *a Trojan slain by Camilla.*

Palaemōn, -onis, *m.*, Palaemon, *a sea-god, son of Ino.*

palaestra, -ae, *f.*, *a school where wrestling was taught,* a wrestling-place, wrestling-ground; *by metonymy,* a wrestling-bout, wrestling.

palam, *adv.*, openly, publicly, without concealment *or* disguise, plainly.

Palamēdēs, -is, *m.*, Palamedes, *a descendant, according to Vergil, of Bēlus, king of Egypt, one of the Greeks before Troy, famed for his wisdom. Ulixes craftily caused his death by charging him with treachery to the Greeks; he was tried by the whole Greek army, convicted on trumped-up evidence, and stoned to death.*

Palinūrus, -ī, *m.*, Palinurus, *the pilot of Aeneas's ship and of the whole fleet. As the fleet was sailing from Sicily to Italy, the sleep god overcame him and threw him into the sea; he succeeded in reaching Italy but was murdered there by the natives.*

palla, -ae, *f.*, *properly,* a shawl, *square or rectangular in shape;* a robe *or* mantle, *worn esp. by Roman women, usually as an outer garment. It was long and flowing, reaching to the feet. Vergil naturally represents this robe as worn also by Tojan women.*

Palladium: *see* **Palladius.**

Palladius, -a, -um [**Pallas**], *adj.*, of *or* belonging to Pallas. *As noun,* **Palladium, -ī** *or* **-iī,** *n.*, a statue of Pallas, *esp.* the Palladium, *or statue of Pallas which, so story said, fell into Troy from heaven during the reign of Ilus, and was thenceforth jealously guarded because the perpetuity of the city was believed to be involved in the preservation and possession of this statue* (*for a similar case at Rome see* **ancīle**). *Ulixes and Diomedes carried off the statue in a night expedition into Troy.*

Pallas, -adis, *f.*, Pallas, *a Greek goddess, with whom the Latin Minerva was subsequently identified. See* **Minerva.**

Pallās, -antis, *m.*, Pallas, *son of Evander; he fought for Aeneas against Turnus with a body of Arcadian horsemen, but was slain by Turnus.*

pallēns: *see* **palleō.**

palleō, -ēre, palluī, —, *intr.*, be pale, *or, since the paleness of the ancients was sallowness,* be sallow, be yellow. **pallēns, -entis,** *pr. prtcpl. act. as adj.*, pale, pallid, sallow, wan.

pallidus, -a, -um [**palleō**], *adj.*, pale, pallid, wan. *The adj. is used esp. of death or of the dead.*

pallor, -ōris [*cf.* **palleō**], *m.*, paleness, pallor, sallowness.

palma, -ae, *f.*, the palm *of the hand; by metonymy* (§188), the hand; *by metonymy again,* blade *of an oar, and since its leaf resembles a hand,* palm tree, palm branch; *esp.*, a wreath of palm, *bestowed or carried as a token of victory,* palm, prize, victory; *of one who gains the palm,* victor.

palmōsus, -a, -um [**palma**], *adj.*, abounding in palm trees, palmy.

palmula, -ae [*dim. of* **palma**], *f.*, oar-blade, oar.

pālor, -ārī, -ātus sum, *intr.*, wander about, straggle, be scattered.

palūs, -ūdis, *f.*, standing water, marsh, marshy lake, pool, pond.

pampineus, -a, -um [**pampinus,** vine-shoot], *adj.*, made of vine-leaves, of vine branches, wrapped *or* wreathed with vine-leaves.

Pandarus, -ī, *m.*, Pandarus. (1) *Son of Lycaon, one of the Lycian allies of the Trojans, famous as an archer.* (2) *A Trojan, son of Alcanor, slain, together with his brother Bitias, by Turnus.*

pandō, -ere, pandī, passus, *tr.*, spread out, stretch out, extend, unfold; throw open, lay open, open; *of the hair*, loosen, allow to stream free, *esp. in the phrase* **crīnibus passīs**, with streaming *or* dishevelled hair. *Fig., open or unfold in speech*, expound, relate, reveal, disclose.

pangō, -ere, pepigī *or* **panxī, pāctus** *or* **panctus**, *tr.*, fasten, fix. *Fig.*, fix, settle, agree on, covenant, promise *in an agreement or compact; with* **foedus** (treaty), conclude, make, strike.

Panopēa, -ae, *f.*, Panopea, *a sea-nymph, one of the Nereids.*

Panopēs, -is, *m.*, Panopes, *a Sicilian, in the train of Acestes.*

Pantagiās, -ae, *m.*, Pantagias, *a river in eastern Sicily, near Megara.*

Panthūs, -ī, *m.*, Panthus, *a Trojan, priest of Apollo.*

papāver, -eris, *n.*, the poppy; poppy-juice.

Paphos, -ī, *f.*, Paphos, *a city in the western part of the island of Cyprus; it was sacred to Venus.*

papilla, -ae, *f.*, a nipple, teat *on the breast of human beings or of animals*, breast.

pār, paris, *adj.*, equal (*in a wide variety of senses*), like, similar, corresponding; equal in numbers, equally matched, well matched; *with* **ālae**, poised, balanced, even; *with* **lēgēs**, fair, just, impartial.

parātus: *see* **parō.**

Parcae, -ārum, *pl. f.*, the Parcae, the Fates; *properly, Italian deities of birth and death, described as three in number, but later identified with certain Greek deities, namely, Clotho, who spun the thread of human life, Lachesis, who allotted to each mortal his portion of thread, and Atropos, the Inevitable One, who brought to each man his doom, and slit the thread of his life.*

parcō, -ere, pepercī, —, *intr., construed with dat.*, be sparing of *anything*, use sparingly, spare; (*use carefully to avoid injuring, i.e.*) spare, be gracious to, show mercy to, preserve, guard; refrain *or* cease from *something*, abstain from, restrain, banish (*fear, etc.*) **parce, parcite**, forbear, refrain, stay your hand, hold! peace!; *tr., a poetic use*, (*spare, i.e.*) save, keep, preserve.

parēns, -entis [pariō], *c.*, a parent, *lit. and fig.*, father, mother; *in. pl.*, parents, *and, freely*, sires, forefathers, ancestors.

pāreō, -ēre, -uī —, *intr., properly*, appear, show one's self, *esp. in answer to a command; hence*, obey, hearken to, yield to, submit to, be subject to.

pariēs, -etis, *m.*, wall; *esp.*, a house wall.

pariō, -ere, peperī, partus, *tr.*, bring forth, give birth to, bear; *in pass.*, be born. *Fig.*, win, secure, gain, obtain, procure.

Paris, -idis, *m.*, Paris, *a son of Priam and Hecuba; he carried off Helen, wife of Menelaus, to Troy and thus caused the Trojan war. See* §§ 51, 53.

pariter [pār], *adv.*, equally, in equal measure *or* degree, in like manner; = **simul, ūnā,** together, side by side, in unison.

Parius, -a, -um [Paros], *adj.*, of Paros, Parian.

parma, -ae, *f.*, a shield (*properly, one small and round, carried by infantry and cavalry*); shield *in general*, buckler.

parō, -āre, -āvī, -ātus, *tr.*, make ready, *lit. and fig.*, prepare, set in order, arrange; prepare, provide; array, equip; set about, undertake, essay, attempt; *with infin.*, make ready *or* prepare *to do something*, plan, intend, design, essay, attempt. **parātus, -a, -um,** *pf. pass. prtcpl. as adj., properly*, prepared, *lit. and fig.*, arranged, ready, ready to hand, at hand.

Paros, -ī, *f.*, Paros, *an island in the Aegean Sea, one of the Cyclades, famous for its pure white marble.*

pars, partis, *f.*, a part, portion, piece, share, space; *esp., a part of the earth or of a given country*, region, place, quarter; direction, side; **pars . . . pars, pars . . . aliī, aliī . . . pars,** some . . . others, one part . . . another part; **pars** *alone, without correlative*, some, others.

Parthenopaeus, -ī, *m.*, Parthenopaeus, *a son of Atalanta and Meleager, who took part in the famous expedition of the Seven against Thebes.*

partim [*acc. sing. of* **pars,** *old form*], *adv.*, partly, in part.

partior, -īrī, -ītus sum [**pars**], *tr.*, part, divide; share, distribute. *Note: The pf. prtcpl. often occurs in full pass. sense.*

partītus: *see* **partior.**

1. partus: *see* **pariō.**

2. partus, -ūs [**pariō**], *m.*, a bringing forth, bearing, birth, delivery; *by metonymy, that which is brought forth*, offspring, brood.

parum [*akin to* **parvus**], *adv.*, too little, not . . . enough, not very, (*but*) little.

parumper [*cf.* **parvus+per**], *adv.*, for a little while, a short time, a while, for the moment.

parvulus, -a, -um [*dim. of* **parvus**], *adj.*, very small, little, tiny.

parvus, -a, -um, *adj.*, *comp.* **minor, minus,** *sup.* **minimus, -a, -um,** little, small, tiny. *Fig.*, young, trifling, slight, slender, humble; *in comp.*, smaller, younger, inferior, less; **minōrēs,** *with* **nātū** *expressed or understood*, descendants, posterity, children's children. *As noun*, **parvum, -ī,** *n.*, a little, humble lot, modest lot *or* circumstances.

pāscō, -ere, pāvī, pāstus, *tr.*, cause to eat, feed; *esp., cause animals to eat*, drive to pasture, pasture, feed; *freely*, feed, nourish, support, *lit. and fig.; with animals, birds, etc., as subjects*, feed on, eat, devour, consume. *Fig.*, *of a person, feed, i.e.* feast, delight; *intr.*, feed. *In pass., as a dep. verb*, feed, graze, browse. *Fig., of fire*, feed, browse, *i.e., freely*, play about.

Pāsiphaē, -ēs, *f.*, Pasiphaë, *wife of Minos, king of Crete. According to one story, Neptune, according to another, Venus, inspired her with a passion for a beautiful bull by which she became the mother of the Minotaur. See* **Mīnōtaurus.**

passim [*cf.* **passus,** *pf. pass. prtcpl. of* **pandō**], *adv.*, *properly*, dispersedly; here and there, everywhere, all about in divers places, in all directions.

1. passus: *see* **pandō.**

2. passus: *see* **patior.**

3. passus, -ūs, *m.*, a step.

pāstor, -ōris [**pāscō**], *m.*, herdsman, shepherd.

pāstōrālis, -e [**pāstor**], *adj.*, of *or* belonging to herdsmen *or* shepherds, shepherds'.

1. pāstus: *see* **pāscō.**

2. pāstus, -ūs [**pāscō**], *m.*, food, *usually of animals*, fodder, pasture; *by metonymy*, pasture ground, pasturage, grazing ground.

Patavium, -ī *or* **-iī,** *n.*, Patavium, *a city in northern Italy, in the territory of the Veneti, now called Padua.*

patefaciō, -ere, -fēcī, -factus [**pateō +faciō**], *tr.*, lay open, open.

patēns: *see* **pateō.**

pateō, -ēre, -uī, —, *intr.*, lie open, be open, stand open; stretch out, spread out, extend. *Fig.*, be evident, be manifest, be revealed, be disclosed. **patēns, -entis,** *pr. prtcpl. act. as adj.*, open, spreading, wide, free.

pater, patris, *m.*, a father; *freely, like English father, esp. in pl.*, ancestor, forebear, forefather, sire; *esp., as a title of honor to gods, and, less often, to men*, father; *in pl.*, parents; nobles, chiefs, elders, senators.

patera, -ae [**pateō**], *f.*, a bowl for libations, libation-bowl, *of large size, but flat and shallow like a saucer*, saucer.

paternus, -a, -um [**pater**], *adj.*, of *or* belonging to one's father *or* fathers, paternal, ancestral, hereditary.

patēscō, -ere, patuī, — [**pateō**], *intr.*, begin to open, open; be laid open, be disclosed, be revealed. *Fig.*, be laid bare, be disclosed *or* revealed, become manifest.

patiēns: *see* **patior.**

patior, patī, passus sum, *tr.*, suffer, undergo, endure, face, submit to, brook, put up with. *Fig.*, suffer, allow, permit, *esp. with the infin.* **patiēns, -entis,** *pr. prtcpl. act. as adj.*, enduring, long-suffering, patient.

patria: *see* **patrius.**

patrius, -a, -um [**pater**], *adj.*, of a father, fatherly, paternal; of *or* pertaining to one's father, father's, paternal; pertaining to one's fathers *or* ancestors, ancestral, hereditary, time-honored; belonging to one's own country *or* nation, native, national. *As noun*, **patria, -ae** (*sc.* **terra**), *f.*, native country *or* city, fatherland, home; *freely*, country, land.

Patrōn, -ōnis, *m.*, Patron, *a Greek, from Acarnania, a comrade of Aeneas.*

patruus, -ī [**pater**], *m.*, an uncle (*on the father's side*).

paucus, -a, -um, *adj.*, *usually in pl.*, few, a few. *As noun*, **pauca, -ōrum** (*sc.*, *perhaps*, **verba**), *pl. n.*, a few words, a few things. **paucīs,** *abl. as adv.*, in a few words, briefly.

paulātim [**paulus**], *adv.*, little by little, by degrees, gradually, slowly.

paulisper [*cf.* **paulus+per**], *adv.*, (*for*) a little while, a while.

paulum: *see* **paulus.**

paulus, -a, -um, *adj.*, *rare except in certain forms*, little, small. **paulum,** *acc. sing. as adv.* (§ 134), a little, somewhat; for a moment, a while.

pauper, -eris, *adj.*, *properly, of persons who possess but moderate means, but are not paupers*, in modest circumstances, of small means, poor, needy; humble, lowly.

pauperiēs, -iēī [**pauper**], *f.*, limited means, humble circumstances, poverty.

pavidus, -a, -um [**paveō,** be struck with fear], *adj.*, terror-stricken, trembling, timid, fearful, anxious, nervous.

pavitō, -āre, -āvī, -ātum [*freq. of* **paveō,** be struck with fear], *intr.*, be terror-stricken, tremble *or* quake *with fear or excitement.*

pavor, -ōris [**paveō,** be struck with terror], *m.*, violent fear, terror, dread; trembling *or* quaking *due to fear*, anxiety, nervousness, excitement.

pāx, pācis [*akin to* **pacīscor?**], *f.*, *properly*, agreement, compact; peace; pardon, favor, grace.

pecten, -inis [*cf.* **pectō,** comb], *m.*, a comb *for the hair;* a quill *or* pick *used in striking the strings of a lyre.*

pectus, -oris, *n.*, breast-bone, chest, breast; *by metonymy*, heart, soul, mind, understanding (*both soul and mind were thought of as situate in the breast*); wisdom, courage.

1. **pecus, pecoris,** *n.*, cattle, *in collective sense;* a flock, herd; beasts, animals *in general; esp.*, small cattle, sheep, goats; *freely, of bees*, a swarm.

2. **pecus, -udis,** *f.*, a single head of cattle, beast, animal; *esp.*, a sheep; *in pl.*, herds, flocks; *of sheep used in sacrifices*, victim.

pedes, -itis [*cf.* **pēs**], *m.*, *properly*, one who goes on foot; *esp.*, a foot-soldier, infantryman; *in coll. sing. or in pl.*, infantry.

pedester, -estris, -estre [**pedes**], *adj.*, *properly, of things that go on foot or are done on foot*, pedestrian; *with* **aciēs** *or* **pūgna,** on foot, of the foot-soldiers, infantry.

pēior, pēius: *see* **malus.**

pelagus, -ī, *n.*, the open sea, the main, high seas, the sea, the deep.

Pelasgī, -ōrum, *pl. m.*, the Pelasgi, the Pelasgians, *a name applied by the ancients to the earliest* (*prehistoric*) *inhabitants of Greece and the Greek world in general; freely*, Greeks. *As adj.*, **Pelasgus, -a, -um,** Pelasgian; *freely*, Greek, Grecian.

Pelasgus, -a, -um: *see* **Pelasgī.**

Peliās, -ae, *m.*, Pelias, *a Trojan, wounded by Ulixes on the night of the capture of Troy.*

Pēlīdēs, -ae, *m.*, son *or* descendant of Peleus, *a title* (1) *of Achilles, son of Peleus*, (2) *of Pyrrhus Neoptolemus, son of Achilles, and grandson of Peleus.*

pellāx, -ācis [**pelliciō,** *lure*], *adj.*, seductive, wily, crafty, deceitful, tricky, artful.

pellis, -is, *f.*, a skin *of a beast*, hide.

pellō, -ere, pepulī, pulsus, *tr.*, beat, strike, knock; strike at, push, thrust out, drive out, expel, banish; strike *or* drive *in battle, i.e.* rout, chase, repel, put to flight, overcome, vanquish.

Fig., drive away, expel, dispel, banish, dislodge, rout.

Pelopēus, -a, -um, *adj.*, of Pelops (*an early king of the Peloponnesus, which, indeed, derived its name from him*), Pelops', Pelopian; *freely*, Peloponnesian, Grecian.

Pelōrus (**um**), **-ī,** *m. and n.*, Pelorus, *a promontory on the northeast coast of Sicily, on the west side of the Straits of Messina; by metonymy*, the Straits of Messina (*the strait between Italy and Sicily*).

pelta, -ae, *f.*, a shield, *small and moon-shaped* (*crescent*), *carried esp. by barbarians* (*see* **barbarī**), *and hence ascribed to the Amazons.*

Penātēs, -ium [*cf.* **penitus, penetrō**], *pl. m.*, the Penates, *old Italian deities of the household, and of the state, thought of as one great household* (§§ 296-298); *by metonymy*, images of the Penates; dwelling, abode, habitation, home.

pendeō, -ēre, pependī, —, *intr.*, hang, be suspended, hang down; hang over *something*, hover, lean forward; hang on *something*, be perched on. *Fig.*, hang, be suspended, float; ("*hang about*," *i.e.*) linger, loiter, dally, tarry; be suspended, be interrupted.

pendō, -ere, pependī, pēnsus, *tr.*, hang, suspend.

Pēneleüs, -ī, *m.*, Peneleüs, *a Greek who slew Coroebus.*

penetrābilis, -e [**penetrō**], *adj.*, *properly, in pass. sense*, penetrable; *in act. sense*, penetrating, piercing, keen.

penetrālis, -e [**penetrō**], *adj.*, of *or* in the interior, inner, interior, innermost, inmost; *by metonymy, since the inmost portions of a house or temple were the most holy*, holy, sacred, situate in the penetralia. *As noun*, **penetrālia, -ium,** *pl. n.*, the inmost recesses of a house *or* temple, inner apartments, shrine, sanctuary, holy of holies, the penetralia.

penetrō, -āre, -āvī, -ātus [*cf.* **penitus**], *tr.*, *properly, but rarely, with acc. of effect* (§ 128), put *one thing* within *another; usually apparently trans. but really with acc. of limit of motion* (§ 127), make one's way to, enter, penetrate.

penitus, *adv.*, inwardly, deep within, far within; within; deep into, to the very center; from within; far away, far, remotely. *Fig.*, thoroughly, utterly, completely, wholly.

Penthesilēa, -ae, *f.*, Penthesilea, *queen of the Amazons who fought for Troy; she was slain by Achilles.*

Pentheus, -eī *or* **-eos,** *m.*, Pentheus, *a king of Thebes in Boeotia, Greece, who opposed the introduction of the rites of Bacchus and so was driven mad by the god. He was torn to pieces by his mother and his aunts, while they were in a Bacchic frenzy.*

penus, -ūs *and* **-ī** [*akin to* **penetrō**: *the food was stored in the innermost part of the house*], *m. and f.*, *a broad word covering all kinds of food and drink*, food, provisions.

peplum, -ī, *n.*, a peplos, a shawl *worn by Greek women, corresponding to the Roman* **palla**, robe, mantle, *full and long, and richly embroidered; esp.*, a robe offered to Minerva (*Pallas*).

per, *prep. w. acc.*, *used* (1) *of space*, through, across, over, along, on, amid, among, around, (2) *of time*, throughout, through, during, for, in, (3) *to denote the instrument or means*, through, by means of, by, (4) *to denote a cause or reason*, through, on account of, for the sake of, (5) *in modal expressions*, with, in (**per** *with an acc. of adj. or noun often = an adv. or adv. phrase*), (6) *in oaths and entreaties*, by, (7) *in composition*, through, over, thoroughly.

perāctus: *see* **peragō.**

peragō, -ere, -ēgī, -āctus [**per+agō**], *tr.*, go through with, finish, accomplish, do, perform, execute. *Fig.*, go over (*thoughts, etc.*), consider carefully, ponder.

peragrō, -āre, -āvī, -ātus [**per+ager**], *tr.*, travel through, wander over *or* through, traverse; scour, range.

percellō, -ere, -culī, -culsus [**per+cellō,** *old verb*, drive on], *tr.*, beat down, strike *or* smite down, fell, overturn, overthrow.

percurrō, -ere, -currī, -cursum [**per**+**currō**], *tr.*, run over, hasten through. *Fig.*, run over *in speaking*, mention hastily *or* briefly, touch on briefly.

percussus: *see* **percutiō.**

percutiō, -ere, -cussī, -cussus [**per**+**quatiō**], *tr.*, shake violently *or* thoroughly, strike *or* smite through, pierce; strike, smite, beat, hit. *Fig.*, smite, strike, affect deeply, move, influence.

perditus: *see* **perdō.**

perdō, -ere, -didī, -ditus [**per**+**dō**], *tr.*, destroy, ruin. **perditus, -a, -um,** *pf. pass. prtcpl. as adj.*, *properly*, ruined; *of a person*, wretched, hapless; *of things*, desperate, hopeless.

peredō, -ere, -ēdī, -ēsus [**per**+**edō**], *tr.*, eat up, devour, consume, waste away; *freely*, slay, kill.

peregrīnus, -a, -um [**per**+**ager,** *through* **peregre,** *adv.*, abroad, from abroad], *adj.*, from other lands, from abroad, foreign.

perēmptus: *see* **perimō.**

perennis, -e [**per**+**annus**], *adj.*, *properly*, lasting through the year, yearlong; *freely*, lasting through (*the*) years, everlasting, eternal, undying.

pereō, -īre, -īvī *or* **-iī, -itum** [**per**+**eō**], *intr.*, go through (*something*); pass away, vanish; perish, die, be slain, be lost, be ruined, fall in ruins.

pererrō, -āre, -āvī, -ātus [**per**+**errō**], *tr.*, wander through, roam over. *Fig.*, *roam over with one's eyes*, survey, scan, examine.

perfectus: *see* **perficiō.**

perferō, -ferre, -tulī, -lātus [**per**+**ferō**], *tr.*, bear *or* carry through, carry *or* drive home (*a missile, stroke, etc.*); *with reflexive pron. as object*, go, proceed, betake one's self. *Fig.*, bear *or* endure to the end, bear, suffer, endure, undergo; *carry news, reports, etc.*, report, announce.

perficiō, -ere, -fēcī, -fectus [**per**+**faciō**], *tr.*, do thoroughly *or* fully, perform, finish, complete; work, make, fashion.

perfidus, -a, -um [**per,** contrary to (?)+ **fidēs**], *adj.*, faithless, false, treacherous, perfidious.

perflō, -āre, -āvī, -ātus [**per**+**flō**], *tr.*, blow through, blow over.

perforō, -āre, -āvī, -ātus [**per**+**forō,** cut, bore], *tr.*, bore through and through, pierce, penetrate.

perfundō, -ere, -fūdī, -fūsus [**per**+**fundō**], *tr.*, pour over; wet, drench; (*of the sea*) wash; moisten, besprinkle, bedew. *Fig.*, *drench with dye-stuff*, dye.

perfurō, -ere, —, — [**per**+**furō**], *intr.*, rave wildly, rage madly, vent one's fury.

perfūsus: *see* **perfundō.**

Pergama, -ōrum, *pl. n.*, Pergamus *or* Pergamum, the citadel of Troy; *by metonymy* (§ 188), Troy.

Pergamea: *see* **Pergameus.**

Pergameus, -a, -um [**Pergamum**], *adj.*, of Pergamum; *by metonymy*, of Troy, Trojan. *As noun*, **Pergamea, -ae** (*sc.* **urbs**), *f.*, Pergamea, *the name of a town in Crete founded by Aeneas in the course of his wanderings after the fall of Troy.*

pergō, -ere, perrēxī, perrēctum [**per**+**regō**], *intr.*, keep straight on, go on, move on, continue, proceed, advance; *with infin.*, proceed. *Fig.*, go on *in speaking*, proceed, continue.

perhibeō, -ēre, -hibuī, -hibitus [**per**+**habeō**], *tr.*, *properly*, hold forth *or* out, proffer, present. *Fig.*, *proffer in speech*, say, assert, declare.

perīculum *or* **perīclum, -ī,** *n.*, trial, attempt, experiment; *by metonymy*, *of the results or the accompaniments of trial and experiment*, risk, hazard, danger, peril.

perimō, -ere, -ēmī, -ēmptus [**per**+**emō**], *tr.*, *properly*, take away (*remove*) entirely, *i.e.* destroy, ruin, lay waste, annihilate; slay, kill.

Periphās, -antis, *m.*, Periphas, *a Greek, comrade of Pyrrhus on the night of the capture of Troy.*

periūrium, -ī *or* **-iī,** *n.*, failure to keep one's oath, perjury, treachery.

periūrus, -a, -um, *adj.*, *properly*, *of one* *who breaks his oath*, perjured, treacherous, lying.

perlābor, -lābī, -lāpsus sum [per+lābor], *tr.*, glide through *or* over, skim.

perlātus: *see* **perferō.**

perlegō, -ere, -lēgī, -lēctus [per+legō], *tr.*, survey, scan, examine.

permēnsus: *see* **permētior.**

permētior, -mētīrī, -mēnsus sum [per+mētior], *tr.*, measure through *or* out; *like English measure, e.g. in Shakspere*, traverse, travel over.

permisceō, -ēre, -miscuī, -mixtus [per+misceō], *tr.*, mix thoroughly, mix, mingle, join, unite.

permissus: *see* **permittō.**

permittō, -ere, -mīsī, -missus [per+mittō], *tr.*, *properly*, let *something* go through *or* pass by; allow, suffer, permit, grant, brook, sanction; throw, hurl; commit, consign, entrust, surrender, give up.

permixtus: *see* **permisceō.**

permulceō, -ēre, -mulsī, -mulsus [per+mulceō], *tr.*, *properly*, stroke carefully, rub gently. *Fig.*, soothe, appease.

pernīx, -īcis, *adj.*, active, nimble, agile, swift.

perōsus, -a, -um [per+ōdī], *adj.*, *perhaps a pf. pass. prtcpl. of a verb* **perōdī**, *in dep. sense*, hating thoroughly, detesting.

perpessus: *see* **perpetior.**

perpetior, -petī, -pessus sum [per+patior], *tr.*, endure steadfastly, bear patiently, endure; *with infin.*, suffer, permit, allow.

perpetuus, -a, -um, *adj.*, continuous, unbroken; entire, whole.

perplexus, -a, -um [per+plectō, weave, plait], *adj.*, *properly*, interwoven, entangled. *Fig.*, tangled, intricate, confused.

perrumpō, -ere, -rūpī, -ruptus [per+rumpō], *tr.*, break through, make *or* force one's way through.

persentiō, -īre, -sēnsī, -sēnsus [per+sentiō], *tr.*, perceive clearly; be fully conscious of, feel deeply.

persequor, -sequī, -secūtus sum [per+sequor], *tr.*, follow to the end, follow earnestly and perseveringly, follow up; *in hostile sense*, pursue.

persolvō, -ere, -solvī, -solūtus [per+solvō], *tr.*, loosen, release *or* discharge fully (*e.g. a debt*), pay in full, pay, give; pay, render (*thanks, vows, etc.*), offer, return.

personō, -sonāre, -sonuī, -sonitum [per+sonō], *tr.*, cause *something* to resound, make *something* ring *or* echo.

perstō, -stāre, -stitī, -stātum [per+stō], *intr.*, continue standing, stand firm. *Fig.*, stand firm, be unmoved, persist, continue, abide, last.

perstringō, -ere, -strinxī, -strictus [per+stringō], *tr.*, graze, touch lightly, barely touch.

pertaedet, pertaedēre, pertaesum est [per+taedet], *impers. but tr., construed with acc. of person and gen. of thing*, (*one*) is thoroughly weary of, is tired (*of*), is sick of, is disgusted with, one loathes.

pertaesum est: *see* **pertaedet.**

pertemptō, -āre, -āvī, -ātus [per+temptō], *tr.*, *properly*, feel all over, test; lay hold on, *lit. and fig.*, seize, pervade, master, possess.

perterreō, -ēre, -uī, -territus [per+terreō], *tr.*, frighten greatly, alarm, terrify, fill with dismay.

perterritus: *see* **perterreō.**

perveniō, -īre, -vēnī, -ventum [per+veniō], *intr.*, come all the way to, make one's way, come; *with* **ad** *or* **in**, arrive at, reach.

pervius, -a, -um [per+via], *adj.*, having a way *or* thoroughfare through, passable. *See note on* ii. 453.

pēs, pedis, *m.*, a foot, *whether of man or of animals*, hoof, claw, talon; *by metonymy*, step, pace, speed of foot; *a rope attached to the foot or lower part of a sail*, sheet-rope, sheet, *used in trimming the sails, esp. in tacking.*

pessimus: *see* **malus.**

pestis, -is, *f.*, a contagious disease, infection, plague, pest, taint of disease; destruction, ruin, calamity; mischief. *Fig.*, plague, pest; *of monstrous creatures or personages*, scourge, curse.

Petēlia, -ae, *f.*, Petelia, *an ancient Italian town, in Bruttium, on the Gulf of Tarentum.*

petō, -ere, -īvī *or* **-iī, -ītus,** *tr., properly* (?), fall on *something; in hostile sense,* rush at, attack, assail, aim at; *in friendly sense,* make for *something,* seek, aim at, pursue; seek, go in search of, repair to, go *or* proceed to; desire, want; seek, search for; ask *or* beg for.

Phaeāces, -um, *pl. m.*, the Phaeacians, *a people, who, according to the Homeric poems, lived a blissful life on an island called Scheria, which has been variously identified, e.g. with Corcyra, the modern Corfu.*

Phaedra, -ae, *f.*, Phaedra, *daughter of Minos, king of Crete, and wife of Theseus. She fell in love with her stepson Hippolytus; when he rejected her advances, she accused him to his father, who prevailed on Neptune to cause his death. Later, Hippolytus's innocence became clear and Phaedra committed suicide.*

Phaëthōn, -ontis [*a Greek word, a pr. prtcpl. act., meaning* beaming, radiant, *an epithet of the sun; then the title of the sun,* Shiner, Dazzler], *m.*, Phaëthon, the Sun God.

phalanx, -angis, *f.*, a band of soldiers in close battle array, battle host, array, army, force.

phalārica, -ae, *f.*, a phalarica, *i.e. a large heavy spear, in use among barbarian nations, wrapped with tow and pitch which were set on fire before the weapon was hurled; it was thrown usually by machines, though Vergil makes Turnus throw one by hand.*

phalerae, -ārum, *pl. f.*, a disk *or* boss of metal, *esp. one worn on the breast as an ornament, e.g. by soldiers, or, more often, among the Romans, by horses,* trappings, ornaments.

Phaleris, -is, *m.*, Phaleris, *a Trojan.*

pharetra, -ae, *f.*, a quiver.

pharetrātus, -a, -um [**pharetra**], *adj.*, armed *or* equipped with a quiver, quiver-bearing.

Pharus, -ī, *m.*, Pharus, *an Italian.*

Phēgeus, -eī, *m.*, Phegeus. (1) *A Trojan slave.* (2) *A Trojan slain by Turnus.*

Pherēs, -ētis, *m.*, Pheres, *a Trojan.*

Philoctētēs, -ae, *m.*, Philoctetes, *a king of Meliboea in Thessaly, Greece, a famous archer. He fought against Troy. Later, having been driven out by the Meliboeans, he founded Petelia in Italy.*

Phīnēïus, -a, -um, *adj.*, of Phineus (*king of Salmydessus in Thrace. He put out the eyes of his son and so was himself blinded by the gods, and the Harpies were sent to torment him by carrying off or defiling all his food*), Phineus's, Phinean.

Phlegethōn, -ontis, *m.*, Phlegethon, *a fiery river in the underworld.*

Phlegyās, -ae, *m.*, Phlegyas, *king of the Lapithae, and father of Ixion. Angry because Apollo had made love to his daughter, he set fire to a temple of the god; for this impiety he was severely punished in the underworld.*

Phoebēus, -a, -um [**Phoebus**], *adj.*, of Phoebus, Phoebus's.

Phoebus, -ī [*a Greek word, properly an adj.*, bright, radiant, *epithet of Apollo as radiant with youth, later, as the sun god*], *m.*, Phoebus, the Radiant One, *a title of Apollo* (§ 281), the Sun God, Apollo.

Phoenīces, -um, *pl. m.*, the Phoenicians; *their home was in Phoenicia, on the east coast of the Mediterranean, but they settled all about that sea.*

Phoenissa: *see* **Phoenissus.**

Phoenissus, -a, -um, *adj., found only in f.*, Phoenician. *As noun,* **Phoenissa, -ae,** *f.*, a Phoenician woman.

Phoenīx, -īcis, *m.*, Phoenix, *a Greek chieftain, son of Amyntor, king of Argos. Becoming afraid of his father he fled to Peleus, who received him kindly; he became teacher of Achilles and his comrade in the Trojan war.*

Pholoē, -ēs, *f.*, Pholoë, *a Cretan woman, slave among the Trojans, one of the prizes in the boat race.*

Phorbās, -antis, *m.*, Phorbas, *a Trojan, friend of Palinurus.*

Phorcus, -ī, *m.*, Phorcus. (1) *A son of*

Pontus (Sea) and Gaea (Earth), a sea deity. (2) *An Italian.*

Phryges: *see* **Phryx.**

Phrygia: *see* **Phrygius.**

Phrygius, -a, -um [**Phryx**], *adj.*, Phrygian; *by metonymy, since Troy belonged to Phrygia*, Trojan. *As noun*, **Phrygia, -ae** (*sc.* **terra**), *f.*, Phrygia, *a term of different meanings at different periods; in earlier times it included most of Asia Minor, at least, most of western Asia Minor.* **Phrygiae, -ārum,** *pl. f.*, Trojan women.

Phryx, Phrygis, *m.*, a Phrygian; *by metonymy*, a Trojan.

Phthīa, -ae, *f.*, Phthia, *a city and district in Thessaly, Greece, over which, according to one story, Achilles ruled.*

piāculum, -ī [**piō**], *n.*, a means of appeasing a deity, sin-offering, expiatory offering *or* sacrifice, atonement, expiation; *by metonymy, that which requires atonement*, sin, crime, guilt.

picea, -ae [**piceus:** *perhaps originally an adj., with* **arbor** *to be supplied*], *f.*, the pitch-pine tree, pine.

piceus, -a, -um [**pix**], *adj.*, of pitch, pitchy; *by metonymy*, pitch-black, smoky, lurid, dark, black.

pictūra, -ae [**pingō**], *f.*, the art *or* process of painting; *by metonymy*, a painting, picture.

pictūrātus, -a, -um [**pictūra**], *adj.*, figured, embroidered, broidered, wrought.

pictus: *see* **pingō.**

pietās, -ātis [**pius**], *f.*, devotion to duty, dutifulness, *in a wide variety of senses (see* § 62), merit, high character; *of duty done toward parents and kinsfolk*, filial piety, filial love, affection *in general*, love; *of duty done toward the gods*, devotion, piety, reverence; *also of the dealings of gods with men*, compassion, pity, sympathy, tenderness, graciousness, goodness, sense of right, justice.

piget, pigēre, piguit, —, *impers. but tr., with acc. of person and gen. of thing*, (*it*) irks one, (*it*) displeases *or* vexes one, one is displeased *or* vexed with, is disgusted (*with*), one regrets.

pignus, -oris, *n., something deposited as a pledge*, security; *in general*, pledge, token, assurance.

pīla, -ae, *f.*, a pillar, column; *freely*, mass of masonry, pier, mole.

pīlentum, -ī, *n.*, a four-wheeled carriage, *luxurious and richly decorated, open on the sides but with a top, used by Roman women in religious processions, and to carry sacred emblems, utensils, etc.*

Pīlumnus, -ī, *m.*, Pilumnus, *an old Italian deity, having to do, properly, with childbirth, described by Vergil as an ancestor (great-grandfather) of Turnus.*

pīneus, -a, -um [**pīnus**], *adj.*, of pine *or* pines, pine, piney.

pingō, -ere, pīnxī, pīctus, *tr.*, paint; *with or without* **acū,** broider, embroider; stain, dye, color; *freely*, adorn. **pīctus, -a, -um,** *pf. pass. prtcpl. as adj.*, painted, dyed, stained, gaily decorated, gay colored, tattooed; broidered, embroidered, figured; adorned, decorated.

pinguis, -e, *adj.*, fat, rich in fat *or* oil, oily, unctuous, resinous, pitchy. *Fig.*, *of the soil*, rich, fertile; *of altars*, richly-laden, rich in victims, streaming with blood and fat.

pīnifer, -fera, -ferum [**pīnus+ferō**], *adj.*, pine-bearing, piney, pine-covered.

pinna, -ae, *f.*, a feather; *esp.*, a wing-feather, plume, wing, pinion.

pīnus, -ūs *or* **-ī,** *f.*, a pine tree, pine; *by metonymy* (§ 187), a ship *made of pine beams*, a pine torch, fagot.

piō, -āre, -āvī, -ātus, *tr.*, appease, propitiate (*the gods by sacrifice, etc.*); atone for, expiate *sin*; avenge, punish *guilt.*

Pīrithous, -ī, *m.*, Pirithous, *a son of Ixion and king of the Lapithae; in company with Theseus he tried to carry off Proserpina from the underworld, but failed. His punishment for this sin is variously described by different writers.*

piscis, -is, *m.*, a fish.

piscōsus, -a, -um [**piscis**], *adj.*, abounding in fish, rich in fish.

pistrīx, -īcis, *f.*, a sea-monster, *e.g.* a whale, shark; *the term is vaguely used of any strange creature of the deep.*

pius, -a, -um, *adj.*, duty-doing, devoted to duty, dutiful, *in a wide variety of senses* (§ 62); *in general*, just, virtuous, righteous, good; *dutiful toward one's parents and kinsfolk*, filial, affectionate, respectful, loyal; *dutiful* (*i.e. occupying right relations*) *toward the gods*, pious, holy, pure, sacred; *of the gods*, kind, friendly, considerate.

pix, picis, *f.*, pitch.

placeō, -ēre, -uī, placitum, *or* **placeō, -ēre, placitum est,** *intr.*, please, be pleasing to, delight; *with* **mihi, tibi,** *etc.*, I, you, *etc.*, am resolved, have decided *or* decreed. **placitus, -a, -um,** *pf. pass. prtcpl.*, *in dep. sense, as adj.*, pleasing, welcome, agreeable, acceptable.

placidē [placidus], *adv.*, quietly, gently, peacefully, harmlessly.

placidus, -a, -um [placeō], *adj.*, quiet, gentle, peaceful, calm, tranquil, placid; kindly, friendly, gracious, propitious.

placitus: *see* **placeō.**

plācō, -āre, -āvī, -ātus [*akin, probably, to* **placeō**], *tr.*, calm, quiet, still, soothe, pacify; appease, propitiate, reconcile.

plāga, -ae, *f.*, blow, stroke, thrust.

1. plaga, -ae, *f.*, region, tract, district, realm.

2. plaga, -ae, *f.*, hunting-net, snare. *The real difference between the rēte and the plaga is not known; the plaga, perhaps, was the smaller, placed across roads and narrow openings in the bushes. For the use of nets in hunting see* **indāgō.**

plangor, -ōris [*cf.* **plangō,** strike], *m.*, *properly*, a striking, beating, *esp. of the breast as a sign of grief; by metonymy, the noise thus made*, lamentation, wailing, shriek, mourning.

plānitiēs, -iēī [plānus, level], *f.*, level, plain.

planta, -ae, *f.*, the sole of the foot, foot.

plaudō, -ere, plausī, plausum, *intr.*, clap *or* beat the hands together, applaud; *of a bird*, flap (*with*) the wings; *tr.*, beat, strike; *with acc. of effect* (§ 128), beat out *a dance, etc.*

plausus, -ūs [plaudō], *m.*, clapping of the hands, applause; flapping, beating, fluttering (*of wings*).

plēbs, plēbis, *f.*, *properly*, the common people, the commons, the plebeians; *freely*, the rank and file *of an army*, the common throng, the common soldiers.

Plēmyrium, -ī *or* **-iī,** *n.*, Plemyrium, *a promontory of Sicily, near Syracuse.*

plēnus, -a, -um [pleō, *old verb*, fill], *adj.*, well-filled, full of, filled with; *of sails*, swelling, bellying; *with* **mēnsa,** generous, richly-laden.

plicō, -āre, -āvī *or* **-uī, -ātus** *or* **-itus,** *tr.*, fold, fold up, double (*up*), coil.

plūma, -ae, *f.*, a fine soft feather; *in pl.*, downy feathers, down.

plumbum, -ī, *n.*, lead.

pluō, pluere, pluī, —, *intr.*, *usually impers.*, (*it*) rains.

plūrimus: *see* **multus.**

plūs: *see* **multus.**

Plūtōn, -ōnis, *m.*, Pluto, *ruler of the underworld. See* § 300.

pluvia, -ae, *f.*, rain; a shower.

pluviālis, -e [pluvia, pluvius], *adj.*, rainy; rain-bringing.

pluvius, -a, -um [pluō], *adj.*, rainy; rain-bringing.

pōculum, -ī, *n.*, drinking-cup, goblet, beaker.

Podalīrius, -ī *or* **-iī,** *m.*, Podalirius, *a Trojan.*

poena, -ae, *f.*, *properly*, a fine, *one of the earliest forms of punishment;* satisfaction, compensation, expiation, atonement; punishment, torture, penalty; revenge, vengeance; **poenās sūmere** *or* **recipere,** exact a penalty *or* punishment; **poenās dare,** pay the penalty.

Poenī, -ōrum [*akin to* **Phoenīces**], *pl. m.*, *properly*, the Phoenicians, *but regularly* the Carthaginians, *as one very prominent branch of the Phoenician people.*

poliō, -īre, -īvī *or* **-iī, -ītus,** *tr.*, make smooth, polish, furbish, burnish.

Polītēs, -ae, *m.*, Polites, *a son of Priam and Hecuba, killed before his parents' eyes by Pyrrhus.*

polliceor, -ērī, pollicitus sum, *tr.*, offer, proffer, promise.

pollicitus: *see* **polliceor.**

polluō, -ere, polluī, pollūtus, *tr.*, *properly, in physical sense,* defile, pollute, stain, infect. *Fig.*, defile, violate, dishonor, desecrate, outrage.

Pollūx, -ūcis, *m.*, Pollux, *brother of Castor; he was son of Jupiter by Leda, wife of Tyndareus, the king of Sparta, and so was immortal. He was famous also as a boxer. When Castor, who was mortal, died, Pollux wished to die also, but could not, being immortal. Jupiter, however, agreed that the brothers might, turn and turn about, spend each one day in the upper world, one in the world below.*

polus, -ī, *m.*, a pole, *i.e. extremity of the axis on which the heavens and the earth revolve; by metonymy* (§ 188), the sky, the heavens.

Polyboetēs, -ae, *m.*, Polyboetes, *a Trojan, priest of Ceres.*

Polydōrus, -ī, *m.*, Polydorus, *a son of Priam, treacherously slain by Polymestor, king of Thrace, whose guest he was.*

Polyphēmus, -ī, *m.*, Polyphemus, *one of the Cyclopes in Sicily, whose single eye was put out by Ulixes.*

Pōmētiī, -ōrum, *pl. m.*, Pometii, *usually called Pometia or Suessa Pometia, an ancient town of the Volsci in Latium.*

pompa, -ae, *f.*, *properly,* a public procession, *esp. in connection with solemn occasions, e.g. games, festivals, triumphs, funerals;* funeral train, funeral rites; *freely,* sacred rites.

pondus, -eris [**pendō**], *n.*, a weight, *used in scales;* weight, *i.e. heaviness,* quantity. *Fig.*, load, burden.

pōne, *adv.*, after, behind.

pōnō, -ere, posuī, positus [*originally,* **posinō**=**por,** *old prep. prefix,* to, toward,+**sinō**], *tr.*, put down, set down, place, lay, *lit. and fig.;* put off, lay aside, *lit. and fig.;* put up, set up, erect, build, found, establish;=**compōnō,** arrange for burial, lay to rest, bury, inter; set *or* put on the table, serve up. *Fig.*, set up, establish, ordain, appoint, assign, fix.

pōns, pontis, *m.*, a bridge; boarding-bridge, gangway, drawbridge; *a bridge connecting a tower with the walls of a city.*

pontus, -ī, *m.*, the (*open*) sea, the deep; *by metonymy,* a sea, billow.

poples, poplitis, *m.*, the ham *or* region back of the knee; *freely,* knee; **poplitem succīdere,** hamstring, *i.e. disable by cutting the tendons back of the knee.*

populāris, -e [**populus**], *adj.*, of *or* belonging to the people, popular.

pōpuleus, -a, -um [**pōpulus,** the poplar], *adj.*, of the poplar, poplar.

populō, -āre, -āvī, -ātus, *and* **populor, -ārī, -ātus sum,** *tr.*, lay waste, devastate, ravage, despoil, plunder. *Fig.*, rob, despoil of, deprive of.

populor: *see* **populō.**

populus, -ī, *m.*, a people, *as a body politic,* a nation; the people *as opposed to the governing powers; freely,* throng, multitude, host, crowd.

porca, -ae, *f.*, sow, pig.

porrigō, -ere, -rēxī, -rēctus [**por,** *old prep. prefix,* to, toward, +**regō**], *tr.*, stretch out, spread out, extend; *in pass., in middle sense,* spread out, stretch out.

porrō [*akin to* **prō**], *adv.*, *used* (1) *properly with expressions of motion,* forward, onward, on and on, (2) *with expressions of rest or locality,* at a distance, afar, (3) *of succession in time,* again, in turn, (4) *fig., of succession in a discussion or narration,* next, furthermore, besides.

Porsenna, -ae, *m.*, Porsenna, *a king of Etruria who tried to restore Tarquinius Superbus to his throne.*

porta, -ae, *f.*, a gate, *esp. of a city; in general,* passageway, entrance, outlet, exit.

portendō, -ere, -dī, -tentus [**por,** *old prep. prefix,* to, toward,+**tendō**], *tr.*, *properly,* hold forth, stretch out. *Fig.*, point out *the future,* foretell, predict, foreshadow, presage, portend. **por-**

tentum, -ī (*pf. pass. prtcpl. as noun*), *n.*, *anything that foreshadows the future*, omen, portent, sign.

portentum: *see* **portendō.**

porticus, -ūs [**porta**], *f.*, colonnade, portico (*so called from the openings*, **portae**, *along its sides or front*), corridor, cloister, gallery.

portitor, -ōris [**portō**], *m.*, carrier, conveyer; boatman, ferryman.

portō, -āre, -āvī, -ātus, *tr.*, bear, carry, convey, bring.

Portūnus, -ī [**portus**], *m.*, Portunus, *an Italian god of harbors, identical with Palaemon* (§ 289).

portus, -ūs [*akin to* **porta**], *m.*, *properly*, entrance; harbor, haven, port.

poscō, -ere, poposcī, —, *tr.*, ask for urgently, demand, claim, beg; demand, require; *with two accusatives*, demand *or* ask *something* of *another*; (*demand, i.e.*) ask, inquire into; *without object*, ask; *with infin.* (§ 167), demand that, urge that.

positus: *see* **pōnō.**

possum, posse, potuī, — [**potis+sum**], *intr.*, be able, have the power (*to*), be in position to, can; *with acc. of neuter adj. or pron.* (§ 134), *sometimes, too, without such an acc.*, can do, be able to do, have *or* possess power *or* force. **potēns, -entis,** *pr. prtcpl. act. as adj.*, able, powerful, mighty, great; *with gen.*, having power over, swaying, ruling; *freely*, master of, ruler of.

post, *adv.*, *used* (1) *of place*, behind, after, (2) *of time*, afterwards, in after days, after, hereafter. *As prep. with acc.*, (1) *of place*, after, behind, (2) *of time*, after, since.

posterus, -a, -um [**post**], *adj.*, *comp.* **posterior, posterius,** *sup.* **postrēmus, -a, -um,** *and* **postumus, -a, -um,** coming after *or* next in time, next, following, ensuing; *freely*, future; *in comp.*, latter, later; *in sup.*, *of space*, hindmost, last; *of time*, latest, last; *in form* **postumus,** lastborn, late born, last, *applied esp. to a child born after its father's death. As noun*, **postrēma, -ōrum,** *pl. n.*, the rear *of anything*

posthabeō, -ēre, -uī, -itus [**post+habeō**], *tr.*, hold *or* set behind *or* after, place after, esteem less, hold in less regard.

postis, -is, *m.*, doorpost; door, *esp. in pl.; freely*, gate, entrance.

postquam [**post+quam**], *conj.*, after, since, when, as soon as.

postrēmus: *see* **posterus.**

postumus: *see* **posterus.**

potēns: *see* **possum.**

potentia, -ae [**potēns**], *f.*, power, might, strength.

potestās, -ātis [*akin to* **potis**], *f.*, power, might; *esp.*, legal *or* constitutional power, authority, sway. *Fig.*, power, authority, permission, opportunity, chance.

1. potior, potīrī *or* **potī, potītus sum** [**potis**], *intr.*, *construed with abl.*, become master of, gain control of, take *or* get possession of, get, gain, obtain; be master of, possess, enjoy.

2. potior: *see* **potis.**

potis, -e, *adj.*, *comp.* **potior, potius,** able, powerful; *with* **est** *as* = **potest,** is able, can; *in comp.*, better, preferable. **potius,** *n. sing. comp. as adv.*, preferable, rather, more.

potītus: *see* **1. potior.**

potius: *see* **potis.**

pōtō, -āre, -āvī, -ātus *or* **pōtus,** *tr.*, drink, quaff.

prae, *adv.*, before, in front. *As prep. with abl.*, before.

praebeō, -ēre, -buī, -bitus [**prae+habeō**], *tr.*, hold forth *or* out, offer, proffer, present; furnish, supply.

praecēdō, -ere, -cessī, -cessum [**prae+cēdō**], *tr.*, go before, precede.

praecelsus, -a, -um [**prae+celsus**], *adj.*, very high, lofty.

praeceps, -cipitis [**prae+caput**], *adj.*, headforemost, headlong, heels over head. *Fig.*, steep, precipitous, sheer; headlong, in headlong flight *or* course, hasty, in haste, pell-mell, quick, speedy, swift; headstrong, violent. *As noun*, **praeceps, -cipitis,** *n.*, a perpendicular ascent *or* descent, a sheer *or* precipitous height, a steep, a precipice; the verge, edge *of such a height.*

praeceptum: *see* **praecipiō.**

praeceptus: *see* **praecipiō.**

praecipiō, -ere, -cēpī, -ceptus [**prae+capiō**], *tr.*, take beforehand. *Fig.*, anticipate, forestall; advise, admonish, teach, instruct; prescribe, bid, command. **praeceptum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, an instruction; injunction, admonition, direction, rule.

praecipitō, -āre, -āvī, -ātus [**praeceps**], *tr.*, throw (*down*) headlong, cast *or* fling headlong, fling; drive headlong, impel, hurry, urge on, *lit. and fig.; intr.* (§ 139), rush down, descend swiftly, hasten, hurry.

praecipuē [**praecipuus**], *adv.*, especially, particularly, chiefly.

praecipuus, -a, -um [**praecipiō**], *adj.*, *properly*, taken before others, first chosen; choice, chief, especial, special, particular, peculiar.

praeclārus, -a, -um [**prae+clārus**], *adj.*, *properly*, very bright. *Fig.*, brilliant, splendid, famous, illustrious, noble, glorious.

praecō, -ōnis, *m.*, a public crier, herald.

praecordia, -ōrum [**prae+cor**], *pl. n.*, *properly*, the diaphragm, midriff; *freely*, the heart, the breast.

praeda, -ae, *f.*, booty, spoil, plunder, *esp. booty won in war; freely*, prey, prize.

praedīcō, -ere, -dīxī, -dictus [**prae+dīcō**], *tr.*, say beforehand; foretell, predict, prophesy; warn, charge, command, bid. **praedictum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, prediction, prophecy.

praedictum: *see* **praedīcō.**

praedō, -ōnis [**praeda**], *m.*, robber, plunderer, brigand, pirate, marauder.

praeeō, -īre, -īvī *or* **-iī, -itum** [**prae+eō**], *intr.*, go before, precede, be in advance.

praeferō, -ferre, -tulī, -lātus [**prae+ferō**], *tr.*, carry *or* bear before; offer, proffer. *Fig.*, set *one thing* above *or* before *another*, prefer, esteem more highly.

praeficiō, -ere, -fēci, -fectus [**prae+faciō**], *tr.*, set over, put in command *or* charge of, place in authority over.

praefīgō, -ere, -fīxī, -fīxus [**prae+fīgō**], *tr.*, fix *or* set before; fasten on the end of, fasten on; *with acc. and abl., fix one thing by means of another*, fit with a tip, tip, point.

praefīxus: *see* **praefīgō.**

praegnās, -antis *or* **-ātis** [**prae+(g)nāscor**], *adj.*, pregnant (*with*).

praelātus: *see* **praeferō.**

praemetuō, -ere, -uī, — [**prae+metuō**], *tr.*, fear beforehand, dread.

praemissus: *see* **praemittō.**

praemittō, -ere, -mīsī, -missus [**prae+mittō**], *tr.*, send before *or* forward, send in advance.

praemium, -ī *or* **-iī** [**prae+emō**], *n.*, *something specially taken or chosen*, reward, recompense, prize.

praenatō, -āre, —, — [**prae+natō**], *intr.*, swim before *or* by; float by, flow by, glide by.

praepes, -petis [**prae+petō**, go, fly], *adj.*, swiftly flying, swift, fleet, nimble; *applied esp. to birds from whose flight omens were derived; hence*, ominous, of good omen.

praepinguis, -e [**prae+pinguis**], *adj.*, very fat; *of soil*, very rich, fertile.

praereptus: *see* **praeripiō.**

praeripiō, -ere, -ripuī, -reptus [**prae+rapiō**], *tr.*, snatch *a thing* away before (*some one else can seize it*), wrest from.

praerumpō, -ere, -rūpī, -ruptus [**prae+rumpō**], *tr.*, break off in front, break off. **praeruptus, -a, -um**, *pf. pass. prtcpl. as adj.*, broken, steep, precipitous, towering.

praeruptus: *see* **praerumpō.**

praesaepe, -is [**prae+saepiō**], *n.*, *properly*, an enclosure; *esp.*, a stall, stable; bee-hive, hive.

praesāgus, -a, -um [**prae+sāgus**, prophetic], *adj.*, having knowledge of beforehand, foreknowing, foreboding.

praescius, -a, -um [**prae+sciō**], *adj.*, having knowledge of beforehand, foreknowing, divining.

praesēns: *see* **praesum.**

praesentia, -ae [**praesēns**], *f.*, presence.

praesentiō, -īre, -sēnsī, -sēnsus

[**prae**+**sentiō**], *tr.*, perceive *or* feel beforehand, foresee, detect, scent.

praesideō, -ēre, -sēdī, -sessum [**prae** +**sedeō**], *intr.*, sit before *or* over, preside over, have the care of, direct, control, watch, guard, defend, protect.

praestāns: *see* **praestō.**

praestō, -āre, -stitī, -stitum *or* **stātum** [**prae**+**stō**], *intr.*, stand before *something*. *Fig.*, be superior to, excel, surpass; **praestat,** *impers.*, (*it*) is better (*best*); *tr.*, surpass, outstrip, excel; show, display, exhibit. **praestāns, -antis,** *pr. prtcpl. act. as adj.*, surpassing, superior, preëminent, signal, splendid.

praesum, -esse, praefuī, — [**prae**+ **sum**], *intr.*, be before (*something or some one*); be over, be in charge of, have control of, be first *or* foremost. **praesēns, -entis,** *pr. prtcpl. as adj.*, before one, present, in person, in bodily presence, on hand, ready; instant, immediate, speedy; ready, collected, resolute, firm; *of gods*, aiding in bodily presence (*cf.* "*a very present help in time of trouble*"), propitious, favorable, helpful; strong, powerful.

praetendō, -ere, -dī, -tus [**prae**+ **tendō**], *tr.*, stretch before, set in front of; stretch forth, extend; offer, proffer, present. **praetentus, -a, -um,** *pf. pass. prtcpl. as adj.*, stretched before, lying before; *freely*, before, opposite.

praetentus: *see* **praetendō.**

praeter, *adv.*, past, by, beyond. *As prep. with acc.*, past, by, beyond; above, *lit. and fig.;* besides, in addition to; contrary to; except.

praetereā [**praeter**+**eā**, *old acc. pl.* (?) *of* **is**], *adv.*, *properly*, beyond this, besides, in addition, also; *rarely*, thereafter, hereafter, afterwards.

praetereō, -īre, -īvī *or* **-iī, -itus** [**praeter**+**eō**], *tr.*, go by, pass by, pass beyond, pass, outstrip.

praeterfugiō, -ere, -fūgī, — [**praeter** +**fugiō**], *intr.*, fly *or* flee past *or* by.

praeterlābor, -lābī, -lāpsus sum [**praeter**+**lābor**], *tr.*, glide by; flow by; sail by, pass by.

praetervehor, -ī, -vectus sum [*properly, pass. of* **praetervehō;** *sc.* **equō, nāvī,** *etc.*], *tr.*, sail by, glide by, pass by *or* along.

praetexō, -ere, -texuī, -textus [**prae** +**texō**], *tr.*, *properly*, weave in front; fringe, border, *lit. and fig.;* cover, conceal, cloak.

praevertō, -ere, -tī, -sus, *and* **praevertor, -ī,** — [**prae**+**vertō**], *tr.*, outstrip, outrun, surpass, excel; prepossess, preoccupy, occupy, possess, master.

praevideō, -ēre, -vīdī, -vīsus [**prae**- +**videō**], *tr.*, see beforehand, foresee; see in time.

prātum, -ī, *n.*, a meadow, mead.

prāvus, -a, -um, *adj.*, crooked. *Fig.*, crooked, perverse, wrong.

precor, -ārī, -ātus sum [*cf.* **prex**], *tr.*, pray for, ask for, beseech, implore; pray to, supplicate, beseech, entreat, invoke; *intr.*, pray, implore, make entreaty *or* supplication.

prehendō *or* **prēndō, -ere, -dī, prehēnsus** *or* **prēnsus,** *tr.*, grasp, grasp at, catch, seize, clutch, lay hold on eagerly, quickly, *or* violently.

prehēnsō *or* **prēnsō, -āre, -āvī, -ātus** [**prehendō**], *tr.*, grasp, grasp at, catch (*at*), seize, clutch.

prehēnsus: *see* **prehendō.**

premō, -ere, pressī, pressus, *tr.*, press, press down, squeeze; press with the feet, tread on, step on, tread; press down on, overwhelm, crush, oppress, lay low; *press one by pursuing him*, press hard *or* close on, pursue closely, beset, assail; drive, force, press home; (*press down, i.e.*) compress, close, shut; check, hold, stay, restrain; press down, weigh down, confine; cover, conceal, hide. *Fig.*, oppress, burden, weigh down, overwhelm, crush; repress, suppress, hide, conceal; repress, check, restrain; hamper; check, curb, control, rule.

prēndō: *see* **prehendō.**

prēnsō: *see* **prehēnsō.**

prēnsus: *see* **prehendō.**

pressō, -āre, -āvī, -ātus [*freq. of* **premō**], *tr.*, press, squeeze.

pressus: *see* **premō.**

pretium, -ī *or* **-iī,** *n.*, price, value, worth; money, *as representing price;* reward, prize, guerdon.

prex, precis [*cf.* **precor**], *f.*, prayer, entreaty.

Priamēïus, -a, -um [**Priamus**], *adj.*, of Priam, Priam's, son *or* daughter of Priam.

Prīamidēs, -ae [**Priamus**], *m.*, son of Priam.

Priamus, -ī, *m.*, Priam. (1) *The aged king of Troy, husband of Hecuba, father of many sons and daughters, esp. Hector and Paris.* (2) *A Trojan, grandson of king Priam.*

prīdem, *adv.*, long ago, long since; **iam prīdem,** long since, long ago, for a long time, this long time (*past*).

prīmaevus, -a, -um [**prīmus+aevum**], *adj.*, in one's first years, in the first period of life, young, blooming, fresh.

prīmō: *see* **prior.**

prīmum: *see* **prior.**

prīmus: *see* **prior.**

prīnceps, -ipis [**prīmus+capio**], *adj.*, *properly*, first taken *or* chosen; first *in space, time, or order*, foremost, leading, chief. *As noun*, **prīnceps, -ipis,** *m.*, a chief, chieftain, leader; author (*of a race*), source, founder.

prīncipium, -ī *or* **-iī** [**prīnceps**], *n.*, beginning. **prīncipiō,** *abl. sing. as adv.*, *of time*, in the beginning, at first; *of sequence* (*balanced sometimes by* **inde**), in the first place, first, to begin with.

prior, -ōris [*akin to* **prae, 1. prō**], *adj.*, *in comp., of time or order*, former, prior, first, previous; leading, in advance; = *an adv.*, first; *freely*, taking the lead. *As noun*, **prior, -ōris,** *m.*, leader, winner; *in pl.*, the men of earlier days, the men of old, the ancients, ancestors, forefathers. **prius,** *n. sing as adv.*, before, sooner, rather; **prius . . . quam** *or* **priusquam,** rather than, before, until. *In sup.*, **prīmus, -a, -um,** *used* (1) *of space or time*, first, foremost, leading, earliest, most ancient, the first part (*front, edge*) of, the extremity of, outer, the beginning of, (2) *of rank or station*, first, foremost, highest, leading, chief, principal, best, most noble; *the adj. is often best rendered by* very, *or by an adv. phrase*, at first, from the very outset. **prīmō,** *abl. sing. as adv., used properly in a contrast*, at first, at the outset, in the beginning; **prīmum,** *acc. sing. as adv., used properly in a series, balanced usually by* **mox, deinde, tunc,** at first, in the first place; *with* **omnium,** first of all; **in prīmīs,** *properly*, among the first, especially, first and foremost; **ut, ubi,** *or* **cum prīmum,** when . . . first, as soon as; so **ut, ubi** *or* **cum** *with forms of the adj.* **prīmus,** when . . . first, as soon as. *As nouns*, **prīmī, -ōrum,** *pl. m.*, chiefs, leaders, nobles; **prīma, -ōrum,** *pl. n.*, the first place, the lead.

prīscus, -a, -um [*akin to* **prior**], *adj.*, of *or* belonging to the former days, old-time, old, ancient, primitive; good old, venerable.

prīstinus, -a, -um [*akin to* **prior**], *adj.*, former, one-time, old, original.

Pristis, -is [*akin to* **pistrīx?**], *f.*, Pristis, Sea-monster, Shark, *the name of a Trojan ship.*

prius: *see* **prior.**

priusquam: *see* **prior.**

1. prō, *prep. with abl., used* (1) *of space, lit. and fig.*, before, in, in front of; (*before, in front of, i.e.*) in defence of, on behalf of, for the sake of; in return for, in compensation for, in retribution for, instead of, in place of, for, (2) *in modal relations*, in proportion to, according to; **prō sē,** to the best of one's ability, with might and main. *As a prep. prefix*, **prō** (*old form*, **prōd**) = before, in front, forth, forward, for.

2. prō, *interjection*, oh! ah! alas!

proavus, -ī [**1. prō+avus**], *m.*, a great-grandfather; sire, forefather, ancestor.

probō, -āre, -āvī, -ātus [*cf.* **probus,** good, proper], *tr.*, try, test; approve, commend, sanction; *with infin.*, (*approve, i.e.* be willing *that something shall be done*), permit, suffer.

Procās, -ae, *m.*, Procas, *a king of Alba Longa, the father of Amulius and Numitor.*

procāx, -ācis [**procō,** ask, demand], *adj.*, bold, pert, saucy, insolent, impudent, wanton, shameless.

prōcēdō, -ere, -cessī, -cessum [**1. prō +cēdō**], *intr.*, go forth, come forth; go forward, move on, advance, proceed. *Fig., of time, etc.*, move on, advance, pass, glide on, proceed, go.

procella, -ae [**1. prō+cellō,** *old verb*, drive on], *f.*, a driving blast *or* storm, hurricane, squall, tempest, blast, gust.

procerēs, -um, *pl. m.*, chiefs, nobles, leaders, princes.

Prochyta, -ae, *f.*, Prochyta, *a small island off the coast of Campania, near the promontory of Misenum.*

prōclāmō, -āre, -āvī, -ātus [**1. prō+ clāmō**], *intr.*, cry out, cry aloud, exclaim.

Procris, -is, *f.*, Procris, *wife of Cephalus, king of Phocis, Greece. She was accidentally shot by her husband while he was hunting, having out of jealousy followed him into the woods.*

procul, *adv.*, at a distance (*the amount or measure of the distance must be determined by the context*), afar off, far away, far, from afar; at a little distance, near by, hard by.

prōcumbō, -ere, -cubuī, -cubitum [**1. prō+cumbō,** *old verb*, lay], *intr.* (§ 139), fall *or* pitch forward, sink forward, sink down, fall, be laid low; bend forward, lean forward.

prōcurrō, -ere, -cucurrī *or* **-currī, -cursum** [**1. prō+currō**], *intr.*, run forth *or* forwards, rush onward *or* against, charge. *Fig.*, run out, jut out, project.

prōcursus, -ūs [**prōcurrō**], *m.*, rush, onset, charge.

prōcurvus, -a, -um [**1. prō+curvus**], *adj.*, curved, crooked, winding.

procus, -ī, *m.*, suitor, wooer, lover.

prōd: *see* **1. prō** (*end*).

prōdeō, -īre, -īvī *or* **-iī, -itum** [**prōd = 1. prō+eō**], *intr.*, go forth, come forth; go forward, advance.

prōdigium, -ī *or* **-iī** [*originally* **prōdicium(?)**: *cf. then* **1. prō+dīcō**], *n.*, prophetic sign, omen, portent, prodigy.

prōditiō, -ōnis [**prōdō**], *f.*, information, evidence; betrayal, treachery.

prōditus: *see* **prōdō.**

prōdō, -ere, -didī, -ditus [**1. prō+dō**], *tr.*, give forth, put forth; *put forth in speech or writing*, make known, publish; hand down, deliver, transmit; hand *or* deliver over *to an enemy* ("*give away*"), betray.

prōdūcō, -ere, -dūxī, -ductus [**1. pro+ dūcō**], *tr.*, lead forth, bring forth *or* forward; bring forth, bear, produce, rear. *Fig.*, draw out, drag out, prolong.

proelium, -ī *or* **-iī,** *n.*, battle, combat, fighting, strife.

profānus, -a, -um [**1. prō+fānum,** temple], *adj.*, *properly*, (*before, i.e.*) *without or outside a temple*, unhallowed, unholy, profane; *of persons, not inducted into the sacred mysteries*, uninitiated, unhallowed, unholy.

profectus: *see* **proficīscor.**

prōferō, -ferre, -tulī, -lātus [**1. prō+ ferō**], *tr.*, bear forth *or* forward; carry forward; extend, advance, stretch, spread.

proficīscor, -ī, profectus sum [**1. prō +faciō**], *intr.*, *properly*, (*make, i.e.*) set one's self on the way, set out (*for*), depart, go, proceed, come.

prōflō, -āre, -āvī, -ātus [**1. prō+flō**], *tr.*, blow forth, breathe forth.

prōfor, -fārī, -fātus sum [**1. prō+for**], *tr.*, speak out, speak.

profugus, -a, -um [**1. prō+fugiō**], *adj.*, flying, fleeing, in flight, fugitive. *As noun*, **profugus, -ī,** *m.*, a fugitive, exile.

profundus, -a, -um [**1. prō+fundus**], *adj.*, deep, high. *Fig.*, profound, intense, abysmal. *As noun*, **profundum, -ī,** *n.*, depth; *esp.*, the deep, the deeps, the sea.

prōgeniēs, -iēī [**1. prō+gīgnō**], *f.*, *properly*, birth, descent, lineage; *by metonymy*, offspring, descendant, progeny, descendants, race, nation; *of an* *individual*, offspring, descendant, child.

prōgīgnō, -ere, -genuī, -genitus [1. **prō**+**gīgnō**], *tr.*, beget, bear, bring forth, produce.

prōgredior, -ī, -gressus sum [1. **prō**+**gradior**], *intr.*, go forth *or* forward, come forth, advance, proceed.

prōgressus: *see* **prōgredior**.

prohibeō, -ēre, -uī, -hibitus [1. **prō**+**habeō**], *tr.*, hold back *or* off, keep off, ward off, drive off, avert, debar; keep from, restrain, prevent, hinder.

prōiciō, -icere, -iēcī, -iectus [1. **prō**+**iaciō**], *tr.*, throw forth *or* away, cast forth, cast, fling, throw, hurl; throw *or* fling away, give up, renounce, resign. **prōiectus, -a, -um**, *pf. pass. prtcpl. as adj.*, (*thrown forward, i.e.*) jutting out.

prōiectus: *see* **prōiciō**.

prōlābor, -ī, -lāpsus sum [1. **prō**+**lābor**], *intr.*, slide *or* slip forward; fall down, fall to ruin *or* decay, perish.

prōlāpsus: *see* **prōlābor**.

prōlēs, -is [1. **prō**+**oleō**, grow], *f.*, *properly, that which grows forth*, shoot; *esp.*, offspring, child, son, descendant; *in coll. sense*, descendants, progeny, line, race; birth, lineage, pedigree, descent.

prōluō, -ere, -luī, -lūtus [1. **prō**+**luō**], *tr.*, wash off, forth, *or* out, wash away, wash down; wash, drench, moisten, wet.

prōluviēs, -iēī [**prōluō**], *f.*, overflow, inundation; *by metonymy*, discharge.

prōmereō, -ēre, -uī, -itus, *and* **prōmereor, -ērī, -meritus sum** [1. **prō**+**mereō, mereor**], *tr.*, earn, deserve; *with* **dē** *and an abl. expressed or to be supplied*, to deserve well of *a person*, to do *him* favors.

prōmissum: *see* **prōmittō**.

prōmissus: *see* **prōmittō**.

prōmittō, -ere, -mīsī, -missus [1. **prō**+**mittō**], *tr.*, *properly*, send forth. *Fig.*, proffer, offer, promise, agree. **prōmissum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, promise, agreement, covenant.

prōmō, -ere, prōmpsī, prōmptus [1. **prō**+**emō**], *tr.*, take out, bring forth *or* out, produce; *with reflexive pron.*, come forth. *Fig.*, put forth, display.

prōnuba: *see* **prōnubus**.

prōnubus, -a, -um [1. **prō**+**nūbō**], *adj.*, having to do with marriage, marriage, nuptial. *As noun*, **prōnuba, -ae**, *f.*, bride-woman, bride's attendant, matron of honor, *i.e. a married woman who attended a bride at her wedding; as epithet of Juno, the goddess of marriage* (§ 278), goddess of marriage, bride escorting.

prōnus, -a, -um [*akin to* **1. prō**], *adj.*, turned *or* bent forward, bending *or* leaning forward, headlong, headfirst, headforemost; down-sloping, sloping, inclined. *Fig.*, easy, smooth.

propāgō, -inis [1. **prō**+*root of* **pangō**], *f.*, *properly, a shoot or twig of a plant bent down so as to take root in the ground*, layer, shoot. *Fig.*, offspring; *in coll. sense*, progeny, descendants, race, stock.

prope, *adv.*, *comp.* **propius**, near, near by, *used with expressions of rest, motion from or toward. Fig., with* **aspiciō**, *etc.*, (*from close at hand, i.e.*) nearly, closely, carefully.

properē [*cf.* **properō: properus**, hastening, speedy], *adv.*, hastily, speedily, in haste, quickly.

properō, -āre, -āvī, -ātum, *intr.*, hasten, hurry, make haste; *with infin.*, be in haste, *and, fig.*, be eager *or* anxious (*that*); *tr.* (§ 131), hasten, quicken, speed.

prōpexus, -a, -um [1. **prō**+**pectō**, comb], *adj.*, combed forward, hanging down, streaming, flowing.

propincus, -inqua, -incum [**prope**], *adj.*, near, neighboring, close by, close at hand; near in lineage, related, kindred, akin.

propinquō, -āre, -āvī, -ātus [**propincus**], *intr.*, come *or* draw near (*to*), approach.

propior, -us [**prope**], *adj.*, *in comp.*, nearer, *in place or in time. As noun*, **propiōra, -um**, *pl. n.*, the nearer place, the nearer space. *In sup.*, **proximus, -a, -um**, nearest *in space or in time*, next; *freely*, nearest, next *in* *worth, rank, etc.*, most like; = *an adv.*, hard by, close by.

propius: *see* **prope.**

prōpōnō, -ere, -posuī, -positus [**1. prō** + **pōnō**], *tr.*, put forth, set forth, place before; offer, proffer.

proprius, -a, -um, *adj.*, *properly*, own, very own, *of things that only one person can have, used of all three persons and both numbers*, my, our, your, his, her, their very own; peculiar, special; (*one's very own forever; hence*) lasting, abiding, permanent.

propter, *prep. with acc.*, near to, close to, by; on account of, through, because of.

prōpūgnāculum, -ī [**1. prō** + **pūgnō**], *n.*, *something that fights for* (*defends*) *one*, defence, bulwark, rampart, battlement.

prōra, -ae, *f.*, prow *of a ship;* (*by metonymy*), ship.

prōripiō, -ere, -ripuī, -reptus [**1. prō** + **rapiō**], *tr.*, drag *or* hurry forth *or* forward; *with reflexive pron.*, *or intr.* (§ 139), rush *or* dash forth, hasten away, hurry.

prōrumpō, -ere, -rūpī, -ruptus [**1. prō** + **rumpō**], *tr.*, cause to break forth, send forth, belch forth; *intr.* (§ 139), *or in pass.*, *with reflexive force* (§ 152), burst forth *or* out, rush forth. **prōruptus, -a, -um,** *pf. pass. prtcpl. as adj.*, *in reflexive sense* (§§ 152, 171), bursting forth *or* out, streaming, rushing, impetuous, raging, furious.

prōruptus: *see* **prōrumpō.**

prōsequor, -ī, -secūtus sum [**1. prō** + **sequor**], *tr.*, follow (*forth*), accompany, attend, escort, conduct; *intr.*, proceed *in speech*, continue.

Prōserpina, -ae, *f.*, Proserpina, *daughter of Ceres; as wife of Pluto she is queen of the underworld. See* § 300.

prōsiliō, -īre, -siluī *or* **-siliī,** — [**1. prō** + **saliō**], *intr.*, leap *or* spring forth, dart forth.

prōspectō, -āre, -āvī, -ātus [*freq. of* **prōspiciō**], *tr.*, look forth *or* out on, follow with one's eyes, look at eagerly, gaze on; look forward to, expect, await, wait for.

prōspectus, -ūs [**prōspiciō**], *m.*, outlook, prospect, view, sight.

prōsper *or* **prōsperus, -a, -um** [**1. prō** + **spēs**], *adj.*, *properly*, (*according to, i.e.*) *coming up to one's hopes*, *matching one's hopes*, favorable, auspicious.

prōspiciō, -ere, -spexī, -spectum [**1. prō** + **speciō**, *old verb*, look], *intr.*, look forth *or* forward, look into the distance, look forth and see; *tr.*, see in the distance, espy, descry, discern; look out on, gaze on, behold.

prōsum, prōdesse, prōfuī, — [**1. prō, prōd** + **sum**], *intr.*, be useful (*to*), be of use *or* service, profit, avail, help.

prōtēctus: *see* **prōtegō.**

prōtegō, -ere, -tēxī, -tēctus [**1. prō** + **tegō**], *tr.*, cover in front, cover; defend, protect.

prōtendō, -ere, -tendī, -tentus [**1. prō** + **tendō**], *tr.*, stretch forth *or* out, extend.

prōtentus: *see* **prōtendō.**

prōterreō, -ēre, -uī, -territus [**1. prō** + **terreō**], *tr.*, frighten forth *or* away, frighten into flight, scare away, drive into flight.

prōtinus [**1. prō** + **tenus**], *adv.*, *of space*, forward, onward, straight on; *of time*, continuously, uninterruptedly; forthwith, straightway, instantly, immediately.

prōtrahō, -ere, -trāxī, -trāctus [**1. prō** + **trahō**], *tr.*, draw forth, drag forth.

prōturbō, -āre, -āvī, -ātus [**1. prō** + **turbō**], *tr.*, rout, disturb, dislodge, repel, drive away.

prōvectus: *see* **prōvehō.**

prōvehō, -ere, -vexī, -vectus [**1. prō** + **vehō**], *tr.*, bear *or* carry forward; *in pass.*, *in middle sense*, go forward, move, advance, proceed; *with* **equō** *or* **nāvī** *expressed or to be supplied*, ride (*on*), sail. *Fig.*, proceed *in speech*, go on, continue.

prōvolvō, -ere, -volvī, -volūtus [**1. prō** + **volvō**], *tr.*, roll forward, roll over, turn over.

proximus: *see* **propior.**

prūdentia, -ae [*originally* **prōvidentia,** *from* **prōvideō,** foresee], *f.*, foresight, insight, power of foreseeing *the future*, propnetic skill.

prūna, -ae, *f.*, a live (*burning*) coal.

Prytanis, -is, *m.*, Pyrtanis, *a Trojan, killed by Turnus.*

pūbēns, -entis, *adj.*, full grown, mature; *of plants*, ripe, juicy, full of sap.

pūbēs, -is [*cf.* **pūber** *or* **pūbēs,** full grown], *f.*, signs *or* proof of maturity, the genital parts; waist, thigh, groin; *by metonymy, in coll. sense*, grown up persons, young persons, youth; *in general*, company, body, throng; men, people, folk; *esp.*, warriors (*cf.* **iuvenis, iuventūs**), warrior band, martial host.

pūbēscō, -ere, pūbuī, — [**pūbēs**], *intr.*, come to maturity, become mature, come to man's estate, grow up.

pudet, -ēre, -uī *or* **pudet, -ēre, puditum est,** *impers. but tr., construed with acc. of person and gen. of thing*, (*it*) shames *one*, puts to shame, makes ashamed, *one* is ashamed before, feels shame before *or* in presence of, thinks with shame of, *one* shrinks from, is loath.

pudor, -ōris [*cf.* **pudet**], *m.*, shame *as a force that restrains men from wrongdoing*, respect for public opinion, sense of shame, honor, modesty, self-respect.

puella, -ae [*feminine dim. of* **puer**], *f.*, maiden, girl.

puer, puerī, *m.*, boy; *in pl.*, children, *male or female.*

puerīlis, -e [**puer**], *adj.*, childish, boyish, youthful.

pūgna, -ae [*cf.* **pūgnus**], *f.*, *properly*, a fight with fists, hand-to-hand encounter; fight, battle, combat, conflict, encounter.

pūgnātor, -ōris [**pūgnō**], *m.*, fighter. *As adj.*, pugnacious, fond of fighting, fighting, warlike.

pūgnō, -āre, -āvī, -ātum [*cf.* **pūgnus, pūgna**], *intr.*, fight, contend; fight with, struggle against, resist, oppose; *tr., with acc. of effect* (§ 128), fight, wage.

pūgnus, -ī, *m.*, a fist.

pulcher, -chra, -chrum, *adj.*, beautiful, handsome, lovely, fair. *Fig.*, noble, splendid, glorious, illustrious.

pullulō, -āre, -āvī, -ātum [**pullulus,** *dim. of* **pullus,** a young animal], *intr.*, *with abl., properly*, be with young (*said both of plants and animals*); *freely*, sprout with, be pregnant with, bear, produce.

pulmō, -ōnis, *m.*, a lung.

pulsō, -āre, -āvī, -ātus [*freq. of* **pellō**], *tr.*, strike often *or* with violence, beat, lash, pound, smite; batter, shatter; cause to shake *or* quiver, make . . . tremble. *Fig.*, disturb, disquiet, assail, vex.

1. pulsus: *see* **pellō.**

2. pulsus, -ūs [**pellō**], *m.*, striking, beating, beat, stroke; stamping, tramping.

pulverulentus, -a, -um [**pulvis**], *adj.*, dusty, dust-covered.

pulvis, pulveris, *m.*, dust, dry earth, mould, sand.

pūmex, pūmicis, *m.*, pumice-stone; *in general*, porous rock, crannied rock.

pūniceus, -a, -um [*akin to* **Pūnicus**], *adj.*, *properly*, scarlet, crimson, red (*used esp. of crimson produced by Tyrian* (*Carthaginian*) *dyes*); *often rendered* purple. *See* **purpura.**

Pūnicus, -a, -um [*akin to* **Poenī**], *adj.*, Punic, Carthaginian.

puppis, -is, *f.*, stern *of a ship; by metonymy*, ship, boat, vessel.

pūrgō, -āre, -āvī, -ātus [**pūrus+agō**], *tr.*, *properly, drive or force into cleanness or purity*, make clean; purify; *with* **sē,** clear (*one's self*) away, *i.e.* remove one's self, vanish.

purpura, -ae, *f.*, *properly, a color which was a mixture of red and blue; sometimes the red, sometimes the blue predominated;* crimson color, crimson, purple.

purpureus, -a, -um [**purpura**], *adj.*, crimson, red, purple; *freely, with loss of the idea of definite color*, bright, brilliant, shining, glowing, beautiful.

pūrus, -a, -um, *adj.*, clean, pure, clear, bright; plain, simple, unadorned; *with* **campus,** clear, open, unobstructed; *with* **hasta,** headless, without an iron head (*the exact point of the adj. in this phrase is not clear*). *Fig.*, pure, unmixed.

putō, -āre, -āvī, -ātus, *tr., properly,* cut *vines, etc.* (*cf. amputate, which shows the same root*), *then,* clear *or* clean *by cutting,* prune, set in order. *Fig.*, set accounts in order, reckon; think, consider, reflect on, ponder; deem, suppose.

Pygmaliōn, -ōnis, *m.*, Pygmalion, *son of Belus, king of Tyre, and brother of Dido. He killed Sychaeus, the husband of Dido.*

pyra, -ae, *f.*, a funeral pile, pyre.

Pyracmōn, -onis, *m.*, Pyracmon, *one of the Cyclopes at the forge of Vulcan.*

Pyrgō, -ūs [*a Greek form*], *f.*, Pyrgo, *nurse of Priam's children.*

Pyrrhus, -ī, *m.*, Pyrrhus, *son of Achilles, called Neoptolemus* (*"new to the war"*), *because he did not take part in the Trojan war till late, after his father's death. Later, he had a kingdom in Epirus and was slain by Orestes.*

Q

1. quā, *rel. adv.: see* **1. quī.**

2. quā, *interrog. adv.: see* **1. quis.**

3. quā, *indef. adv.: see* **2. quis.**

quācumque: *see* **quīcumque.**

quadrīgae, -ārum [*contracted* (?) *from* **quadriiugae:** *cf., then,* **quattuor+iugum, iungō**], *pl. f.*, a four-horse team; *by metonymy,* a chariot drawn by four horses, car.

quadriiugis, -e, *and* **quadriiugus, -a, -um** [*cf.* **quattuor+iugum**], *adj., of horses,* yoked four abreast; *of a chariot,* with four horses, four-horsed.

quadrupēs, -pedis [*cf.* **quattuor+pēs**], *adj.*, four-footed. *As noun,* **quadrupēs, -pedis,** *c.*, four-footed animal, quadruped; *esp.*, a horse.

quaerō (*older form,* **quaesō**), **-ere, quaesīvī** *or* **quaesiī, quaesītus,** *tr.*, seek, search for, look for, seek to secure *or* gain; search into, examine, investigate; seek successfully, earn, get, procure; seek unsuccessfully, lose, miss, lack; ask, ask for, inquire (*into*), demand; *with infin.*, seek, try, attempt, essay, desire, wish. *Note: The form* **quaesō,** ask, *is usually parenthetical,* I beg, I pray.

quaesītor, -ōris [*old form of* **quaestor:** *cf.* **quaerō, quaesō**], *m.*, investigator, inquisitor, examiner, judge.

quaesītus: *see* **quaerō.**

quaesō: *see* **quaerō** (*end*).

quālis, -e [*cf.* **1. quī, 1. quis**], *adj., used* (1) *as interrog.*, of what sort? of what kind? what? (2) *as rel.*, of what sort, what, *esp. as correlative to* **tālis,** *expressed or to be understood,* such . . . as, as, such as; *in comparisons, as virtually equivalent to a conj., balanced by* **tālis, sīc, haud secus,** *etc.*, even as, just as, precisely as, as, (3) *in exclamations,* what sort of! what a sight!

quam [*cf.* **1. quī, 1. quis**], *adv., used* (1) *as interrog.*, how? how much? how greatly? (2) *as rel.*, how, how much, as; *with correlative* **tam,** *expressed or to be understood,* as much . . . so much, so . . . as, as . . . as; *with superlatives,* as possible, *e.g.* **quam prīmum,** as soon as possible; *after comparatives,* than. *For* **priusquam** *or* **prius . . . quam** *see* **prior;** *see also* **antequam.**

quamquam, *conj.*, although, though; *to introduce a correction or an amendment of a preceding statement,* and yet, however, but.

quamvīs [**quam+volō**], *properly, adv.*, as much as you wish, as you will, however much, however; *usually as conj.*, however much, although.

quandō. I. *Adv.*, (1) *interrog.*, at what time? when? (2) *indef.* at any time, ever. II. *Conj.*, (1) *in temporal clauses,* when, (*at*) what time, (2) *in causal clauses,* since, because, seeing that.

quantus, -a, -um [*cf.* **quam?**], *adj., used* (1) *as interrog.*, how great? how large? of what size? (2) *as rel., correlative to* **tantus,** *expressed or to be understood,* as great as, as much as, as, (3) *in exclamations,* how great! **quantum,** *n. sing. as adv.*, (1) *rel.*, as much as, as far as, (2) *in exclamations,* how greatly! how much! how sadly! how!

quārē [**quā**+**rē**], *adv.*, (1) *interrog.*, on what account? for what reason? why? (2) *as rel.*, on which account, wherefore, therefore.

quārtus, -a, -um [*akin to* **quattuor**], *ordinal numeral adj.*, fourth.

quassō, -āre, -āvī, -ātus [*freq. of* **quatiō**], *tr.*, shake violently, toss, brandish; shake to pieces, shatter, batter.

quater [*akin to* **quattuor**], *numeral adv.*, four times; **terque quaterque**, *freely*, again and again, repeatedly, many times, exceedingly.

quatiō, -ere, —, quassus, *tr.*, shake, agitate, stir, cause to shiver *or* tremble; shatter, batter, demolish, destroy, overthrow; strike, smite, lash. *Fig.*, vex, harass.

quattuor, *numeral adj.*, *indeclinable*, four.

-que, *conj.*, and, and indeed, and in fact, *implying close connection, as joining two parts of one whole; usually appended to the word it adds or to the first word of the clause it adds* (*but see* § 209); *with emphasis on the added word*, and indeed, and in fact; *at times best translated by* or, *or, after neg. expressions, by* but; *to introduce a detail illustrating a general statement*, and in particular; *in a phrase or clause that gives the result of what precedes*, and as a result; *with temporal or quasi-temporal force*, and forthwith, and at once, and lo! **-que . . . -que, et . . . -que, -que . . . et, -que . . . atque**, both . . . and.

queō, quīre, quīvī *or* **quiī, quitum**, *intr., chiefly in neg. phrases*, be able, can.

Quercēns, -entis, *m.*, Quercens, *a Rutulian.*

quercus, -ūs, *f.*, an oak-tree, oak; *by metonymy*, a garland of oak leaves, oak crown.

querēla, -ae [**queror**], *f.*, complaint, plaint.

queror, -ī, questus sum, *tr.*, complain (*of*), bewail, lament, bemoan; *intr.*, moan, utter a plaintive cry *or* note.

questus, -ūs [**queror**], *m.*, complaint, plaint, lamentation.

1. quī, quae, quod, *rel. adj. and pron.*, who, which, what, that, whoever, whatever, (*he*) who, *etc.; used often where English is content with a dem. or a pers. pron.*, he, she, this; **quod**, *n. sing. acc., in entreaties, etc., as a virtual conj.* (*see note on* ii, 141), *lit.*, as to which; *freely*, but; *so in* **quod sī**, but if; **ex quō** (*sc.* **tempore**), ever since, since. **quā** (*sc.* **viā** *or* **parte**), *abl. sing. as adv.*, where, whither; in what manner.

2. quī, *interrog. adj.: see* **1. quis**.

quia [*acc. pl. n. of* **1. quī**], *conj.*, because (*used to give the objective, i.e. the actual reason*).

quianam [**quia**+**nam**], *adv.*, why pray? why? wherefor?

quicquam: *see* **quisquam**.

quīcumque, quaecumque, quodcumque [**1. quī**], *indef. rel. pron. and adj.*, whoever, whosoever, whatever, whatsoever; =**quīvīs** *or* **quīlibet**, any at all, every possible, every.

quid: *see* **1. quis**.

quidem, *adv.*, indeed, in sooth, truly; yet, however.

quiēs, -ētis, *f.*, rest, repose, quiet, peace; *esp.*, sleep, slumber, *or* the quiet of death, death; respite, pause.

quiēscō, -ere, -ēvī, -ētum [**quiēs**], *intr.*, become quiet, go to rest, rest, repose; *in pf. system*, be at rest, be quiet *or* still; rest *from doing something*, cease, desist from. **quiētus, -a, -um**, *pf. pass. prtcpl., in dep. sense, as adj., properly, having come to rest*, at rest, calm, peaceful, gentle, quiet, tranquil.

quiētus: *see* **quiēscō**.

quīn [**quī**, *old abl. sing. of* **1. quī** *and* **1. quis**+**nē**, not]. I. *Adv., used* (1) *as interrog., lit.*, how . . . not? why . . . not? (2) *in exhortations, esp. in the phrases*, **quīn et, quīn etiam** (*from the lit. sense*, why . . . not? *an affirmative meaning*, by all means, certainly, *was easily developed*), come now, now, nay, nay more, nay even. II. *Conj., in rel. connections, in clauses dependent on neg. expressions*, so that . . . not, that . . . not, that; *after neg. expressions of* *hindrance* (*hinder*) . . . from . . . (*doing something*).

quīn et *or* **etiam**: *see* **quīn.**

quīnī, -ae, -a, *distributive numeral adj.*, five at a time, five each; *freely*, five.

quīnquāgintā, *numeral adj., indeclinable*, fifty.

quīnque, *numeral adj., indeclinable*, five.

quippe, *adv.*, truly, surely, in sooth, no doubt, doubtless, without fail, in fact; *with ironical or sarcastic force*, in sooth, indeed, of course; *as conj., in clauses introducing an explanation*, you see, you know, for, inasmuch as.

Quirīnus, -ī, *m.*, Quirinus, *a name given to Romulus after he was translated from earth to heaven*, the deified Romulus.

1. **quis, quae, quid,** *interrog. pron.*, who? which? what?; *loosely used as*= **uter,** which of (*the*) two. *As adj.*, **quī, quae, quod,** which? what? what sort of? **quid,** *n. sing. as adv.*, why? for what reason? in what respect? on what account? **quid** (*sc.* **putāsset, fēcisset,** *or the like*) **sī,** what if? **quā** (*sc.* **parte** *or* **viā**), *abl. sing. as adv.*, how? in what way?

2. **quis** *or* **quī, qua, quid,** *indef. pron.*, anyone, anything, any, some one, something, some. *As adj.*, **quī, quae** *or* **qua, quod,** any, some. **quā** (*sc.* **parte** *or* **viā**), *abl. sing as adv.*, any way, in any wise, at all.

quīs: *old dat. and abl. pl. of* **1. quī.**

quisnam *and* **quīnam, quaenam, quidnam** *or* **quodnam,** *interrog. pron. and adj., equivalent to an emphatic* **quis,** who, pray? what, pray? who? what?

quisquam, quaequam, quicquam, *indef. pron. and* (*rarely*) *adj., used in neg. sentences*, anyone, anything, any.

quisque, quaeque, quidque *or* **quodque,** *indef. adj. and pron.*, each one, every one, everything, each, every.

quisquis, quaequae, quidquid *or* **quicquid,** *indef. rel. pron. and adj.*, whoever, whatever, whosoever, whatsoever.

1. **quō** [*old dat.* (?) *of* **1. quī** *and* **1. quis**: *cf.* **eō, eōdem**], *adv., used* (1) *as interrog.*, whither? to what place? where? for what purpose? wherefor? to what end? (2) *as rel.* (*here often a conj.*), whither, where.

2. **quō** [*abl. sing. of* **1. quī**], *conj., properly, by which* (*thing*), whereby, in order that, to the end that, that.

quōcircā, *conj.*, for which reason, wherefor.

quōcumque [*old dat.* (?) *of* **quīcumque**], *adv.*, whithersoever, in any direction (*whatever*), no matter whither; *as conj.*, in whatsoever direction, whithersoever.

quod [*acc. sing. of* **1. quī,** *or, perhaps, abl. sing. with the original ending* **-d**], *conj.*, that, in that, because; as to the fact that. *See also under* **1. quī.**

quod sī: *see* **1. quī.**

quōmodo [**1. quis+modus**], *interrog. adv.*, in what way? in what manner? how?

quōnam [**1. quō+nam**], *interrog. adv.*, whither, pray? whither?

quondam, *adv., properly, of the past*, at a certain time, at one time, once, formerly, aforetime, of old, in days gone by; *of the future*, one day, some day, by and by, at any time, ever;=**nōnnumquam,** sometimes, at times.

quoniam [**quom=cum+iam**], *conj., properly*, since now; now that, since, because, inasmuch as, seeing that.

quoque, *conj., emphasizing the word it follows*, also, too, even, likewise.

quot, *indeclinable adj., in pl., interrog. and rel.*, how many, as many as, as many, as.

quotannīs [**quot+***abl. pl. of* **annus**], *adv., properly, in how many* (*as many*) *years* (*as there are*), annually, yearly, every year.

quotiēns [**quot**], *conj.*, as many times as, every time that, as often as.

quoūsque *or* **quō . . . ūsque** (§211), *interrog. adv.*, up to what point (*in place or time*)? how far? how long?

R

rabidus, -a, -um [*cf.* **rabiēs**], *adj.*, raving, raging, furious, frenzied.

rabiēs, -iēī [*cf.* **rabiō, rabere, rave**] *f.*, raving, madness, frenzy, fury; *esp.*, the frenzy (*or raving*) of inspiration.

radiō, -āre, -āvī, -ātus [**radius**], *tr.*, *properly*, furnish with spokes. *Fig.*, furnish with rays (*of light*), cause to shine; *intr.*, shine, gleam, glitter.

radius, -ī *or* **-iī**, *m.*, a staff, a (*measuring*) rod, a pointer; *by metonymy*, a spoke *of a wheel;* a beam *or* ray *of the sun, light, etc.*

rādīx, -īcis, *f.*, a root *of a plant or tree.*

rādō, -ere, rāsī, rāsus, *tr.*, scrape, shave, rub. *Fig.*, graze, skim along *or* over, cleave, skirt, pass close to.

rāmus, -ī, *m.*, a branch, bough, twig; *by metonymy*, garland.

rapidus, -a, -um [**rapiō**], *adj.*, *properly*, seizing, hurrying; *of fire*, consuming, devouring, fierce; *of a river, winds, etc.*, whirling, sweeping, impetuous; *in general*, swift, speedy, quick.

rapiō, -ere, rapuī, raptus, *tr.*, lay hold on quickly (*and unceremoniously*), carry off by force, snatch away, tear away, hurry (*off*), snatch, seize; rob, plunder, spoil; ravage, outrage; move quickly through, range, scour; *intr.*, (*see on* iv. 581), hurry, bustle about. **raptum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, plunder, prey, booty.

raptō, -āre, -āvī, -ātus [*freq. of* **rapiō**], *tr.*, seize and carry off, drag along *or* away, drag.

raptor, -ōris [**raptō**], *m.*, robber, plunderer, spoiler; *as adj.*, plundering, ravenous.

raptum; *see* **rapiō.**

raptus: *see* **rapiō.**

rārēscō, -ere, —, — [**rārus**], *intr.*, *properly*, grow thin *through the separation of parts.* *Fig.*, *in* iii. 411, part, widen, open, leap asunder.

rārus, -a, -um, *adj.*, *the opposite of* **dēnsus**, *applied to things of loose texture, whose parts stand or lie well asunder*, thin, loose; *of two or more things*, wide apart *or* asunder, scattered; *of nets*, wide meshed; *of sounds* (*isolated, i.e.*) broken, faltering, stammering, halting;=*an adv.*, here and there, at intervals.

rāstrum, -ī [**rādō**], *n.*, *in pl.*, **rāstrī, -ōrum**, *m.*, an iron hoe, *very heavy, with two teeth, used for breaking up the ground*, a mattock; *also*, a *four-toothed* rake.

ratiō, -ōnis [**reor**], *f.*, *properly*, a reckoning, a calculation, account; mode, manner, way, plan, scheme, means; intelligence, understanding, reason, wisdom, sense, counsel.

ratis, -is, *f.*, a raft; *freely*, vessel, boat, ship.

ratus: *see* **reor.**

raucus, -a, -um, *adj.*, hoarse, harsh; deep-sounding, echoing, ringing, thunderous, clanging, noisy; **rauca**, *acc. pl. as adv.* (§§ 130, 134), hoarsely, harshly, loudly.

re-, *before vowels* **red-**, *inseparable prefix*, back, again, again and again, against; *from the idea of back, again, it often implies a reversal of conditions, and so negatives the meaning of the simple verb*, un-; *it is also sometimes intensive.*

rebellis, -e [**re+bellum**], *adj.*, waging war afresh, revolted, rebellious, insurgent.

recēdō, -ere, -cessī, -cessum [**re+cēdō**], *intr.*, go *or* move back, withdraw, retire, retreat. *Fig.*, *e.g. of a house*, stand back, recede; *of other things*, retreat, vanish, withdraw, pass (*away*).

recēns, -entis, *adj.*, *of things not yet long in existence*, fresh, recent, new; new-made; fresh, pure; **recēns ab**, fresh from, immediately after.

recēnseō, -ēre, -cēnsuī, -cēnsus *or* **-cēnsītus** [**re+cēnseō**], *tr.*, count up, recount, tell the tale of, reckon; examine with care, survey.

receptō, -āre, -āvī, -ātus [*freq. of* **recipiō**], *tr.*, take back, get back, recover, receive (*back*).

receptus: *see* **recipiō.**

recessus, -ūs [**recēdō**], *m.*, a retreat, withdrawal; *by metonymy*, *of places that withdraw or retreat*, retreat, recess, nook.

recidīvus, -a, -um [**recidō**, fall back; *in fig. sense,* return, recur], *adj., properly,* returning, recurring; reviving, revived, restored.

recīdō, -ere, -cīdī, -cīsus [**re+caedō**], *tr.,* cut off, cut away, lop, sever.

recīnctus: *see* **recingō.**

recingō, -ere, -cīnxī, -cīnctus [**re+cingō**], *tr.,* ungird, loosen, loose. **recīnctus, -a -um,** *pf. pass. prtcpl. as adj.,* ungirt, loosened, flowing, streaming.

recipiō, -ere, -cēpī, -ceptus [**re+capiō**], *tr.,* take back, bring back; draw back, withdraw; get back, win back, regain, recover, rescue; take to one's self, receive, admit, welcome; **poenās recipere,** exact punishment, take vengeance.

recīsus: *see* **recīdō.**

reclūdō, -ere, -clūsī, -clūsus [**re+claudō**], *tr.,* open (*again*), *lit. and fig.,* unclose, open, lay bare, disclose, reveal; lay open, pierce; *with* **ēnsem,** unsheathe.

recoctus: *see* **recoquō.**

recognōscō, -ere, recognōvī, recognitus [**re+cognōscō**], *tr., properly,* learn again *or* anew; examine, survey, review.

recolō, -ere, -coluī, -cultus [**re+colō**], *tr., properly,* till again *or* anew, retill. *Fig.,* reflect on, contemplate, survey.

recondō, -ere, -didī, -ditus [**re+condō**], *tr.,* put up again, put back, stow away, hide, conceal; bury, *lit. and fig.*

recoquō, -ere, -coxī, -coctus [**re+coquō**], *tr., properly,* cook *or* boil over *or* again; *freely, work or treat (repeatedly) with fire,* forge, smelt, refine.

recordor, -ārī, -ātus sum [**re+cor,** *in sense of* mind, intelligence], *tr.,* call to mind, recall, remember.

rēctor, -ōris [**regō**], *m.,* guider; *with* **nāvis,** steersman, helmsman, pilot.

rēctum: *see* **regō.**

rēctus: *see* **regō.**

recubō, -āre, —, — [**re+cubō,** *old verb,* lie, lie down], *intr.,* lie on the back, lie at length, lie at ease, lie, recline.

recumbō, -ere, recubuī, recubitum [**re+cumbō,** *old verb,* lay], *intr.* (§ 139), *properly,* lay one's self down, lie down, lie, fall down, sink (*down*), settle.

recurrō, -ere, -currī, -cursum [**re+currō**], *intr.,* come back repeatedly, return; *of the sun,* return, revolve. **recurrēns, -entis,** *pr. prtcpl. act. as adj., of the sun,* revolving, *or, freely,* in his daily round.

recursō, -āre, —, — [**recurrō**], *intr.,* hasten *or* hurry back. *Fig.,* recur, return, be renewed *or* repeated.

recursus, -ūs [**recurrō**], *m.,* a running back, return movement, countermarch, retreat.

recūsō, -āre, -āvī, -ātus [**re+causa;** *cf.* **causor, causārī,** plead], *tr., properly,* plead against *something;* take exception to, gainsay, refuse, decline; *with infin.,* refuse, decline, be unwilling, be reluctant.

recussus: *see* **recutiō.**

recutiō, -ere, -cussī, -cussus [**re+quatiō**], *tr.,* strike back; strike violently, shake.

redarguō, -ere, -uī, — [**red = re+arguō**], *tr.,* disprove, refute.

redditus: *see* **reddō.**

reddō, -ere, -didī, -ditus [**red = re+dō**], *tr.,* give back, give up, hand over, deliver up, return, restore, *lit. and fig.; give back as one should,* return, render, bestow; *with a reflexive pron., or in pass., with middle force* (§ 152), restore one's self, come back, go back, return; *give back in speech,* return *or* say by way of answer, answer, reply; make, render; (*make over, i.e.*) repeat, renew, reflect, reproduce.

redeō, -īre, redīvī *or* **rediī, reditum** [**red = re+eō**], *intr.,* go back, come back, return, *lit. and fig.; with acc. of effect,* retrace, traverse again.

redimīculum, -ī [**redimiō**], *n.,* a band; *esp.,* a headband, fillet; strings, lappets.

redimiō, -īre, -iī, -ītus, *tr.,* bind around, encircle, crown, wreathe.

redimītus: *see* **redimiō.**

redimō, -ere, -ēmī, -ēmptus [**red=**

re+emō], *tr.*, buy back; *esp.*, ransom, redeem.

reditus, -ūs [**redeō**], *m.*, a return.

redoleō, -ēre, -uī, — [**red = re+oleō**, smell], *intr.*, emit an odor, smell; smell of, be redolent of, be fragrant with.

redūcō, -ere, -dūxī, -ductus [**re+dūcō**], *tr.*, lead back, bring back, fetch back; restore, save, rescue; draw back; *hence*, ply with might and main; wield forcefully. **reductus, -a, -um,** *pf. pass. prtcpl. as adj.*, withdrawn; *hence*, retired, retreating, deep, secluded.

reductus: *see* **redūcō.**

redux, -ucis [**redūcō**], *adj.*, *properly, in pass. sense*, brought back, returned, restored; *hence*, safe; *in active sense*, returning.

refectus: *see* **reficiō.**

refellō, -ere, -fellī, — [**re+fallō**], *tr.*, prove (*to be*) false, refute, disprove, repel.

referō, -ferre, -tulī, -lātus [**re+ferō**], *tr.*, bear back, bring back, carry back *or* off; return, restore; *with a reflexive pron., with* **pedem, vestīgia,** *or* **gressum,** *or in pass., with middle force* (§ 152), bear *or* betake one's self back, go back, return, retreat, withdraw; give back, return, restore, pay, render, offer. *Fig.*, bring back, restore, renew, revive; reproduce, represent, imitate, resemble; bear back *in speech*, bring tidings (*that*), report, relate, recount; fetch forth (*words, etc.*), utter, say; answer, reply; bring *or* lay before *the Senate, councillors, etc.*, refer (*to*); (*bring or carry back, i.e.*) alter, change, transform.

reficiō, -ficere, -fēcī, -fectus [**re+faciō**], *tr.*, make again, make over, repair. *Fig.*, renew, restore, refresh, revive, recruit, reinvigorate.

refīgō, -ere, -fīxī, -fīxus [**re+fīgō**], *tr.*, unfix, unfasten, loose; tear down. *Fig.*, *with* **lēgēs,** unmake, annul, abolish, rescind (*see on* vi. 622).

refīxus: *see* **refīgō.**

reflectō, -ere, -flexī, -flexus [**re+flectō**], *tr.*, bend back, turn back. *Fig.*, turn (*back*), direct; change, alter; **animum reflectere,** give heed to, take thought on.

reflexus: *see* **reflectō.**

refluō, -ere, —, — [**re+fluō**], *intr.*, flow back, stream back, recede, subside.

refringō, -ere, -frēgī, -frāctus [**re+frangō**], *tr.*, break up, break open; break off.

refugiō, -ere, -fūgī, — [**re+fugiō**], *intr.*, fly back, flee back, recoil, shrink back; flee, escape; *tr.*, flee from, recoil from. *Fig.*, *as intr.*, recede, recoil; *with infin.*, shrink from, recoil from; *hence*, be reluctant, be unwilling, be loath.

refulgeō, -ēre, -sī, — [**re+fulgeō**], *intr.*, flash back, shine forth, send forth light, shine brightly, gleam, glitter.

refundō, -ere, -fūdī, -fūsus [**re+fundō**], *tr.*, pour back, pour up; upheave. **refūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, *properly*, uppoured; *freely*, overflowing.

refūsus: *see* **refundō.**

rēgālis, -e [**rēx**], *adj.*, of *or* pertaining to a king, worthy of a king (*prince or princess*), kingly, royal, regal; splendid, magnificent, gorgeous, princely.

rēgia: *see* **rēgius.**

rēgificus, -a, -um [**rēx+faciō**], *adj.*, regal, royal, princely.

rēgīna, -ae [**regō**], *f.*, *she who rules*, a queen, princess. *As adj.*, of royal blood, royal.

regiō, -ōnis [**regō**], *f.*, direction, course, line; *by metonymy*, (*cf.* **fīnēs**), the land between certain lines, territory, district, quarter, region.

rēgius, -a, -um [**rēx**], *adj.*, of a king *or* queen, king's; royal, queenly, princely; *by metonymy*, princely, splendid, magnificent. *As noun*, **rēgia, -ae** [*sc.* **domus**], *f.*, a king's house, palace.

rēgnātor, -ōris [**rēgnō**], *m.*, ruler, sovereign, king, lord.

rēgnō, -āre, -āvī, -ātum [**rēgnum**], *intr.*, have sovereignty, hold sway, reign, rule; *tr.*, rule over, sway, govern.

rēgnum, -ī [*cf.* **rēx, regō**], *n.*, sovereignty, rule, dominion, lordship royal *or* kingly power; *by metonymy,* a dominion, kingdom, realm, crown.

regō, -ere, rēxī, rēctus, *tr.,* guide, direct; steer; guide, control, rule, sway, govern, manage, *lit. and fig.* **rēctus, -a, -um,** *pf. pass. prtcpl. as adj.,* direct, straight. *As noun,* **rēctum, -ī,** *n., in fig. sense,* right, right conduct, virtue.

regressus, -ūs [regredior, come back], *m.,* a return.

rēiciō, -ere, -iēcī, -iectus [re+iaciō], *tr.,* throw back, cast back, fling back *or* from, cast; turn away, turn from.

relātus: *see* **referō.**

relegō, -ere, -lēgī, -lēctus [re+legō], *tr.,* traverse again, sail over *or* past a second time, coast along *or* by again.

relīctus: *see* **relinquō.**

rēligiō, -ōnis, *f.,* reverence for the gods, piety, devotion, veneration, reverence, awe, religious scruples, religious feelings; *by metonymy, any display or evidence of devotion,* a religious observance, sacred rites, sacred custom, pious ceremony, holy observance; agencies of religion, revelation, prophecy; the sanctity *of a thing,* sacredness, religious significance *or* importance.

rēligiōsus, -a, -um [rēligiō], *adj.,* hallowed, holy, sacred.

religō, -āre, -āvī, -ātus [re+ligō], *tr.,* bind fast, bind, fasten; *with* **equōs,** tether.

relinquō, -ere, -līquī, -lictus [re+linquō], *tr.,* leave behind, leave, *lit. and fig.;* resign, relinquish, surrender; quit, abandon, forsake, desert, neglect; give up.

rēliquiae, -ārum [relinquō], *pl. f., properly,* "leavings"; remains, remnant; relics; remains *of an individual,* ashes.

relūceō, -ēre, -lūxī, — [re+lūceō], *intr.,* shine back *or* again (*i.e. reflect a light or blaze*), light up, blaze, shine.

remēnsus: *see* **remētior.**

remeō, -āre, -āvī, — [re+meō, go], *intr.,* go back, return.

remētior, -īrī, -mēnsus sum [re+mētior], *tr., properly,* measure back; *with* **astra,** (*measure back, i.e.*) retrace observe again with care; traverse again, repass, recross.

rēmex, -igis [rēmus+agō], *m.,* oarsman, rower; *in coll. sense,* band of oarsmen, oarsmen, crew.

rēmigium, -ī *or* **-iī** [*cf.* **rēmex**], *n.,* the act of rowing, rowing; *by metonymy,* oarsmen. *Fig.,* oarlike motion.

reminīscor, -ī, —, *tr.,* call *or* recall to mind, recall, remember.

remissus: *see* **remittō.**

remittō, -ere, -mīsī, -missus [re+mittō], *tr.,* send back; send forth, return; release, free; give up, yield, resign, surrender, waive; return, repay.

remordeō, -ēre, -mordī, -morsus [re+mordeō], *tr., properly,* bite (*again*). *Fig.,* gnaw, vex, harass, torment, trouble.

remōtus: *see* **removeō.**

removeō, -ēre, -mōvī, -mōtus [re+moveō], *tr.,* move back, put away, remove; **mēnsās removēre,** end a feast (*i.e. end the eating proper*).

remūgiō, -īre, —, — [re+mūgiō], *intr.,* bellow back *or* again, boom; reëcho, resound, roar, rumble.

remulceō, -ēre, -mulsī, -mulsus [re+mulceō], *tr., properly,* stroke back; *loosely used with* **caudam,** draw back, cause to droop, droop.

Remulus, -ī, *m., Remulus.* (1) *A Latin from Tibur.* (2) *A cognomen of Numanus, a Rutulian.*

rēmus, -ī, *m.,* an oar.

Remus, -ī, *m.,* Remus. (1) *The brother of Romulus.* (2) *A Rutulian.*

renārrō, -āre, -āvī, -ātus [re+nārrō], *tr.,* tell over again, retell, recount, relate.

renāscor, -ī, -nātus sum [re+nāscor], *intr.,* be born again; spring up again, grow afresh, be renewed.

renātus: *see* **renāscor.**

renovō, -āre, -āvī, -ātus [re+novō], *tr.,* renew, *lit. and fig.*

reor, rērī, ratus sum, *tr., with clause as object, properly,* reckon, calculate; think, believe, suppose, imagine. **ratus, -a, -um,** *pf. pass. prtcpl. as* *adj.*, *properly*, reckoned, calculated; *hence*, confirmed, established, settled, ratified.

repellō, -ere, reppulī, repulsus [**re**+**pellō**], *tr.*, drive *or* dash back, thrust back, repel. *Fig.*, reject, repel, spurn.

rependō, -ere, -pendī, -pēnsus [**re**+**pendō**], *tr.*, weigh back, pay back by weighing, repay, requite; *weigh one thing over against another*, balance, offset.

repente [*cf.* **repēns, repentīnus**, sudden], *adv.*, suddenly.

reperiō, reperīre, repperī, repertus [**re**+**pariō**], *tr.*, *properly*, beget, produce. *Fig.*, find out, discover, find, detect.

repertor, -ōris [**reperiō**], *m.*, discoverer, inventor, designer, author, creator.

repertus: *see* **reperiō.**

repetītus: *see* **repetō.**

repetō, -ere, -petīvī *or* **-iī, -petītus** [**re**+**petō**], *tr.*, seek again, revisit; go back for, fetch, bring back. *Fig.*, *go back for in thought or in speech*, call to mind, recall, recollect; retrace, repeat, say *or* utter again (*and again*).

repleō, -ēre, -ēvī, -ētus [**re**+**pleō**, *old verb*, fill], *tr.*, fill up, fill, *lit. and fig.*

replētus: *see* **repleō.**

repōnō, -ere, -posuī, -positus *or* **repostus** [**re**+**pōnō**], *tr.*, put back, place back, *lit. and fig.*, replace, restore, repair, renew; put aside, lay aside, lay by, store up, treasure up; lay away (*in the earth*), bury, inter; put off, lay aside, lay down, resign, abandon, quit; *simply*, put, place, lay.

reportō, -āre, -āvī, -ātus [**re**+**portō**], *tr.*, bear back, bring back, carry back; **pedem reportāre,** retrace one's steps, come back, return. *Fig.*, *bring back in speech*, report, announce, relate.

reposcō, -ere, —, — [**re**+**poscō**], *tr.*, ask for (*again*), demand (*back*); claim. **poenās . . . reposcere,** (*claim, i.e.*) seek to exact vengeance.

repositus *or* **repostus:** *see* **repōnō.**

reprimō, -ere, -pressī, -pressus [**re**+**premō**] *tr.*, press back, hold back, keep back; withhold, check, stop, stay, retain.

repūgnō, -āre, -āvī, -ātum [**re**+**pūgnō**], *intr.*, fight back, resist, struggle.

repulsus: *see* **repellō.**

requiēs, -ētis [**re**+**quiēs**], *f.*, rest, repose; respite (*from*), relief (*from*), stay.

requiēscō, -ere, -ēvī, -ētum [**re**+**quiēscō**], *intr.*, come to rest, rest, repose.

requīrō, -ere, -quīsīvī, -quīsītus [**re**+**quaerō**], *tr.*, seek out (*again*), seek after, look for, search for; seek to know, seek to learn, inquire after, ask; (*inquire after because one misses; hence*) miss, be conscious of the lack of.

rēs, reī, *f.*, a thing; matter, event, affair; circumstance, condition, lot, estate, experience, fortune; deed, exploit, achievement; misfortune, mishap, sorrow; *in pl.*, affairs, interests, concerns; destinies, fates, career; *freely*, the earth, the world, the universe, nature; **rēs** *or* **rēs pūblica,** the commonwealth, state.

rescindō, -ere, -scidī, -scissus [**re**+**scindō**], *tr.*, cut off, cut loose; tear down, tear away.

reservō, -āre, -āvī, -ātus [**re**+**servō**], *tr.*, keep back, set aside, reserve, preserve, save.

reses, -idis [**resideō**], *adj.*, inactive, idle, sluggish, dormant.

resideō, -ēre, -sēdī, — [**re**+**sedeō**], *intr.*, sit down, remain sitting; be idle, be inactive, be sluggish.

resīdō, -ere, -sēdī, — [**re**+**sīdō**], *intr.*, sit down, take a seat; take up one's abode, settle. *Fig.*, settle down, sink, subside, abate, cease.

resīgnō, -āre, -āvī, -ātus [**re**+**sīgnō**], *tr.*, unseal, *lit. and fig.*, unstop, open.

resistō, -ere, -stitī, — [**re**+**sistō**], *intr.* (§ 139), *properly*, set one's self back; stand back, stand still; (*check one's self*), pause, stop; set one's self against, withstand, oppose, resist.

resolūtus: *see* **resolvō.**

resolvō, -ere, -solvī, -solūtus [**re**+**solvō**], *tr.*, untie, unbind, loosen, open; separate, part, sever; relax, slacken. *Fig.*, loosen, unravel, disentangle; untie, sever, annul, cancel, dissolve.

resonō, -āre, -āvī, — [**re**+**sonō**], *intr.*, sound again (*and again*), ring again, reëcho, resound.

respectō, -āre, —, — [*freq. of* **respiciō**], *intr.*, look back, look around (*often or intently*); *tr.*, look back at, give heed to, regard, care for.

respiciō, -ere, -spexī, -spectum [**re**+**speciō**, *old verb*, look], *intr.*, look back, look about *or* around, look; *tr.*, look about *or* back for, search for; look back and see, see by looking back, see behind one, look back at. *Fig.*, give heed *or* thought to, regard, be mindful of, consider.

respīrō, -āre, -āvī, -ātum [**re**+**spīrō**], *intr.*, breathe, draw breath.

resplendeō, -ēre, —, — [**re**+**splendeō**, shine; *cf.* **splendidus**], *intr.*, shine brightly, gleam, glitter.

respondeō, -ēre, -spondī, -spōnsus [**re**+**spondeō**], *tr.*, *properly, promise in return or in reply*, offer in return; answer, say in reply. *Fig.*, *as intr. with dat.*, answer to, correspond to, agree with, match.

respōnsō, -āre, —, — [**respondeō**], *intr.*, answer, reply, respond. *Fig.*, (*respond, i.e.*) echo, reëcho.

respōnsum, -ī [**respondeō**], *n.*, answer, reply, response; *esp.*, *reply of an oracle or prophet*, oracle, prophecy, prediction.

restīnctus: *see* **restinguō.**

restinguō, -ere, -stīnxī, -stīnctus [**re**+**stinguō**, *old verb*, quench], *tr.*, quench, extinguish.

restituō, -ere, -uī, -ūtus [**re**+**statuō**], *tr.*, set up again, reëstablish, restore.

restō, -āre, -stitī, — [**re**+**stō**], *intr.*, (*stand, i.e.*) stop behind; remain, be left. *Fig.*, (*be left for one, i.e.*) be in store for.

resultō, -āre, —, -ātum [**re**+**saltō**, *freq. of* **saliō**], *intr.*, spring back, leap back, rebound; *freely, by a misunderstanding* (*see on* v. 150), reëcho, reverberate.

resupīnus, -a, -um [**re**+**supīnus**], *adj.*, lying on one's back, supine, prostrate.

resurgō, -ere, -surrēxī, -surrēctum [**re**+**surgō**], *intr.*, rise again, *lit. and fig.*

rēte, -is, *n.*, a net.

retēctus: *see* **retegō.**

retegō, -ere, -tēxī, -tēctus [**re**+**tegō**], *tr.*, uncover, lay bare. *Fig.*, lay bare, disclose, reveal.

retentō, -āre, -āvī, -ātus [*freq. of* **retineō**], *tr.*, hold back, keep back, retard, detain.

retexō, -ere, -texuī, -textus [**re**+**texō**], *tr.*, unweave, unravel; *also, with different force of prefix*, weave anew, reweave, *lit. and fig.*

retināculum, -ī [**retineō**], *n.*, *properly*, a hold-back, hold fast; rope, cable, hawser.

retineō, -ēre, -tinuī, -tentus [**re**+**teneō**], *tr.*, hold back, restrain; detain, retard, delay.

retorqueō, -ēre, -torsī, -tortus [**re**+**torqueō**], *tr.*, turn *or* twist back. *Fig.*, change, alter, transform.

retrāctō, -āre, -āvī, -ātus [**re**+**trāctō**], *tr.*, handle anew *or* afresh, grasp again, seize again; *intr.* (§ 139), draw back, withdraw, retreat. *Fig.*, *as tr.*, withdraw, retract.

retrahō, -ere, -trāxī, -trāctus [**re**+**trahō**], *tr.*, draw back, drag back, bring back, withdraw.

retrō, *adv.*, backward, back.

retrōrsus: *see* **retrōversus.**

retrōversus *or* **retrōrsus** [**retrō**+**vertō**], *adv.*, backward, back.

reus, -ī [*cf.* **rēs**], *m.*, a party to a lawsuit, *either plaintiff or defendant, but esp.* defendant; one condemned and so bound in certain penalties, debtor. *As adj.*, held in (*penalties*), bound by, answerable for.

revellō, -ere, -vellī, -vulsus [**re**+**vellō**], *tr.*, tear away, wrench away, pull off, pull away, dislodge, remove; (*dig up ashes of the dead; hence*) disturb, desecrate, violate.

revertor, revertī, reversus sum [**re**+**vertō**], *intr.*, turn back, return. *Note: the pf. is often act.*, **revertī.**

revinciō, -īre, -vinxī, -vinctus [**re**+**vinciō**], *tr.*, bind back, bind fast, fasten; bind round, encircle, wreathe.

revinctus: *see* **revinciō**.

revīsō, -ere, —, — [**re**+**vīsō**], *tr.*, go *or* come back to see, revisit, *lit. and fig.*, return to.

revocō, -āre, -āvī, -ātus [**re**+**vocō**], *tr.*, call back, recall; *with* **gradum**, retrace one's steps, return. *Fig.*, (*recall, i.e.*) regain, refresh, replenish, restore, renew, revive.

revolūtus: *see* **revolvō**.

revolvō, -ere, -volvī, -volūtus [**re**+**volvō**], *tr.*, roll back, roll over; roll *or* fling forth; *in pass.*, *with middle force* (§ 152), roll over (*and over*); sink back, fall back. *Fig.*, *with* **iter**, retrace; change, alter, transform; recount, rehearse, repeat. **revolūtus, -a, -um**, *pf. pass. prtcpl. as adj.*, *of waves*, *properly*, rolled back; *hence*, ebbing.

revomō, -ere, -vomuī, — [**re**+**vomō**], *tr.*, vomit forth again, throw up (*again*), disgorge, discharge.

revulsus: *see* **revellō**.

rēx. rēgis [*cf.* **regō**], *m.*, ruler, leader, lord, prince, sovereign, king; *as adj.*, ruling, sovereign.

Rhadamanthus, -ī, *m.*, Rhadamanthus, *a son of Jupiter, and brother of Minos. In life he was famed for his justice: after death he became one of the judges of the underworld.*

Rhaebus, -ī, *m.*, Rhaebus, *the war-horse of Mezentius.*

Rhamnēs, -ētis, *m.*, Rhamnes, *a Rutulian, an augur of Turnus.*

Rhēnus, -ī, *m.*, the *river* Rhine.

Rhēsus, -ī, *m.*, Rhesus, *a Thracian king or prince who came to aid Troy but was slain by Diomede on the very night of his arrival.*

Rhoetēïus: *see* **Rhoetēus**.

Rhoetēus, -a, -um, *and* **Rhoetēïus, -a, -um**, *adj.*, of Rhoeteum, (*a promontory of the Troad*), Rhoetean; *by metonymy*, Trojan.

Rhoetus, -ī, *m.*, Rhoetus. (1) *An Italian slain by Euryalus.* (2) *A Marsian, ancestor of Anchemolus.*

rīdeō, -ēre, rīsī, rīsum, *intr.*, smile, laugh; *tr.*, smile at, laugh at.

rigeō, -ēre, riguī, —, *intr.*, be stiff, be stiffened, be rigid.

rigidus, -a, -um [**rigeō**], *adj.*, stiff, rigid, unyielding, unbending, stark.

rigō, -āre, -āvī, -ātus, *tr.*, water, wet, moisten, bedew, bathe.

rīma, -ae, *f.*, chink, cleft, rent, crack, fissure, seam.

rīmor, -ārī, -ātus sum [**rīma**], *tr.*, make clefts in, split open, tear up; *tear up things in order to examine them*, pry into, search thoroughly, explore, examine.

rīmōsus, -a, -um [**rīma**], *adj.*, full of chinks *or* clefts; leaky.

rīpa, -ae, *f.*, bank *of a river.*

Rīpheus, -eī, *m.*, Ripheus, *a Trojan warrior.*

rīte [*cf.* **rītus**], *adv.*, with due ceremony, in due form, duly, fittingly, fitly, rightly; in the usual form, as usual, according to custom.

rītus, -ūs, *m.*, sacred ceremony, holy rite; time-honored custom, observance.

rīvus, -ī, *m.*, a rivulet; stream, brook.

rōbur, -oris, *n.*, oak-tree, oak, *of a species with very hard wood; in general*, hard wood, timber; *by metonymy*, a lance *or* spear *of oak; in pl.*, oaken timbers, planks of oak. *Fig.*, strength, *esp. the strength of endurance or resistance*, defensive strength, power, might, vigor.

rogitō, -āre, -āvī, — [*freq. of* **rogō**], *tr.*, ask for frequently, inquire after eagerly, ask.

rogō, -āre, -āvī, -ātus, *tr.*, ask, question; ask for, beg for, sue for.

rogus, -ī, *m.*, funeral pile, pyre.

Rōma, -ae, *f.*, Rome.

Rōmānus, -a, -um [**Rōma**], *adj.*, of Rome, Roman. *As noun*, **Rōmānus, -ī**, *m.*, a Roman.

Rōmuleus, -a, -um [**Rōmulus**], *adj.*, of Romulus, Romulus's.

Rōmulidae, -ārum [**Rōmulus**], *pl. m.*, the sons *or* descendants of Romulus, the Romans.

Rōmulus, -ī, *m.*, Romulus, *twin brothe* *of Remus and son of Mars; tradition made him the founder and first king of Rome. As adj.*, **Rōmulus, -a, -um**, of Romulus, Romulus's; *by metonymy*, Roman.

Rōmulus, -a, -um: *see* **Rōmulus.**

rōrō, -āre, -āvī, -ātum [**rōs**], *intr.*, drop *or* distil dew; *freely*, drip (*with moisture in general*), trickle, be moist *or* wet.

rōs, rōris, *m.*, dew; *in general*, dew-like moisture, spray.

rōscidus, -a, -um [**rōs**], *adj.*, wet with dew, dewy, dew-bespangled.

roseus, -a, -um [**rosa**], *adj.*, of roses; rose-colored, rosy, roseate; *freely*, bright, lovely.

rōstrātus, -a, -um [**rōstrum**], *adj.*, furnished *or* adorned with beaks, beaked.

rōstrum, -ī [*cf.* **rōdō,** gnaw], *n.*, the beak, bill *of a bird;* snout, muzzle *of an animal; by metonymy*, the beak *or* prow *of a ship.*

rota, -ae, *f.*, a wheel; *by metonymy*, chariot, car.

rotō, -āre, -āvī, -ātus [**rota**], *tr.*, turn round *like a wheel*, wheel, swing round, whirl about; *intr.*, roll.

rubeō, -ēre, —, —, *intr.*, be red, grow red, redden, glow.

ruber, rubra, rubrum, *adj.*, red, crimson, ruddy.

rubēscō, -ere, rubuī, — [*inceptive of* **rubeō**], *intr.*, grow red, redden.

rudēns, -entis, *m.*, a rope, *esp. on shipboard*, cable, hawser; *in particular*, sheet-rope, sheet, *a rope attached to the bottom corner of a sail, used in hauling the sail flat against the mast or in easing off the sail to present a greater surface to the wind* (*cf.* **pēs**); *in pl.* running-gear, rigging.

rudis, -e, *adj.*, *properly, of things unwrought or undeveloped*, rough, raw, crude, rude.

rudō, -ere, rudīvī, rudītum, *intr.*, roar, bellow, bray; creak, groan.

rūga, -ae, *f.*, a wrinkle.

ruīna, -ae [**ruō**], *f.*, a falling down, downfall, collapse; **ruīnam dare** *or* **trahere**, fall in (*long, trailing*) ruin, collapse; upheaval, eruption; *by metonymy, in pl.*, ruins. *Fig.*, downfall, collapse, ruin, destruction.

rumor, -ōris, *m.*, common talk, gossip, rumor, report, tidings.

rumpō, -ere, rūpī, ruptus, *tr.*, break in pieces, rend, burst, burst open, burst asunder, break off, break through, snap, sever, *lit. and fig.*, annul, violate, destroy; *with acc. of effect* (§ 128), cause to burst forth, pour forth, give vent to.

ruō, -ere, ruī, rutus, *tr.*, throw down, overthrow; cast up; upturn, upheave, churn up, plow up; *intr.*, rush down, fall (*quickly or violently down*), stream down, run in streams, tumble down, fall in (*overwhelming*) ruin, *lit. and fig.;* rush in *or* on, rush forth, rush up, rush down, hasten, hurry. *Fig.*, (*of the sun, etc.*), hasten to its setting, set (*quickly*), sink.

rūpēs, -is, *f.*, rock, crag; a line of rocks, cliff.

ruptus: *see* **rumpō.**

rūrsum: *see* **rūrsus.**

rūrsus *or* **rūrsum** [*originally* **revorsus=reversus:** *cf.* **re+vertō**], *adv.*, back, backward; again, anew.

rūs, rūris, *n.*, the country (*as opposed to the city*); *in pl.*, lands, fields.

rutilus, -a, -um [*akin to* **ruber**], *adj.*, *properly*, yellow and red mixed, red-gold, reddish golden; bright red, ruddy.

Rutulī, -ōrum, *pl. m.*, the Rutuli, the Rutulians, *an ancient people of Latium, ruled by Turnus; their capital was Ardea. As adj.*, **Rutulus, -a, -um**, of the Rutuli, Rutulian; *freely*, Italian.

S

Sabaeus, -a, -um, *adj.*, of the Sabaei (*a people in the southwestern part of Arabia, in a district famous for its perfumes*), Sabaean; *by metonymy*, Arabian.

Sabīnae: *see* **Sabīnī.**

Sabīnī, -ōrum, *pl. m.*, the Sabines, *an ancient people of central Italy, occupying chiefly the high mountainous* *country. In pl. f.*, **Sabīnae, -ārum,** Sabine women.

sacer, sacra, sacrum, *adj.*, set apart *or* consecrated to the gods (*whether for weal or woe the context must determine*), devoted, holy, hallowed, sacred; sacrificial, venerable, awful; (*set apart to the gods of the underworld; hence*) devoted, doomed, accursed, impious. *As noun*, **sacrum, -ī,** *usually in pl.*, holy thing, holy vessel, sacred symbol *or* image, holy rite, holy act, ceremony, sacrifice, mystery; sacred song, hymn.

sacerdōs, -ōtis [**sacer**], *c.*, holy person, priest, priestess.

Sacēs, -ae, *m.*, Saces, *a Rutulian.*

Sacrānus, -a, -um, *adj.*, of the Sacrānī, *an ancient people of Latium, of whom little if anything is known*, Sacranian.

sacrārium, -ī *or* **-iī** [**sacer**], *n.*, holy place, sanctuary, shrine.

Sacrātor, -ōris, *m.*, Sacrator, *an Italian* (*Etruscan?*), *comrade of Mezentius.*

sacrātus: *see* **sacrō.**

sacrō, -āre, -āvī, -ātus [**sacer**], *tr.*, make holy, hallow, consecrate, set apart, dedicate, devote. **sacrātus, -a, -um,** *pf. pass. prtcpl. as adj.*, holy, hallowed, sacred.

saeculum, -ī, *n.*, race, breed, generation; the lifetime of a race *or* generation (*properly, a period of about thirty-three years*), a generation; *freely*, an age, century; *in pl.*, years, the ages, the years to come, eternity.

saepe, *adv.*, often, oftentimes, frequently, repeatedly; *comp.* **saepius,** *with intensive force*, very often.

saepiō, -īre, saepsī, saeptus, *tr.*, hedge in, fence in, hem in, enclose, surround, enfold, *lit. and fig.;* guard, protect.

saeptus: *see* **saepiō.**

saeta, -ae, *f.*, a stiff *or* bristly hair, bristle.

saetiger, -gera, -gerum [**saeta+gerō**], *adj.*, bristle-bearing, bristly.

saeviō, -īre, -īvī *or* **-iī, -ītum** [**saevus**], *intr.*, be fierce, be savage, be *or* wax furious, be angry, rage, storm.

saevus, -a, -um, *adj.*, *usually in bad sense*, raging, furious, fierce, savage, fell, violent, terrible, relentless, deadly, remorseless, ruthless, pitiless, cruel; *in good sense*, terrible, awful, gallant, valiant.

Sagaris, -is, *m.*, Sagaris, *a slave among the Trojans.*

sagitta, -ae, *f.*, an arrow.

sagittifer, -fera, -ferum [**sagitta+ferō**], *adj.*, arrow-bearing, armed with arrows.

sagulum, -ī [*dim. of* **sagum,** military cloak], *n.*, a short military cloak.

sāl, salis, *m.*, salt water, the sea; brine, surf, surge, spray; salt.

Saliī, -ōrum [**saliō**], *pl. m.*, the Salii, *dancing priests of Mars, twelve in number, who annually, in March, kept the festival of Mars, marching through Rome with songs and dances, beating the ancīlia* (*see* **ancīle**).

saliō, salīre, salīvī, saliī, *or* **saluī, saltum,** *intr.*, leap, spring, jump, bound.

Salius, -ī *or* **-iī,** *m.*, Salius, *an Arcadian, comrade of Aeneas.*

Salientīnus, -a, -um, *adj.*, of the Sallentini (*a people in Calabria, i. e. in the southeastern part of Italy*), Sallentine.

Salmōneus, -eī, *m.*, Salmoneus, *a son of Aeolus* (*the founder of the Aeolic race*), *king in Elis* (*in the northwestern part of the Peloponnesus*). *He sought to imitate the thunder and the lightnings of Jupiter, but the latter destroyed him by his thunderbolt and punished him in the underworld.*

salsus, -a, -um [*properly, pf. pass. prtcpl. of* **saliō** *or* **salō,** salt down, salt], *adj.*, salted, salt, briny.

saltem, *adv.*, at least, at all events, at any rate.

1. **saltus, -ūs** [**saliō**], *m.*, leaping, dancing; a leap, spring, jump, bound.

2. **saltus, -ūs,** *m.*, *properly, a piece of wooded ground used as pasturage, esp. on the mountains*, woodland-pasture, woodland, glade, forest; mountain pass, ravine.

salum, -ī [*cf.* **sāl**], *n.*, the open sea, the sea, the main.

salūs, -ūtis [*cf.* **salvus,** sound, well, safe], *f.*, soundness, well-being, health; safety, deliverance, preservation.

salūtō, -āre, -āvī, -ātus [**salūs**], *tr.*, wish health to, salute; greet, welcome, hail.

salvē: *see* **salveō.**

salveō, -ēre, —, — [*cf.* **salvus**, sound, safe, well], *intr.*, be well, be strong. **salvē, salvēte,** *imper. as a greeting, properly*, be well (*cf. English farewell*), hail! all hail! greetings! welcome!

Samē, -ēs, *f.*, Same, *an island in the Ionian Sea, off the west coast of Greece; in later times it was called Cephallenia* (*now Cephalonia*).

Samos *or* **Samus, -ī,** *f.*, Samos, *a large island off the coast of Asia Minor, famous, among other things, for its temple of Juno.*

sanciō, -īre, sānxī, sānctus [*cf.* **sacer**], *tr.*, make sacred *or* holy; *esp., of laws and treaties*, make *or* render inviolable, fix unalterably, ratify, confirm. **sānctus, -a, -um,** *pf. pass. prtcpl. as adj.*, sacred, holy, sainted, inviolable, inviolate; unsullied, pure, blameless.

sānctus: *see* **sanciō.**

sanguineus, -a, -um [**sanguis**], *adj.*, bloody, blood-stained, blood-red, blood-shot; *of Mars*, bloodthirsty.

sanguis, -inis, *m.*, blood; bloodshed; *by metonymy*, race, lineage; *those of like blood*, family, stock; a descendant, offspring.

saniēs, -iēī, *f.*, diseased *or* corrupted blood, bloody matter, gore; *by metonymy*, poisonous slaver *or* froth of a serpent, venom.

sānus, -a, -um, *adj.*, sound *in body*, healthy, well; sound *in mind*, rational, sane.

Sarpēdōn, -onis, *m.*, Sarpedon, *son of Jupiter and king of the Lycians; he was an ally of Troy but was slain by Patroclus, the friend of Achilles.*

sat: *see* **satis.**

sata: *see* **2. serō** (*end*).

satiō, -āre, -āvī, -ātus [**satis**], *tr.*, satisfy, fill. *Fig.*, satisfy, satiate, appease.

satis, *and, in abbreviated form,* **sat,** *adv.*, enough, sufficiently. *As noun, indeclinable, n.*, enough, sufficient; *as adj., indeclinable, with a comp.* **satius,** enough, sufficient; *freely*, a match for, equal to; *in comp.*, better, preferable.

satius: *see* **satis.**

sator, -ōris [**2. serō**], *m.*, sower, planter. *Fig.*, begetter, creator, father, author.

Satura, -ae, *f.*, Satura, *an unknown lake* (*or swamp*) *in Latium, perhaps a part of the Pontine marshes.*

Sāturnia: *see* **Sāturnius.**

Sāturnius, -a, -um [**Sāturnus**], *adj.*, of Saturn, Saturnian, Saturn's; *freely*, son *or* daughter of Saturn. **Sāturnia, -ae,** *f.*, Saturnia, *a name of Juno, as daughter of Saturn.*

Sāturnus, -ī [**2. serō?**], *m.*, Saturnus, *an ancient Italian god of agriculture, identified later with the Greek Cronos. See* §§ 274, 275.

saturō, -āre, -āvī, -ātus [**satur,** full], *tr.*, fill, fill up, satisfy, satiate, *lit. and fig.*

satus: *see* **2. serō.**

saucius, -a, -um, *adj.*, wounded, hurt, mangled. *Fig.*, stricken, smitten.

saxeus, -a, -um [**saxum**], *adj.*, of rocks *or* stones, rocky.

saxum, -ī, *n.*, an isolated *or* detached rock, stone.

Scaea, -ae [*from a Greek word, meaning* left, western], *adj., found only in f.*, Western, Scaean, *the name of the chief gate of Troy. This gate faced the Grecian camp and so was most exposed to attack.*

scaena, -ae, *f.*, the background *or* scene of a Roman theater (*see on* i. 164); *by metonymy*, stage, theater. *Fig.*, a background *of woods, etc.*

scālae, -ārum, *pl. f.*, a flight of steps, staircase, stairs; scaling-ladder, ladder.

scandō, -ere, —, —, *tr.*, climb, mount, scale, ascend.

scelerātus: *see* **scelerō.**

scelerō, -āre, -āvī, -ātus [**scelus**], *tr.*, stain by crime, defile, pollute. **scelerātus, -a, -um,** *pf. pass. prtcpl. as adj.*, stained by crime, polluted, guilty, accursed, impious, infamous.

scelus, -eris, *n.*, an evil *or* impious act, wicked deed, sin, crime, villainy.

scēptrum, -ī, *n.*, a staff; *esp.*, a royal staff, sceptre; *by metonymy*, lordship, sovereignty, kingly sway.

scīlicet [**scī,** *imp.*,+**licet**], *adv.*, *properly, know! you may!; you may readily see;* obviously, evidently, certainly, truly, doubtless; *often with ironical force*, forsooth, of course, to be sure, think of it! mark you!

scindō, -ere, scidī, scissus, *tr.*, cut *or* tear asunder, tear, rend, cleave, split, divide, sever, separate. *Fig.*, *with* **viam,** cleave; part, divide.

scintilla, -ae, *f.*, a spark.

sciō, scīre, scīvī, scītus, *tr.*, come to know, learn, know; *with infin.*, know how, understand how.

Scīpiadēs, -ae, *m.*, one of the Scipios, a Scipio. *Note: this word ought to*=a son of Scipio, *but is used in place of* **Scīpiō, Scīpiōnis,** *whose quantity makes it impossible in hexameter verse.*

scissus: *see* **scindō.**

scītor, -ārī, -ātus sum [**sciō**], *tr.*, seek to know, search into, ask, inquire; *with* **ōrāculum,** consult.

scopulus, -ī, *m.*, a projecting point *or* peak of rock, rock, crag, cliff; a rock *or* ledge in the sea, reef.

scrūpeus, -a, -um [**scrūpus,** a rough stone], *adj.*, stony, rocky, jagged, rough.

scūtātus, -a, -um [**scūtum**], *adj.*, armed with shields, shielded.

scūtum, -ī, *n.*, a shield *or* buckler, *oblong in shape, four feet long by two and a half wide, and rounded or oval, so as to curve round the body; at first, at least, made of wood covered with leather.*

Scylacēum, -ī, *n.*, Scylaceum, *a town on the east coast of Bruttium, in southern Italy, on a promontory dangerous to ships.*

Scylla, -ae, *f.*, Scylla. (1) *A sea monster, described as resident in a cave in certain rocks, also called Scylla, between Italy and Sicily. The upper part of this monster resembled a lovely woman. About the waist was a circle of dogs or wolves; below was the tail of a dolphin. The wolves reach out and seize passing ships and drag them on the rocks.* (2) *A ship in Aeneas's fleet.* (3) *A Scylla-like monster; several such were seen by Aeneas in the entrance of the underworld.*

Scyllaeus, -a, -um [**Scylla**], *adj.*, of *or* belonging to Scylla, Scyllaean, Scylla's.

Scȳrius, -a, -um, *adj.*, of Scyros, *an island in the Aegean Sea, northeast of Euboea.*

1. sē- *or* **sēd-,** *inseparable prefix*, apart, away, aside; (=**sine**), without.

2. sē: *see* **suī.**

sēcernō, -ere, -crēvī, -crētus [**1. sē,** apart+**cernō**], *tr.*, put *or* set apart, sunder, sever, separate. **sēcrētus, -a, -um,** *pf. pass. prtcpl. as adj.*, set apart, separate, sequestered, retired, solitary, lonely, quiet; *hence*, secret, hidden;=*an adv.*, apart, privately, secretly. *As noun*, **sēcrētum, -ī,** *n.*, a retired *or* private abode, (*quiet or retired*) haunt.

sēcessus, -ūs [**sēcēdō,** go apart], *m.*, a going apart *or* away, a withdrawing *or* retiring; *by metonymy*, a place of retirement, retirement, a sequestered place, retreat, recess, nook; *a place where the shore seems to retreat*, an inlet, estuary.

sēclūdō, -ere, -clūsī, -clūsus [**1. sē**+**claudō**], *tr.*, shut apart *or* off, shut out, shut up. *Fig.*, exclude, expel, banish, put aside. **sēclūsus, -a, -um,** *pf. pass. prtcpl. as adj.*, secluded, retired.

sēclūsus: *see* **sēclūdō.**

secō, -āre, secuī, sectus, *tr.*, cut, cut off, cut up; cut through, saw, split, hew, sever, cleave. *Fig.*, cut one's way through, fly through, sail through, cleave, plow; *with* **viam** (§ 128), cut a way, speed one's way.

sēcrētus: *see* **sēcernō.**

sectus: *see* **secō.**

secundō, -āre, -āvī, -ātus [**secundus**], *tr.*, prosper, favor, give a favorable turn to.

secundus, -a, -um [**sequor**], *adj.*, *properly*, following; *esp.*, following the first, next, second, inferior, *in place, order, or time. Fig., going one's way and so not opposing one*, favoring, favorable, fair, gracious, helpful, friendly, propitious, auspicious, prosperous, successful. **rēs secundae**, prosperity, success.

secūris, -is [**secō**], *f.*, an axe, battle-axe.

sēcūrus, -a, -um [1. **sē**, without,+ **cūra**], *adj.*, without care, careless (*in the lit. sense*), free from anxiety, unconcerned, undisturbed, secure, untroubled; *in bad sense*, careless (*of*), heedless, reckless, regardless.

secus, *adv.*, otherwise, differently; **haud secus, nōn secus,** not otherwise, in no less measure, not less; *hence*, just so, even so, even thus; **haud secus ac** *or* **atque,** precisely as, even as. *In comp.*, **sētius**, otherwise, less, in less degree *or* measure. **nōn sētius,** in no less measure, none the less, equally, in equal measure, just as much.

secūtus: *see* **sequor.**

sed, *conj.*, but; yet; **sed enim,** but indeed, but of a truth, however; **sed . . . autem,** *a pleonastic expression*, but yet.

sedeō, -ēre, sēdī, sessum, *intr.*, sit, sit down, be seated; *of a general or army*, be encamped; sit idly by, sit by. *Fig., of a weapon, etc.*, be lodged (*in*); *with dat. of person interested, and a clause as subject*, be firmly fixed, be settled, be resolved *or* determined, please (*one*).

sēdēs, -is [*cf.* **sedeō**], *f.*, a seat, a resting-place; *by metonymy, like English seat*, a lasting, permanent abode, abiding place, home, habitation, house; palace, temple; the final resting-place, the tomb, the grave; *the place in which one stays or tarries*, spot, region; base, foundation, bottom; *of the sea*, deeps, depths.

sedīle, -is [**sedeō**], *n.*, seat, bench; a rower's bench, thwart.

sēditiō, -ōnis [1. **sē**+**eō**], *f.*, *properly*, a going apart *or* aside; *esp.*, *a parting of citizens*, civil dissension, popular uprising, sedition, riot, discord, strife.

sēdō, -āre, -āvī, -ātus [**sedeō**], *tr.*, *properly*, cause to sit down, settle. *Fig.*, quiet, calm.

sēdūcō, -ere, -dūxī, -ductus [1. **sē**+ **dūcō**], *tr.*, lead away *or* apart, draw apart, divide, separate, part.

seges, -etis, *f.*, a cornfield; the standing grain *in a field*, corn-crop, corn. *Fig.*, crop *in general*, growth, thicket.

sēgnis, -e, *adj.*, slow, sluggish, slothful, listless, lifeless, inactive.

sēgnitiēs, -iēī [**sēgnis**], *f.*, sluggishness, slothfulness, sloth, tardiness.

Selīnūs, -ūntis, *f.*, Selinus, *a town on the southern coast of Sicily, famous for its palm trees.*

semel, *numeral adv.*, once, once for all.

sēmen, -inis [*akin to* **2. serō**], *n.*, a seed. *Fig.*, *in pl.*, seeds *or* elements *of things*, germs.

sēmēsus, -a, -um [**sēmi**+**edō**], *adj.*, half-eaten, half-consumed.

sēmi-, *inseparable prefix*, half.

sēmianimis, -e, *and* **sēmianimus, -a, -um** [**sēmi**+**anima, animus**], *adj.*, half-alive, half dead; expiring, dying.

sēminex, -necis [**sēmi**+**nex**], *adj.*, half-slain, half dead, badly wounded, mangled.

sēminō, -āre, -āvī, -ātus [**sēmen**], *tr.*, sow, plant; *freely*, produce, beget, bring forth.

sēmita, -ae [1. **sē**+**meō**, go], *f.*, a bypath, footpath, narrow way, path, way.

sēmiūstus, -a, -um [**sēmi**+**ūrō**], *adj.*, half-burned, half consumed, charred, scorched.

sēmivir, -virī [**sēmi**+**vir**], *adj.*, (*only*) half man, unmanly, effeminate.

semper, *adv.*, always, ever, constantly, continually.

senātus, -ūs [*cf.* **senex**], *m.*, the body of elders, the elders, the senators, senate.

senecta: *see* **senectus, -a, -um.**

senectus, -a, -um [*cf.* **senex**], *adj.*, old, aged. *As noun*, **senecta, -ae** (*sc.* **aetās**), *f.*, old age, age.

senectūs, -ūtis [*cf.* **senex**], *f.*, old age, age; *by metonymy, in bad sense*, senility, decrepitude. *Personified*, **Senectūs, -ūtis,** *f.*, Old Age, Age.

senex, senis, *adj.*, *comp.* **senior,** old, aged, venerable. *As noun*, **senex, senis,** *m.*, old man. *In comp.*, older; *often with intensive force*, very old, (*very*) aged, venerable. *As noun*, **senior, -ōris,** *m.*, aged *or* venerable man.

sēnī, -ae, -a [*cf.* **sex**], *distributive numeral adj.*, six at a time, six each; *freely*, six.

senior: *see* **senex.**

sēnsus, -ūs [**sentiō**], *m.*, feeling, *physical and mental*, perception, sense; a thought *or* feeling, emotion, understanding, intelligence; the mind, the reason.

sententia, -ae [**sentiō**], *f.*, a way of thinking, a judgment, thought, opinion, view; purpose, resolve, intention.

sentiō, -īre, sēnsī, sēnsus, *tr.*, perceive *or* discern *by the senses;* feel; feel to one's sorrow. *Fig.*, perceive *by the mental faculties*, notice, realize, become aware, observe; understand.

sentis, -is, *m.*, a thorn, bramble, briar; thorn-bush.

sentus, -a, -um [*cf.* **sentis**], *adj.*, *properly*, thorny; rough, overgrown, squalid.

sepeliō, -īre, -īvī *or* **-iī, sepultus,** *tr.*, bury, inter. *Fig.*, bury, overcome.

septem, *numeral adj.*, *indeclinable*, seven.

septemgeminus, -a, -um [**septem+geminus**], *adj.*, sevenfold; *of the Nile*, seven-mouthed.

septemplex, -plicis [**septem+plicō**], *adj.*, sevenfold.

septēnī, -ae, -a, *distributive numeral adj.*, seven at a time, seven each; *freely*, seven.

septimus, -a, -um [**septem**], *ordinal numeral adj.*, seventh.

sepulchrum, -ī [**sepeliō**], *n.*, burial place, tomb, grave, sepulcher, funeral *or* burial mound.

sepultus: *see* **sepeliō.**

sequāx, -ācis [**sequor**], *adj.*, following, pursuing, prone to pursue; *freely*, greedy, ravenous, devouring.

sequor, sequī, secūtus sum, *tr.*, follow; go *or* come after, accompany, attend; seek to reach, seek, pursue, aim at; follow in hostile spirit, pursue, chase; *also intr.*, follow, come after *or* along. *Fig.*, follow, attend, favor; follow *commands, etc.*, obey.

serēnō, -āre, -āvī, -ātus [**serēnus**], *tr.*, make clear *or* bright, calm. *Fig.*, calm, quiet, smooth.

serēnus, -a, -um, *adj.*, clear, bright, fair, serene, cloudless, calm, tranquil. *Fig.*, calm, serene, tranquil.

Serestus, -ī, *m.*, Serestus, *a Trojan, comrade of Aeneas.*

Sergestus, -ī, *m.*, Sergestus, *a Trojan, comrade of Aeneas; Vergil makes him the progenitor of the gēns Sergia.*

Sergius, -ī *or* **-iī,** *m.*, Sergius, *a name borne by members of the gēns Sergia.*

seriēs, -iēī [**1. serō**], *f.*, *properly, a number of things bound together*, row, line, chain, series, train.

sermō, -ōnis [**1. serō**], *m.*, conversation, talk, discussion, discourse; common talk, rumor, report, gossip; *by metonymy*, speech, language, tongue.

1. serō, -ere, seruī, sertus, *tr.*, join together, bind together, plait, interweave. *Fig.*, weave (*speech*); *weave words, etc., into speech*, exchange in speech, discuss, consider. **sertum, -ī,** (*pf. pass. prtcpl. as noun*), *n.*, garland, wreath.

2. serō, -ere, sēvī, satus, *tr.*, sow, plant. *Fig.*, sow, plant; beget; scatter *like seed*, spread, disseminate. **satus, -a, -um,** *pf. pass. prtcpl. as adj.*, begotten of, born of, son *or* daughter of. *As noun*, **sata, -ōrum,** *pl. n.*, sown fields, tilled fields, tillage, crops.

serpēns: *see* **serpō.**

serpō, -ere, serpsī, serptum, *intr.*, creep, crawl. *Fig.*, creep on, steal on, steal over, spread. **serpēns, -entis** (*pr. prtcpl. act. as noun*), *m.*, *properly*, a creeper, crawler; snake, serpent.

Serrānus, -ī, *m.*, Serranus. (1) *The cognōmen or surname of the famous*

Caius Atilius Regulus, who was plowing when the news of his election to the consulship was brought to him. (2) *A Rutulian, slain by Nisus.*

sertum: *see* **1. serō**.

sērus, -a, -um, *adj.*, late, tardy, too late; *often=an adv.*, late, too late; **sērum**, *n. sing. as adv.* (§ 134), late.

serva, -ae [*feminine of* **servus**, slave], *f.*, a female slave; *freely*, maid-servant.

serviō, -īre, -īvī *or* **-iī, -ītus** [**servus**, slave], *intr.*, be a slave (*to*), serve, minister to, obey, be subject to.

servitium, -ī *or* **-iī** [*cf.* **serviō**], *n.*, slavery, servitude.

servō, -āre, -āvī, -ātus, *tr.*, watch, *lit. and fig.*, watch over, give heed to, note, observe, guard; keep, maintain, retain; preserve, observe *a custom, rite, etc.;* keep safe, protect, save, preserve; *freely, from the idea of holding fast involved in that of saving*, cling closely to *a place*, keep to, remain *or* continue in. **servāns, -antis**, *pr. prtcpl. act. as adj.*, observant (*of*), heedful (*of*), careful.

sēsē: *see* **suī**.

sētius: *see* **secus**.

seu: *see* **sīve**.

sevērus, -a, -um, *adj.*, *in good sense*, serious, grave, austere, stern, strict, severe; *in bad sense*, cruel, dreadful, terrible, frightful.

sex, *numeral adj.*, six.

sī, *conj.*, if, in case; *in clauses which are conditional only in form, i.e. do not really involve the idea of contingency*, if (*it be true that*), (*if, as is the case, i.e.*) since, seeing that, when, whenever (*this use occurs esp. in entreaties and prayers where the worshiper puts familiar facts in a way as modest and as little offensive as possible*); *in modest statements as to the future*, if, when; *in dependent questions*, whether; *in clauses originally involving a dependent question, but in effect practically purpose clauses*, if haply, on the chance that. **sī modo**, if only, provided that; **ō sī**, in wishes, o that, would that (*see on* vi. 187).

sībilō, -āre, -āvī, -ātum, *intr.*, hiss.

sībilus, -a, -um, *adj.*, hissing.

Sibylla, -ae, *f.*, a Sibyl, a prophetess, *esp. the Sibyl resident at Cumae as priestess of Apollo. Vergil calls her Deïphobe, daughter of Glaucus.*

sīc, *adv.*, in this manner, after this wise thus (*the word refers both forwards and backwards*), so; in this guise *or* attitude.

Sicānī, -ōrum, *pl. m.*, the Sicani (*an ancient race resident in Italy and Sicily, esp. in the latter*); *by metonymy*, the Sicilians. *As adj.*, **Sicānus, -a, -um**, Sicanian, Sicilian.

Sīcania: *see* **Sīcanius**.

Sīcanius, -a, -um [*cf.* **Sicānī**], *adj.*, Sicanian; *by metonymy*, Sicilian. *As noun*, **Sīcania, -ae** (*sc.* **terra**), *f.*, Sicily.

Sicānus: *see* **Sicānī**.

siccō, -āre, -āvī, -ātus [**siccus**], *tr.*, make dry, dry up, dry; *of blood*, stanch.

siccus, -a, -um, *adj.*, dry; drained, drained (*off*). *Fig.*, dry, parched, thirsty.

sīcubi, *adv.*, if anywhere; wherever, wheresoever. *Note: in* v. 677 *sc.* **sunt** *with* **sīcubi**.

Siculus, -a, -um, *adj.*, of the Siculi (*a people described by ancient writers as living at first in Latium, then as migrating to Sicily, conquering the Sicāni, and giving their name to the island*), Sicilian, of Sicily.

sīdereus, -a, -um [**sīdus**], *adj.*, starry; starlike, starlit. *Fig.*, bright as a star, shining, glittering.

sīdō, -ere, sīdī, —, *intr.* (§ 139), seat one's self, sit down; *of birds, etc.*, settle, alight.

Sīdōn, -ōnis, *f.*, Sidon, *a very ancient city of Phoenicia, the mother-city of Tyre.*

Sīdōnius, -a, -um [**Sīdōn**], *adj.*, of Sidon, Sidonian; *by metonymy*, Phoenician, Tyrian, Carthaginian.

sīdus, -eris, *n.*, *properly*, a constellation; *freely*, a star, meteor; *in pl.*, the signs of the zodiac; the heavens, the sky; *by metonymy*, season *of the year*, weather.

Sīgēus, -a, -um, *adj.*, of Sigeum (*a promontory near Troy*), Sigean.

sīgnificō, -āre, -āvī, -ātus [**sīgnum+faciō**], *tr.*, show by signs, indicate; *intr.*, make a signal, beckon, signal.

sīgnō, -āre, -āvī, -ātus [*cf.* **sīgnum**], *tr.*, mark, mark out, distinguish; *with* **viam, viās,** blaze out, trace; *mark with a seal or stamp*, seal, stamp, brand. *Fig.*, *mark with the eyes or mind*, observe intently, note; *mark out in words or writing*, make plain *or* clear, indicate, designate, express.

sīgnum, -ī, *n.*, a mark, sign, token, evidence; sign *of the future*, omen; a signal *for joining battle, etc.;* military standard, banner, flag, ensign; **sīgna cōnferre,** meet in close combat, press to the attack; a figure *or* a design *on silverware or in embroidery.*

Sīla, -ae, *f.*, Sila, *a forest in Bruttium* (*southern Italy*).

silēns: *see* **sileō.**

silentium, -ī *or* **-iī** [**sileō**], *n.*, silence, stillness, quiet; secrecy.

sileō, -ēre, siluī, —, *intr.*, be completely noiseless, be silent, be still, be quiet; *esp.*, *like* **taceō,** hold one's peace, say nothing, be silent. **silēns, -entis,** *pr. prtcpl. act. as adj.*, quiet, still; voiceless, silent. *As noun*, **silentēs, -um,** *pl. m.*, the silent ones, the (*voiceless*) dead.

silex, -icis, *c.*, any hard stone, flintstone, flint; *freely*, rock, crag, cliff.

silva, -ae, *f.*, a (*dense*) forest, a wood; *freely*, a thick dense growth. *Fig.*, a forest.

silvestris, -e [**silva**], *adj.*, of *or* belonging to a forest, dwelling in the forest, woodland, rustic, sylvan.

silvicola, -ae [**silva+colō**], *m.*, dwelling in the forests; *virtually an adj.*, forest-dwelling, forest-ranging.

Silvius, -ī *or* **-iī,** *m.*, Silvius. (1) *Silvius Aeneas, a son of Aeneas, by Lavinia.* (2) *A name borne by many kings of Alba Longa.*

similis, -e, *adj., construed with both gen. and dat.*, like, resembling, similar; *freely*, same.

Simoīs, -entis, *m.*, Simois. (1) *A river of the Troad.* (2) *A small river in Epirus which Helenus and Andromache called Simois after the Trojan river.*

simplex, -icis [**semel+plicō**], *adj.*, single, simple; unmixed, untainted, pure.

simul [*cf.* **semel, similis**], *adv.*, at the same time, together; **simul . . . simul,** both . . . and, not only . . . but at the same time (*Vergil is rather fond of writing* **simul . . . simul** *in coordinate clauses, with asyndeton, instead of writing* **simul** *once and joining the clauses by* **et**); **simul atque** *or* **ac,** *or* **simul** *alone*, as soon as. *As practically a prep. with abl.*, at the same time with, with (*see* v. 357).

simul ac *or* **atque:** *see* **simul.**

simulācrum, -ī [**simulō**], *n.*, a counterfeit presentment *of anything*, likeness, image, effigy, statue, *esp. of the gods;* semblance, appearance, pretence, imitation; apparition, specter, ghost, phantom.

simulō, -āre, -āvī, -ātus [**similis**], *tr.*, make *one thing* like *another*, imitate, counterfeit, copy; pretend *that something is true*, feign, simulate. **simulātus, -a, -um,** *pf. pass. prtcpl. as adj.*, counterfeit, pretended, false, deceitful.

sīn, *conj.*, *properly used to introduce an alternative condition*, if on the other hand, but if, if however.

sine, *prep. with abl.*, without.

singulī, -ae, -a [*akin to* **semel, simul**], *adj.*, one at a time, one by one, one each; *freely*, separate, individual, single.

singultō, -āre, —, -ātum [**singultus**], *intr.*, hiccough, sob, *lit. and fig.;* gurgle.

singultus, -ūs, *m.*, hiccough, sob, gasping, panting.

sinister, -tra, -trum, *adj.*, left, on the left hand, to the left. *As noun*, **sinistra, -ae** (*sc.* **manus**), *f.*, the left hand.

sinistra, *as noun: see* **sinister.**

sinō, -ere, sīvī, situs, *tr.*, let down, lay down, put down; leave, resign, surrender, spare; allow, suffer, permit, let.

Sinōn, -ōnis, *m.*, Sinon, *a Greek, who induced the Trojans to take the wooden horse into their city.*

sinuō, -āre, -āvī, -ātus [**sinus**], *tr.*, bend, curve, wind, twist, coil.

sinuōsus, -a, -um [**sinus**], *adj.*, full of coils *or* spires, with many coils, coiled, sinuous, spiral.

sinus, -ūs, *m.*, a bend *of any sort*; *esp.*, a bent *or* curved surface, curve, fold, coil; a bend *or* curve *in the shore-line*, gulf, bay; fold *of a garment;* curve *or* fold *of a sail when filled with wind*, bellying sail; *the part of the body covered by the loose folds of the toga or palla*, the bosom; *freely*, arms, embrace. *Fig.*, *of the Nile*, bosom, arms, embrace.

Sīrēnes, -um, *pl. f.*, the Sirens, *monsters, two or three in number, with the heads of women and bodies of birds, who dwelt on some rocks off the Campanian coast, by the bay of Naples. By their sweet singing they enticed passing mariners upon the rocks and then destroyed them.*

Sīrius, -ī *or* **-iī,** *m.*, Sirius, *the Dog Star, whose rising was, in popular astronomy, associated with the hottest part of summer.*

sistō, -ere, stitī, status [*cf.* **stō**], *tr.*, cause to stand, put, place, set, lodge; set in place, prop up, support, stay, make firm, establish; bring, fetch, conduct, guide, convey; cause to stand still, check, stay, stop, arrest; *intr.* (§ 139), *properly*, set one's self, stand (*still*), stay, remain, settle.

sīstrum, -ī, *n.*, a sistrum, a rattle, *a sort of bronze rattle or "cricket" used by the Egyptians in their worship of the goddess Isis.*

sitis, -is, *f.*, thirst. *Fig.*, drought.

1. **situs:** *see* **sinō.**

2. **situs, -ūs** [**sinō**], *m.*, *properly*, a putting *or* placing, *then, the place where something is put*, position, situation, arrangement, order; a leaving, neglect, *and, by metonymy, the effect of such neglect*, mold, rust, filth. *Fig.*, *of the mold or rust of age*, inactivity, lethargy, sloth.

sīve *or* **seu** [**sī+ve**], *conj.*, or if, or; **sīve (seu) . . . sīve (seu)**, if on the one hand . . . or if on the other hand, if . . . or (*if*), whether . . . or.

socer, -erī, *m.*, father-in-law; *in pl.*, parents-in-law, a husband's parents.

sociō, -āre, -āvī, -ātus [**socius**], *tr.*, make (*one*) an ally *or* associate, join, unite, associate, ally.

socius, -a, -um [*akin to* **sequor?**], *adj.*, accompanying, associated, united, allied, confederate, friendly. *As noun*, **socius, -ī** *or* **-iī,** *m.*, associate, comrade, companion, ally.

sodālis, -e, *c.*, an intimate friend, (*boon*) comrade.

sōl, sōlis, *m.*, the sun; *by metonymy*, sunlight, sunshine; *like English sun*, a day. *Personified*, **Sōl, Sōlis,** *m.*, the Sun God (Apollo).

sōlācium, -ī *or* **-iī** [**sōlor**], *n.*, comfort, solace, consolation.

sōlāmen, -inis [**sōlor**], *n.*, comfort, consolation, solace, relief.

soleō, -ēre, solitus sum, *intr.*, be accustomed, be wont, use. **solitus, -a, -um,** *pf. pass. prtcpl. as adj.*, usual, wonted, customary.

solidus, -a, -um [*cf.* **solum**], *adj.*, *in physical sense*, solid, firm, stout, strong, massive; solid, whole, entire. *Fig.*, solid, firm, lasting. *As noun*, **solidum, -ī,** *n.*, the solid ground, firm ground.

solitus: *see* **soleō.**

solium, -ī *or* **-iī,** *n.*, a seat; *esp.*, a throne.

sollemnis, -e [**sollus**, *old adj.*=**tōtus +annus**], *adj.*, *properly, of festivals, etc., that recur every year*, yearly, annual, customary, wonted, usual, stated, appointed, established; solemn, sacred, festival. *As noun*, **sollemne, -is,** *n.*, *usually in pl.*, religious festival, solemn rite; holy offering, offering.

sollicitō, -āre, -āvī, -ātus [**sollicitus**], *tr.*, move violently, stir up, agitate. *Fig.*, disturb, disquiet, vex.

sollicitus, -a, -um [**sollus**, *old adj.* = **tōtus**+**cieō**], *adj.*, *properly*, violently shaken. *Fig.*, disturbed, agitated, uneasy, restless, anxious, troubled.

sōlor, -ārī, -ātus sum, *tr.*, comfort, solace, console, soothe; alleviate, relieve, allay, mitigate.

solum, -ī, *n.*, the bottom *or* base *of anything;* the ground, earth, land, soil; turf, sward; *in general*, floor, surface, *e.g. of a temple or of the sea.*

sōlus, -a, -um, *adj.*, *gen.* **sōlīus**, alone, single, sole, only; lonely, solitary, deserted.

solūtus: *see* **solvō**.

solvō, -ere, solvī, solūtus, *tr.*, loosen, unbind, untie; cast loose, cast off; set free, set at liberty; *with* **fūnem**, cast off; *with* **vēla**, unfurl; *with* **equōs**, unyoke. *Fig.*, loosen, release, set free, free; relax, unstring, weaken; (*loosen, i.e.*) pay *or* discharge a debt, obligation, *etc.;* render, perform, fulfill (*a vow or sacrifice*); dismiss, disperse, banish, dispel.

somnium, -ī *or* **-iī** [**somnus**], *n.*, a dream. *Personified*, **Somnium, -ī** *or* **-iī**, *n.*, Dream.

somnus, -ī, *m.*, sleep, slumber; *by metonymy, of the time for sleep*, night; the sleep of death, death; = **somnium**, a dream, a vision, a phantom. *Personified*, **Somnus, -ī**, *m.*, the Sleep God, Sleep, *son of Erebus and Night.*

sonāns: *see* **sonō**.

sonipēs, -pedis [**sonō**+**pēs**], *adj.*, noisy-footed, with sounding feet; *freely*, prancing. *As noun*, **sonipēs, -pedis** (*sc.* **ecus**), *m.*, a prancing steed.

sonitus, -ūs [**sonō**], *m.*, sound, noise, din, clang, a humming *or* whizzing, crash, *esp. of thunder*, thunder.

sonō, -āre, sōnuī, sonitum, *intr.*, make a noise, give forth a sound, sound, resound, rattle, clang, twang, roar, crash, thunder, rustle, echo, ring, whiz, buzz; *tr.* (§§ 128, 130), cause to sound forth, sound forth, utter. **sonāns, -antis**, *pr. prtcpl. act. as adj.*, sounding, resounding; noisy, thunderous, booming, rustling, murmuring.

sonor, sonōris [**sonō**], *m.*, sound, noise; ringing, rattling, crackling, crash.

sonōrus, -a, -um [*cf.* **sonus, sonor**], *adj.*, sounding, resounding, noisy, roaring, thunderous; ringing, rattling.

sōns, sontis, *adj.*, guilty. *As noun*, **sōns, sontis**, *m.*, a guilty person, sinner, criminal.

sonus, -ī, *m.*, sound, noise, din, crash, uproar.

sōpiō, -īre, -īvī *or* **-iī, -ītus** [*cf.* **sopor**], *tr.*, lull *or* put to sleep. **sōpitus, -a, -um**, *pf. pass. prtcpl. as adj.*, slumbering, slumberous, dormant.

sopor, -ōris [*akin to* **somnus**], *m.*, a deep sleep, profound slumber, sleep; a dream, vision. *Personified*, **Sopor, -ōris**, *m.*, Sleep, the Sleep God, Lethargy.

sopōrifer, -fera, -ferum [**sopor**+**ferō**], *adj.*, sleep-bringing, soporific; drowsy, slumberous.

sopōrō, -āre, —, -ātus [**sopor**], *tr.*, put *or* lull to sleep. **sopōrātus, -a, -um**, *pf. pass. prtcpl. as adj.*, lulled to sleep, asleep; *freely*, sleepy, drowsy, slumberous; *as a transferred epithet*, drowsy, *i.e.* soporific.

sopōrus, -a, -um [**sopor**], *adj.*, sleepy, slumberous, drowsy.

Sōracte, -is, *n.*, Soracte, *a high mountain in Etruria, twenty or twenty-five miles from Rome. On its top was a temple of Apollo.*

sorbeō, -ēre, -uī, —, *tr.*, suck in, suck down, drink down, swallow, *lit. and fig.*

sordidus, -a, -um [**sordēs**, filth], *adj* foul, filthy, squalid.

soror, -ōris, *f.*, sister; *freely*, comrade.

sors, sortis, *f.*, a lot (*see on* i. 508, *end*), *used in determining matters by an appeal to the gods or to chance; by metonymy*, a casting *or* drawing of lots, allotment, assignment; a lot *as assigned by such a decision*, portion, fate, destiny, fortune, misfortune; *a place where appeal might be made to the lots*, an oracle; oracular response, oracle, prophecy, prediction.

sortior, -īrī, -ītus sum [**sors**], *intr.*, appeal to the lots, cast lots, draw lots; *tr.*, cast lots for, get by lot, select by lot; assign by lot, allot, determine, decide; *freely*, choose, select.

sortītus, -ūs [**sortior**], *m.*, casting of lots, drawing of lots; allotment, assignment.

spargō, -ere, sparsī, sparsus, *tr.*, scatter, spread, strew, sprinkle; spatter, bespatter, besprinkle; *of weapons*, hurl in numbers, fling, cast. *Fig.*, scatter, disperse; scatter (*reports, etc.*), spread abroad, fling out.

sparsus: *see* **spargō.**

Sparta, -ae, *f.*, Sparta, *or* Lacedaemon, *the famous capital of Laconia, a district in the Peloponnesus, Greece.*

Spartānus, -a, -um [**Sparta**], *adj.*, of Sparta, Spartan.

sparus, -ī, *m.*, a rude missile, *used esp. by rustics*, a spear, dart.

spatior, -ārī, -ātus sum [*cf.* **spatium**], *intr.*, take a walk, walk about, walk back and forth, stroll; move, proceed.

spatium, -ī *or* **-iī,** *n.*, room, space; a space, distance, interval; race-ground, race-track, track, course, *esp. in pl.;* course *in general; of time*, space, interval, period; time, leisure, opportunity.

speciēs, -iēī [**speciō,** *old verb*, look], *f.*, *properly, in act. sense*, a seeing *or* viewing, sight, view; *in pass. sense, something seen*, a sight, spectacle; the appearance *or* look *of anything*, form, shape; beauty, splendor.

specimen, -inis [**speciō,** *old verb*, look], *n.*, mark, sign, token, emblem.

spectāculum, -ī [**spectō**], *n.*, sight, spectacle, display, show.

spectātor, -ōris [**spectō**], *m.*, spectator.

spectō, -āre, -āvī, -ātus [*freq. of* **speciō,** *old verb*, look, look at], *tr.*, look at earnestly, gaze at, view, behold; *intr.*, look on, watch. **spectātus, -a, -um,** *pf. pass. prtcpl. as adj.*, tried, tested, proved.

specula, -ae [**speciō,** *old verb*, look, look at], *f.*, a look-out (*place*), watch-tower; height, tower.

speculor, -ārī, -ātus sum [*cf.* **specula**], *tr.*, watch closely, examine, reconnoiter, spy out; catch sight of, espy, descry; *intr.*, watch to see, seek to learn (*by watching*).

specus, -ūs, *m.*, a cave, cavern; *by metonymy*, cavity in general, opening.

spēlunca, -ae, *f.*, a cave, cavern; a den.

spernō, -ere, sprēvī, sprētus, *tr.*, set aside, remove, separate, spurn. *Fig.*, spurn, reject, scorn, slight, despise.

spērō, -āre, -āvī, -ātus [*cf.* **spēs**], *tr.*, *with infin.*, hope; suppose, expect, imagine; hope for (*something good*), look for, expect; *rarely*, expect, look forward to (*something bad*), apprehend, anticipate; have an eye to, fear.

spēs, speī, *f.*, hope, expectation; *by metonymy, of persons and things that inspire hope*, a hope, the hope.

spīculum, -ī [*dim. of* **spīcus = spīca,** a point, spike, *esp.* a spike *or* ear of grain], *n.*, *properly*, a sharp point *of anything; by metonymy* (*cf.* **mūcrō**), a dart, an arrow.

spīna, -ae, *f.*, a thorn.

Spīō, -ūs (*a Greek form*), *f.*, Spio, *a sea-nymph, one of the Nereids.*

spīra, -ae, *f.*, a coil, spire, fold.

spīrābilis, -e [**spīrō**], *adj.*, that may *or* can be breathed, breathable.

spīritus, -ūs [**spīrō**], *m.*, the breath; the breath of life, life; soul, spirit; the world-soul, all-pervading spirit. *Fig.*, spirit, high spirit, courage, fire.

spīrō, -āre, -āvī, -ātum, *intr.*, breathe, respire; *of winds*, breathe, blow, puff; breathe, live, *lit. and fig.; tr.*, breathe out, exhale.

spissus, -a, -um, *adj.*, thick, compact, close, crowded, dense; *with* **harēna,** close packed.

splendidus, -a, -um [**splendeō,** shine], *adj.*, shining, bright, brilliant. *Fig.*, magnificent, stately, sumptuous, splendid.

spoliō, -āre, -āvī, -ātus, *tr.*, deprive of covering *or* clothing, strip; spoil, despoil. *Fig.*, despoil, spoil, rob, deprive.

spolium, -ī *or* **-iī,** *n.*, the spoils *of an animal, i.e. the skin and hide stripped off. Fig., the armor stripped from a* *slain enemy*, spoils, booty, plunder; spoils *of victory in general*, victory. *For the* **spolia opīma** *see* **opīmus.**

sponda, -ae, *f.*, the frame *of a couch or bed; by metonymy*, bed, couch.

spondeō, -ēre, spopondī, spōnsus, *tr.*, promise solemnly, promise, make a promise, give a pledge; *esp.*, promise in marriage, betroth. *Fig.*, give promise *or* hope of. **spōnsa, -ae** (*pf. pass. prtcpl. as noun*), *f.*, promised wife; *freely*, bride.

spōns, spontis [*cf.* **spondeō**], *f.*, *an old noun, found only in gen. and abl. sing.*, promise, pledge, guarantee, free will, accord, desire; **meā sponte,** of my own motion, of my own will, willingly; **suā sponte,** of his (*her*, *their*, *its*) own motion, spontaneously, willingly, voluntarily. **sponte,** *abl. sing. as adv.*, of (*one's*) own accord, of free will, willingly, voluntarily.

spōnsa: *see* **spondeō.**

sponte: *see* **spōns.**

sprētus: *see* **spernō.**

spūma, -ae [**spuō,** spit], *f.*, froth, foam, *esp. of the sea*, spray; *in pl.*, foaming waters.

spūmeus, -a, -um [**spūma**], *adj.*, foaming, foam-covered.

spūmō, -āre, -āvī, -ātum, *intr.*, foam, froth, be covered with foam. **spūmāns, -antis,** *pr. prtcpl. act. as adj.*, foaming, frothing. *Fig.*, trickling, dripping, reeking.

spūmōsus, -a, -um [**spūma**], *adj.*, foaming.

squāleō, -ēre, -uī, —, *intr.*, be stiff, be rough; *of lands, etc.*, be rough *with neglect and lack of tillage; in general*, be stiff *or* matted, be foul, be filthy.

squālor, -ōris [**squāleō**], *m.*, *properly*, stiffness, roughness; filth, foulness, squalor.

squāma, -ae, *f.*, scale (*e.g. of a fish or snake*); *by metonymy*, a scale *or* plate *in metal armor*, scale-armor.

squāmeus, -a, -um [**squāma**], *adj.*, scaly.

stabilis, -e [*cf.* **stō, stāre**], *adj.*, standing, stable, firm. *Fig.*, firm, lasting, enduring.

stabulō: *see* **stabulor.**

stabulor, -ārī, -ātus sum, *and, less often*, **stabulō, -āre, —, —** [**stabulum**], *intr.*, have an abode, dwell; be housed.

stabulum, -ī [**stō**], *n.*, *properly*, a standing-place, abode; *esp.*, *the abode of an animal*, stall, stable, fold; covert, haunt, den, *of a wild beast.*

stāgnō, -āre, -āvī, -ātum [**stāgnum**], *intr.*, *of water*, stand still, form in pools, be still *or* stagnant. **stāgnāns, -antis,** *pr. prtcpl. act. as adj.*, standing, stagnant.

stāgnum, -ī [**stō**], *n.*, standing water, still *or* quiet water; pool, pond; *the quiet* (*because deep*) *waters at the bottom of the sea*, the deep waters, depths; water *in general.*

statiō, -ōnis [**stō**], *f.*, *properly*, the act of standing, a standing still; *by metonymy*, *the place where a person or thing stands*, station, resting-place; *a place where ships stand*, station, anchorage, roadstead.

statuō, -ere, -uī, -ūtus [**stō**], *tr.*, cause to stand, put, place, set up, set in place; raise up, erect, build, found. *Fig.*, fix, establish, ordain; determine, resolve.

stella, -ae, *f.*, a star.

stellātus, -a, -um [**stella**], *adj.*, set *or* studded with stars. *Fig.*, starred, studded.

sterilis, -e, *adj.*, unfruitful, barren, sterile (*used both of the fields, trees, etc., and of animals*).

sternō, -ere, strāvī, strātus, *tr.*, spread out, strew, stretch out, stretch on the ground, lay flat; lay low, fell, overwhelm, overthrow, *lit. and fig.;* slay, kill; lay waste; (*strew, spread out, i.e.*) make level *or* smooth, level, smooth (*over*); strew, strew with, bestrew, cover; *in pass., with middle force*, stretch one's self out, lie down, lie. **strātum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, *anything spread out*, coverlet *of a couch;* a bed, couch; pavement *of a street or road.*

Steropēs, -ae [*from a Greek word meaning* lightning], *m.*, Steropes, *one* *of the Cyclopes who wrought at the forge of Vulcan.*

Sthenelus, -ī, *m.*, Sthenelus, *a Greek warrior, charioteer of Diomede; he was one of those in the wooden horse.*

Sthenius, -ī *or* **-iī,** *m.*, Sthenius, *a Rutulian, slain by Aeneas.*

stimulō, -āre, -āvī, -ātus [stimulus], *tr.*, prick with a goad, goad. *Fig.*, goad on, spur on, urge, incite, excite.

stimulus, -ī, *m.*, a goad *for driving oxen, etc.*, a spur. *Fig.*, goad, spur, sting, stimulus.

stīpes, -itis, *m.*, trunk *or* stock *of a tree.*

stīpō, -āre, -āvī, -ātus, *tr.*, press, squeeze *or* crowd together, pack; stow, stow away, load; press round, surround closely, attend, accompany, escort. **stīpātus, -a, -um,** *pf. pass. prtcpl. as adj.*, closely packed, dense, thronging.

stirps, stirpis, *c.*, *properly, the lower part of a plant, including the roots,* stock, stem, trunk, root. *Fig.*, stock, race, family, line, lineage; *of an individual,* offspring, progeny, scion, origin, source.

stō, stāre, stetī, statum, *intr.*, stand, *lit. and fig.;* stand firm *or* steadfast, be immovable; be *or* continue standing, be still standing, remain, endure, last; stand up, stand erect, stand on end; *with emphasis on the result rather than on the process,* stand, stand finished, be set up, be reared, be erected, be built; *of warfare,* take one's stand, set one's self, stand; stand still, stay, tarry, halt. *Fig.*, *of ships,* (*stand, i.e.*) be anchored, be hauled up on land; *of a weapon,* stand *in something,* be fixed *or* lodged (*in*); stand firm, be secure *or* steadfast, endure, continue, last, remain; stand in *or* on, depend on; rest on, be centered in; be fixed *or* settled, be determined *or* resolved.

stomachus, -ī, *m.*, the gullet, alimentary canal; *freely,* throat; *also,* the stomach.

strāgēs, -is [*cf.* **sternō**], *f.*, a laying low, overthrow; slaughter, massacre, carnage, havoc.

strātum: *see* **sternō.**

strātus: *see* **sternō.**

strepitus, -ūs [strepō], *m.*, a confused (*unpleasant*) noise, din, uproar, bustle, hum, murmur.

strepō, -ere, strepuī, strepitum, *intr.*, make a confused noise, ring, resound, rattle, echo; hum, murmur.

strictūra, -ae [stringō], *f.*, *properly,* a contraction, compression; *esp., the hardening or tempering of iron by dipping it when red hot into water; by metonymy,* tempered iron, iron bars, masses of iron.

strictus: *see* **stringō.**

strīdeō, -ēre, strīdī, —, *and* **strīdō, -ere, strīdī, —,** *intr.*, *properly, make any harsh or shrill sound,* hiss, whistle, whiz, buzz, hum, creak, crash, grate, rattle, rustle, roar.

strīdō: *see* **strīdeō.**

strīdor, -ōris [strīdeō], *m.*, *any harsh or shrill sound,* loud noise, humming, buzz, murmur, whistling, creaking, clanking, grating, rattling, roaring, rumbling.

strīdulus, -a, -um [strīdeō], *adj.*, hissing, whizzing, hurtling.

stringō, -ere, strinxī, strictus, *tr.*, *properly,* draw tight, bind, squeeze, compress; *through the idea of bringing two things close together,* touch lightly, graze; *hence,* wound lightly; strip off *leaves, etc., by friction,* lop off, strip; *with* **rēmōs** (*see on* i. 552), make, fashion; draw, unsheathe *a sword. Fig.*, touch deeply, wound, hurt.

Strophades, -um, *pl. m.*, the Strophades, *islands in the Ionian Sea, west of the Peloponnesus; on these islands the Harpies were supposed to dwell.*

strūctus: *see* **struō.**

struō, -ere, strūxī, strūctus, *tr.*, heap up, pile up, pile; erect, build, construct; arrange, set in order, dispose, marshal *an army or fleet,* draw up in battle array; pile high, *i.e.* load, burden. *Fig.*, set *plans, etc.*, in order, plan, devise, contrive, compass.

Strȳmonius, -ī *or* **-iī,** *m.*, Strymonius, *a Trojan.*

studium, -ī *or* **-iī** [*cf.* **studeō**], *n.*, devotion, zeal, eagerness, enthusiasm,

eager pursuit *of anything*, diligence, energy; eager desire, curiosity; zeal *for a person or cause*, party spirit, partisanship, favor, support; partisan opinion *or* conviction; *tokens of support*, applause, cheers. **studiō**, *abl. sing. as adv.*, eagerly, ardently.

stupefaciō, -ere, -fēcī, -factus [**stupeō+faciō**], *tr.*, make stupid *or* senseless, benumb, stun, daze, bewilder, astound, astonish.

stupeō, -ēre, -uī, —, *intr.*, be stunned, be benumbed; be astounded, be amazed, be bewildered, be dazzled; *tr.* (§ 130), be amazed at, gaze in astonishment at.

stuppa, -ae, *f.*, *the coarse part of flax*, tow, hemp, oakum.

stuppeus, -a, -um [**stuppa**], *adj.*, made of tow *or* hemp, hempen.

Stygius, -a, -um [**Styx**], *adj.*, of the Styx, Stygian; *by metonymy*, of the underworld, infernal, nether; awful, fatal, deadly.

Styx, Stygis, *f.*, the Styx, *the main river in the underworld.*

suādeō, -ēre, suāsī, suāsum, *tr. and intr.*, advise, counsel, urge, exhort; prompt, impel, invite; recommend, commend, suggest.

sub, *prep.* I. *With abl.*, *used* (1) *of place, lit. and fig.*, under, below, beneath, at, within, in, under cover of, under shelter of, at the foot of, close to, just behind, immediately after, (2) *of time*, in, within, during, at, on, (3) *in fig. senses*, under; *esp.*, *of rank, etc.*, under, under the control of, under the rule of. II. *With acc.*, *used* (1) *of motion from a higher to a lower level*, under, underneath, beneath, within, toward, down to, before, *or from a lower to a higher level*, up toward, up to, to; **sub aurās**, upward, skyward, to the light of day, (2) *of time*, toward, close to, just before, just after. *In composition*, under, up to, upward, up, toward, by stealth, secretly.

subāctus: *see* **subigō**.

subdō, -dere, -didī, -ditus [**sub+dō**], *tr.*, put *or* set beneath, put under.

subdūcō, -ere, -dūxī, -ductus [**sub+dūcō**], *tr.*, draw up; *with* **nāvēs**, draw *or* haul upon shore, beach; draw from beneath, draw from under, withdraw, remove; take away stealthily, remove secretly, steal away, withdraw; remove, rescue.

subeō, -īre, -īvī *or* **-iī, -itum** [**sub+eō**], *tr. and intr.* (*with dat.*), go under, come under, go beneath; shoulder, support, take up, carry, bear; go *or* come up to *or* toward, draw near (*to*), advance (*to*), approach, go into, enter; come up, come to one's aid; come *or* go close to, follow, succeed. *Fig.*, steal over *one*, sweep over *one*, come into *one's* mind, occur to *one*. **subitus, -a, -um**, *pf. pass. prtcpl.*, *in dep. sense*, *as adj.*, *having come up* (*or coming up*) *secretly or unexpectedly*, unexpected, sudden; **subitō**, *abl. sing. as adv.*, unexpectedly, suddenly, of a sudden, all at once.

subiciō, -ere, -iēcī, -iectus [**sub+iaciō**], *tr.*, throw *or* place under, put *or* set under; throw up, fling up. *Fig.*, put under *one*, conquer, subdue; *fling in words, etc.*, answer, say in reply. **subiectus, -a, -um**, *pf. pass. prtcpl. as adj.*, set beneath, lying beneath, conquered. *As noun*, **subiectī, -ōrum**, *pl. m.*, the conquered (*ones*), subjects, conquered peoples.

subiectus: *see* **subiciō**.

subigō, -ere, -ēgī, -āctus [**sub+agō**], *tr.*, drive *or* force under, drive on push on, shove *or* thrust forward. *Fig.*, force, constrain, compel; conquer, subdue, subjugate.

subitō: *see* **subeō** (*end*).

subitus: *see* **subeō** (*end*).

sublābor, -ī, -lāpsus sum [**sub+lābor**], *intr.*, fall down, sink down. *Fig.*, sink, subside, ebb; *of time*, glide by unnoticed, creep on, slip quietly by.

sublāpsus: *see* **sublābor**.

sublātus: *see* **sufferō** *or* **tollō**.

sublevō, -āre, -āvī, -ātus [**sub+levō**], *tr.*, lift up, raise up.

sublīme: *see* **sublīmis**.

sublīmis, -e, *adj.*, lofty; *often in sense* = **sublevātus**, elevated, uplifted,

raised aloft, upborne; = *an adv.*, on high, aloft, in the air, through the sky. *Fig.*, uplifted, elated, exalted, high-spirited. **sublīme,** *n. sing. as adv.*, on high, through the air.

sublūstris, -e [sub+*stem akin to that of* **lūx**], *adj.*, giving but little light, dim, glimmering.

submergō, -ere, -mersī, -mersus [**sub+mergō**], *tr.*, plunge under water, submerge, sink, drown, overwhelm.

submersus: *see* **submergō.**

subnectō, -ere, -nexuī, -nexus [**sub+nectō**], *tr.*, tie under, bind *or* fasten under *or* beneath; bind, fasten.

subnexus: *see* **subnectō.**

subnīxus, -a, -um [**sub+nītor**], *adj.*, resting *or* leaning on, supported by, defended by; *freely*, seated on.

subolēs, -is [**sub+oleō**, *old verb*, grow], *f.*, *properly, that which grows up to take the place of something else* (*i.e. of the preceding generation*), offspring, issue, progeny; a child, infant.

subrīdeō, -ēre, -rīsī, — [**sub+rīdeō**], *intr.*, smile quietly *or* gently, smile on, smile.

subrigō: *see* **surgō.**

subsidium, -ī *or* **-iī** [**sub+sedeō**], *n.*, *forces that* (*sit, i.e.*) *are stationed in reserve*, reserve forces, reinforcements, support; *in general*, support, aid, help.

subsīdō, -ere, -sēdī, -sessum [**sub+sīdō**], *intr.*, sit down, *lit. and fig.*, sink down, settle down; sink, settle, subside.

subsistō, -ere, -stitī, — [**sub+sistō**], *intr.* (§ 139), come to a standstill, stop, halt, stop *or* tarry behind; hold one's ground, make resistance, resist, withstand.

subtēmen, -inis [*originally* **subteximen**; *cf.* **subtexō**], *n.*, *properly*, the woof *of anything woven; by metonymy*, threads.

subter, *adv.*, below, beneath. *As prep., with acc.*, beneath, under.

subtexō, -ere, -texuī, -textus [**sub+texō**], *tr.*, weave *one thing* beneath *another*. *Fig.*, (*underweave a thing, i.e.*) overspread, cover, curtain, obscure, hide, conceal.

subtrahō, -ere, -trāxī, -trāctus [**sub+trahō**], *tr.*, draw from under, withdraw, remove, *lit. and fig.*

suburgeō, -ēre, —, — [**sub+urgeō**], *tr.*, drive up to, force close to.

subvectō, -āre, -āvī, -ātus [*freq. of* **subvehō**], *tr.*, carry (*up*), bring, convey, transport.

subvectus: *see* **subvehō.**

subvehō, -ere, -vexī, -vectus [**sub+vehō**], *tr.*, carry (*up*), bring *or* convey, transport; *in pass., with* **bīgīs, equō,** *or* **nāvī** *expressed or to be supplied*, ride, drive, sail.

subvolvō, -ere, —, — [**sub+volvō**], *tr.*, roll up, roll.

succēdō, -ere, -cessī, -cessum [**sub+cēdō**], *intr.*, go under *or* beneath, *lit. and fig.*, come under, go in beneath, enter; come *or* go to *or* toward, advance to, draw near to, approach; come to the side of, come to the aid of, take the place of; go, come; go under a burden, shoulder, take up, bear; come under, submit to; go rightly, prosper, succeed.

successus, -ūs [**succēdō**], *m.*, advance, movement, progress; career; success.

succidō, -ere, -cidī, — [**sub+cadō**], *intr.*, fall down, sink down, sink.

succīdō, -ere, -cīdī, -cīsus [**sub+caedō**], *tr.*, cut beneath, cut on the under side; cut off, lop off, mow down.

succīnctus: *see* **succingō.**

succingō, -ere, -cīnxī, -cīnctus [**sub+cingō**], *tr.*, gird below *or* from below; gird about, gird; clothe, robe, *lit. and fig.;* furnish, equip.

succīsus: *see* **succīdō.**

succumbō, -ere, -cubuī, -cubitum [**sub+cumbō**, *old verb*, lay], *intr.* (§ 139), *properly*, lay beneath. *Fig.*, (*lay one's self beneath, i.e.*) yield to, submit to, succumb to, give way to.

succurrō, -ere, -currī, -cursum [**sub+currō**], *intr.*, run to aid, hurry to the help of, assist, help, relieve, succor. *Fig.*, = **subeō,** come to one's mind, occur to one.

sūdō, -āre, -āvī, -ātum, *intr.*, sweat, perspire. *Fig.*, sweat, be wet (*with*), be drenched, reek, swim.

sūdor, -ōris, *m.*, sweat, perspiration

suēscō, -ere, suēvī, suētum, *intr.*, become accustomed; *in pf. system*, be accustomed, be used, be wont. **suētus, -a, -um,** *pf. pass. prtcpl.*, *in dep. sense*, *as adj.*, accustomed, used, wont.

suētus: *see* **suēscō.**

suffectus: *see* **sufficiō.**

sufferō, -ferre, sustulī, sublātus [**sub**+**ferō**], *tr.*, bear up, hold up, support. *Fig.*, withstand, resist, endure.

sufficiō, -ere, -fēcī, -fectus [**sub**+**faciō**], *tr.*, put under (*dye*), dye, tinge, color, suffuse; make *or* put *one thing* in place *of another*, substitute, supply, furnish, grant; *intr.*, be sufficient, be adequate to *or* for, suffice; *with infin.*, (*suffice, i.e.*) be strong enough, be in position to, be able.

suffodiō, -ere, -fōdī, -fossus [**sub**+**fodiō**], *tr.*, stab beneath, pierce beneath, stab.

suffossus: *see* **suffodiō.**

suffundō, -ere, -fūdī, -fūsus [**sub**+**1. fundō**], *tr.*, pour below *or* under; pour in *or* on; overspread, suffuse, fill.

suffūsus: *see* **suffundō.**

suggerō, -ere, -gessī, -gestus [**sub**+**gerō**], *tr.*, put under, set beneath, heap up beneath; heap up, furnish, supply.

suī, *gen.* **sibi,** *acc. and abl.* **sē** *or* **sēsē,** *reflexive pron., sing. and pl., properly*, (*of, etc.*) himself, herself, itself, themselves; *often best rendered by* he, she, it, they, them.

sulcō, -āre, -āvī, -ātus [**sulcus**], *tr.*, furrow, plow. *Fig.*, furrow, plow, cleave *the sea.*

sulcus, -ī, *m.*, a furrow; *freely*, trench, ditch. *Fig.*, track *or* path *of a vessel*, wake; track *or* train *of a meteor.*

Sulmō, -ōnis, *m.*, Sulmo, *a Rutulian.*

sulpur, -uris, *n.*, brimstone, sulphur.

sum, esse, fuī, futūrus (*fut. prtcpl.*), *intr.*, be, be in existence, exist, live; lie, be situate; last, endure, continue, remain, abide; *in pf. tense*, has been, has ceased to be, is no more; *with gen.*, be the part of, belong to, *or*, *freely*, occasion, cost, require; *with dat.*, *to denote possession*, one has; *used impers.*, it is possible, one may, one can. **futūrus, -a, -um,** *fut. prtcpl. as adj.*, future, coming; sure to be *or* happen, sure, certain, impending, inevitable. *As noun*, **futūrum, -ī,** *n.*, what is to be, the future. *Note: The forms* **fore** = **futūrus,** *etc.*, **esse** *and* **forem, forēs,** *etc.* = **essem, essēs,** *etc.*, *require attention.*

summa, -ae [**summus**], *f.*, the chief *or* main point; the substance, sum and substance, sum total.

summissus: *see* **summittō.**

summittō, -ere, -mīsī, -missus [**sub**+**mittō**], *tr.*, send under, put under, let down, lower, sink; *in pass.*, *with middle force*, bend the knee, bend low. *Fig.*, subdue, repress, check; (*send one thing under another, i.e.*) make *one thing* yield *to another*, subdue *or* subject to. **summissus, -a, -um,** *pf. pass. prtcpl. as adj.*, *in fig. sense*, submissive, subdued, modest, gentle.

summōtus: *see* **summoveō.**

summoveō, -ēre, -mōvī, -mōtus [**sub**+**moveō**], *tr.*, drive off *or* away, keep off, remove.

summus: *see* **superus.**

sūmō, -ere, sūmpsī, sūmptus [**sub**+**emō**], *tr.*, take, take up, assume; *with* **poenās,** take, exact, inflict; take *or* pick out, choose, select; (*take up, assume; hence*) employ, use.

sūmptus: *see* **sūmō.**

suō, -ere, suī, sūtus, *tr.*, sew, stitch, stitch together. **sūta, -ōrum** (*pf. pass. prtcpl. as noun*), *pl. n.*, plates (*sewn, i.e.*) fastened together; a coat of mail *made of plates fastened together*, metal cuirass *or* corselet.

super. I. *Adv.*, *used* (1) *lit. of place*, above, on top, from above (=**dēsuper**), (2) *fig.*, over and above, moreover, besides, in addition, furthermore; beyond measure, too much, *e.g. in the phrase* **satis superque,** enough and to spare, enough, aye, more than enough; *as=an adj.*, surviving, remaining. II. *Prep.*, (1) *with acc.*, over, above, on (*the*) top of, upon, on, beyond; *in fig. uses*, above, more than, beyond, besides,

(2) *with abl.*, upon, on; *of time*, about, at; about, concerning, in reference to, with regard to, as to.

superbia, -ae [**superbus**], *f.*, pride, *whether in good sense or in bad; esp.*, haughtiness, arrogance, insolence, wantonness.

superbus, -a, -um [**super**], *adj.*, *properly, of persons who think themselves above others*, proud, *usually in bad sense*, haughty, insolent, arrogant, overbearing, wanton, lawless; *in good sense*, proud, elated, exultant, glorying (*in*), flushed (*by*), high-spirited; *of things that excite pride*, proud, gorgeous, glorious, noble, magnificent, splendid, superb.

superēmineō, -ēre, —, — [**super+ex+** *root of* **minor**], *tr.*, tower over *or* above, rise above, overtop.

superimmineō, -ēre, —, — [**super+immineō**], *intr.*, stand high over, tower over, hang over, overhang.

superinpōnō, -ere, —, -positus [**super+inpōnō**], *tr.*, put on, place on.

supernē [**supernus**, above, upper], *adv.*, from above, above; up, upward.

superō, -āre, -āvī, -ātus [*cf.* **super**], *intr.*, be *or* rise above, *lit. and fig.*, go over, overtop; surpass, excel, be superior; win, conquer, be victorious; go beyond bounds, exult, glory (*excessively in something*); be over and above, be in excess, be left, remain; survive, be (*still*) alive; *tr.*, go over, *lit. and fig.*, pass over, surmount, mount, rise above, overtop, pass by *or* beyond, overpower, subdue; gain, win.

superstō, -stāre, —, — [**super+stō**], *intr.*, stand over, stand above.

supersum, -esse, -fuī, — [**super+sum**], *intr.*, be over and above, be left, remain; remain in life *or* being, survive, continue, last, endure.

superus, -a, -um [**super**], *adj. comp.* **superior, -ius**, *sup.* **suprēmus** *or* **summus, -a, -um**, above, upper, higher, on high, sovereign, mighty; *of things in heaven as opposed to those on earth*, heavenly *of things in the upper world or earth as opposed to those in the underworld*, in *or* of the upper world, upper, in the world above, on earth. *As nouns*, **superus, -ī**, *m.*, a god (*very rare in sing.*), *in pl.*, the gods above, the heavenly gods, the gods; *also*, the men of the earth, the earth, *as opposed to the underworld;* **supera, -ōrum**, *pl. n.*, the heavenly regions, heaven, sky. *In sup.*, **suprēmus, -a, -um**, *of place*, highest, loftiest, very high; *in fig. senses*, high, lofty, noble, glorious; *of degree*, utmost, extreme, the highest *or* last degree of, dire; *of time*, last, final. *As noun*, **suprēma, -ōrum**, *pl. n.*, the last offices to the dead, funeral rites; **suprēmum**, *n. sing. as adv.*, for the last time. *In form* **summus, -a, -um**, *of place*, highest, topmost, extremest, *or*, *simply*, high; highest part of, top of, summit of, the summit of, the tip *or* end of; *of time*, latest, last, final; *of degree or rank*, highest, mightiest, supreme, sovereign, chief, main. *As noun*, **summa, -ōrum**, *pl. n.*, the highest parts, the top, the summit.

supervolō, -āre, —, — [**super+2. volō**], *tr. and intr.*, fly over, fly above.

supīnus, -a, -um [*akin to* **sub?**], *adj.*, bent backward, laid *or* lying on the back; (*with*) face upward, supine *with* **manūs**, (*face, i.e.*) palms upward, *or*, *freely*, uplifted.

suppleō, -ēre, -plēvī, -plētus [**sub+pleō**, *old verb*, fill], *tr.*, fill up, fill full; make good *or* whole, fill up the number of.

supplex, -icis [**sub+plicō**], *adj.*, *properly*, bending the knees; suppliant, making entreaty, humble, submissive. *As noun*, **supplex, -icis**, *c.*, a suppliant.

suppliciter [**supplex**], *adv.*, suppliantly, humbly, in the manner *or* spirit of suppliants.

supplicium, -ī *or* **-iī** [*cf.* **supplex**], *n.*, *properly*, a kneeling, *either in prayer*, prayer, supplication, thanksgiving, *or to receive punishment*, punishment, penalty, suffering.

suppōnō, -ere, -posuī, -positus *or* **suppostus** [**sub+pōnō**], *tr.*, put *or* place beneath, set under; apply (*a knife, etc.*); *with* **taurō**, mate with.

suppositus *or* **suppostus**: *see* **suppōnō.**

suprā, *adv.*, over, above; *with* **sum,** tower above, rise above. *As prep., with acc.*, over, above, beyond, *lit. and fig.*

suprēmus: *see* **superus.**

sūra, -ae, *f.*, the calf *of the leg*, ankle, leg.

surgō, -ere, surrēxī, surrēctum [**sub+regō**: *cf. the form* **subrigit** *in* iv. 183], *tr.*, raise up, erect; *with* **aurēs,** prick up; *intr.* (§ 139), *properly*, raise one's self, rise, arise, *in a wide variety of meanings, lit. and fig.; esp.*, spring up, spring into being, grow, bloom, develop.

sūs, suis, *c.*, a swine, pig, hog, boar, sow.

susceptus: *see* **suscipiō.**

suscipiō, -ere, -cēpī, -ceptus [**subs=sub+capiō**], *tr.*, take up, lift up, raise up; catch up, catch; *esp.*, raise up *a new-born child, in order to acknowledge it as one's own*, acknowledge, bring up, rear, support, nurture; beget, bear. *Fig.*, take on one's self, assume; *take up another's speech, i.e.* reply to, answer, resume, reply.

suscitō, -āre, -āvī, -ātus [**subs=sub+citō,** *freq. of* **cieō**], *tr.*, set in (*violent*) motion. *Fig.*, stir up, arouse, excite, kindle, fan, quicken.

1. suspectus: *see* **suspiciō.**

2. suspectus, -ūs [**suspiciō**], *m.*, a looking upward, view upward; *hence*, height, distance.

suspendō, -ere, -pendī, -pēnsus [**subs=sub+pendō**], *tr.*, hang up, hang, suspend; hang up as an offering, dedicate, consecrate; prop up, bear up, uplift. *Fig.*, lift up, keep in suspense, excite. **suspēnsus, -a, -um,** *pf. pass. prtcpl. as adj.*, hung up, suspended, upborne. *Fig.*, in suspense, bewildered, awed, deeply moved, thrilled through and through, anxious, troubled.

suspēnsus: *see* **suspendō.**

suspiciō, -ere, -spexī, suspectus [**sub+speciō,** *old verb*, look, look at], *intr.*, look upward; *tr.*, look up at, gaze (*upward*) at. *Fig.*, look up to, admire, respect; look at secretly (*"out of the corner of one's eye"*) *or* askance, mistrust, suspect. **suspectus, -a, -um,** *pf. pass. prtcpl. as adj.*, suspected, distrusted.

suspīrō, -āre, -āvī, -ātum [**sub+spīrō**], *intr.*, draw a deep breath, sigh.

sustentō, -āre, -āvī, -ātus [*freq. of* **sustineō**], *tr.*, hold up, prop, support. *Fig.*, hold up, support, sustain, maintain; withstand, resist, check.

sustineō, -ēre, -tinuī, -tentus [**subs=sub+teneō**], *tr.*, hold up *or* aloft, bear up, support, hold, carry; hold off, keep off. *Fig.*, hold up *or* off, withstand, resist, endure, keep in check, stay.

sūta: *see* **suō.**

sūtilis, -e [**suō**], *adj.*, sewn, sewed, stitched; *with* **cymba,** sewed, *i.e.* built of skins sewed together (*or, perhaps, of bark sewed together*).

suus, -a, -um, *poss. adj., corresponding to* **suī, sibi, sē,** *with reflexive force*, his own, her own, its own, their own; *freely*, his, her, its, their; (*one's own, i.e. adapted to one; hence*) fitting, meet, suitable, friendly, favoring, propitious. *As noun*, **suī, -ōrum,** *pl. m.*, his (*one's, their*) friends, comrades, countrymen, subjects, *etc.*

Sȳchaeus, -ī, *m.*, Sychaeus, *the husband of Dido, treacherously slain by his brother-in-law Pygmalion. As adj.*, **Sychaeus, -a, -um,** of Sychaeus, Sychaeus's.

syrtis, -is, *f.*, a sand bank *in the sea*, sand bar, bar, reef. *As proper name, esp. in pl.*, the Syrtis *or* Syrtes, *two shallow bays on the north coast of Africa, distinguished as Māior and Minor, dangerous to navigation; their coasts, too, were accounted dangerous, by reason of wild inhabitants and wild and dangerous beasts, serpents, etc.*

T

tābeō, -ēre, —, —, *intr.*, melt away, melt, waste away. **tābēns, -entis,** *pr. prtcpl. act. as adj.*, wasting, wasted.

tābēs, -is, *f.*, *properly*, a wasting *or* pining away, consumption; *by metonymy*, a wasting disease; *freely*, illness, fever, sorrow.

tābidus, -a, -um [*cf.* **tābeō, tābēs**], *adj.*, *properly*, *in pass. sense*, wasting away; *in act. sense*, wasting, consuming.

tabula, -ae, *f.*, a board, a plank.

tabulātus, -a, -um [**tabula**], *adj.*, boarded, floored. *As noun*, **tabulātum, -ī,** *n.*, boarding, flooring; story, floor, *e.g. of a tower.*

tābum, -ī [*cf.* **tābēs**], *n.*, corrupt moisture, matter; *esp.*, corrupted blood, gore.

Taburnus, -ī, *m.*, Taburnus, *a mountain chain, south of the Caudine Pass, between Samnium and Campânia; it was famous as a pasture-ground and for its olives.*

taceō, -ēre, tacuī, tacitum, *intr.*, be silent (*i.e. refrain from speech*), say nothing, hold one's peace;=**sileō,** be still, be quiet, be noiseless; *tr.*, *a poetic use*, keep silence about, pass over in silence. **tacitus, -a, -um,** *pf. pass. prtcpl.*, *in dep. sense*, *as adj.*, having said naught, saying naught, uttering no word, silent; still, quiet, noiseless; =*an adv.*, quietly, silently, secretly; *in pass. sense*, unmentioned, unheralded, unsung.

tacitus: *see* **taceō.**

1. tāctus: *see* **tangō.**

2. tāctus, -ūs [**tangō**], *m.*, a touching, touch.

taeda, -ae, *f.*, a resinous pine-tree, pitch-pine tree, pine; *by metonymy*, pine wood, pinefagots; a pine board, pine plank; a torch *of pine wood*, *esp.* a bridal torch, marriage torch.

taedet, taedēre, taeduit *or* **taesum est,** *impers. but trans.*, *construed with acc. of person and gen. of thing*, it wearies *or* disgusts *one*, *one* is weary of, is sick and tired of, is disgusted with, loathes.

taenia, -ae, *f.*, a band, ribbon; *esp.*, *the long, hanging ends of a* **vitta,** *then, by metonymy*, headband, fillet.

taeter, taetra, taetrum, *adj.*, foul, loathsome, disgusting.

Tagus, -ī, *m.*, Tagus, *an Italian.*

tālāris, -e [**tālus,** *ankle*], *adj.*, of *or* on the ankles. *As noun*, **tālāria, -ium,** *pl. n.*, the talaria of Mercury, *i.e.* his winged sandals, *or* the wings attached to his ankles.

talentum, -ī, *n.*, the talent, *the heaviest unit of weight in use in Greek communities, varying in value from fifty to one hundred pounds; freely*, a great weight, hundredweight. *The name was given also to similar weights (not coins) of silver and gold; the Attic silver talent was worth over one thousand dollars.*

tālis, -e, *adj.*, *denoting quality, generally in good sense, occasionally in bad*, such, of such a sort, of such a kind *or* nature; so fine, so splendid, so sorry;=*an adv.*, in such manner, in such guise; such as this (*which has immediately preceded or is to follow at once*), this, the following; *like English such, when emphatic*, (*so*) great, distinguished, important. **tālis . . . quālis,** such . . . as.

tam, *adv.*, *used esp. with adjectives or adverbs*, so, so very, to such a degree; *often best rendered by an adj.*, such; **tam . . . quam,** by so much . . . as, as much as . . . as, as . . . as.

tamen, *conj.*, yet, yet after all, however, nevertheless, none the less.

tandem, *adv.*, at length, at last, finally; *often strengthened by* **vix,** after long waiting, at last; *in questions expressive of deep emotion, esp. of surprise or impatience*, pray tell me, pray.

tangō, -ere, tetigī, tāctus, *tr.*, touch; grasp, lay hold of; (*touch, i.e.*) share. *Fig.*, reach, attain; (*touch, i.e.*) have to do with, be concerned with, be involved in; touch, affect, move, impress.

tantum: *see* **tantus.**

tantus, -a, -um, *adj.*, *referring to size or quantity*, of such size, such (*in size, bulk, or quantity*), so great, such great; (*as great as it really was, i.e.*) great, mighty, numerous, important, illustrious; *also*, so grievous, *etc.*, grievous, monstrous, enormous. **tantus**

. . . **quantus,** (*so*) great . . . as, as great . . . as. **tantō,** *abl. sing. of measure of distance as adv.*, by so much, so much, the (*as the is used in phrases like the more, the merrier*); **tantum,** *acc. sing. as adv.* (§ 134), to such an extent, so greatly, so much, so; (*so much and no more*), only, merely. *As noun*, **tantum, -ī,** *n.*, so much, such a measure *or* quantity, thus much only.

tapēte, -is, *n.* (*but note acc. pl. m.* **tapētas**), hangings, coverings, coverlets, carpets, tapestry.

Tarchō *or* **Tarchōn, -ōnis** *or* **-ontis,** *m.*, Tarchon, *an Etruscan, ally of Aeneas.*

tardō, -āre, -āvī, -ātus [**tardus**], *tr.*, make slow *or* sluggish, cause to tarry, delay, hinder, impede, retard. *Fig.*, hinder, hamper, embarrass.

tardus, -a, -um, *adj.*, slow, sluggish, slow-moving, lingering, lazy, inactive, dull; = **tardātus** (*as giving the result, not the process*), delayed, hindered, hampered.

Tarentum, -ī, *n.*, Tarentum, *the famous city of southern Italy, on the gulf of the same name.*

Tarpēia, -ae, *f.*, Tarpeia, *a comrade of Camilla.*

Tarpēius, -a, -um, *adj.*, *properly, belonging to the gēns Tarpēia*, Tarpeian; *the adj. was applied esp.* (*for some reason not known*) *to the famous Tarpeian rock, on the Capitoline Hill, on the side overhanging the Forum; also, freely*, Capitoline.

Tarquinius, -ī *or* **-iī,** *m.*, Tarquinius, *a name borne by two of the kings of Rome; esp.*, Tarquinius Superbus, *last king of Rome. As adj.*, **Tarquinius, -a, -um,** of the Tarquins, Tarquinian.

Tarquitus, -ī, *m.*, Tarquitus, *an Italian, son of Faunus, slain by Aeneas.*

Tartara: *see* Tartarus.

Tartareus, -a, -um [**Tartarus**], *adj.*, of Tartarus, Tartarean; *by metonymy*, infernal, hellish, awful, dread.

Tartarus, -ī, *m.*, *in pl.*, **Tartara, -ōrum,** *n.*, Tartarus, *properly, a deep abyss in the part of the underworld in which the wicked were punished; by metonymy*, the abode of the wicked in the underworld, the underworld *in general*, the infernal regions.

Tatius, -ī *or* **-iī,** *m.*, Tatius, *i.e. Titus Tatius, king of the Sabines, who waged war against Romulus on account of the capture of the Sabine women, but finally made peace with Romulus and was associated with him in the government.*

taureus, -a, -um [**taurus**], *adj.*, of a bull, bull's, bulls'.

taurīnus, -a, -um [**taurus**], *adj.*, of a bull, a bull's.

taurus, -ī, *m.*, a bull, bullock, ox; *by metonymy*, a bull's hide.

tēctum: *see* **tegō.**

tēctus: *see* **tegō.**

Tegeaeus, -a, -um, *adj.*, of Tegea (*a town in Arcadia, Greece*), Tegean.

tegmen *or* **tegumen, tegminis** [**tegō**], *n.*, a covering; skin, hide *of a beast, used as a covering or for clothing. Fig.*, (*covering, i.e.*) defence, protection; *by metonymy*, shield, armor.

tegō, -ere, tēxī, tēctus, *tr.*, cover, clothe, deck, adorn, veil, envelop, surround; hide, conceal, set *or* stow away; shelter, protect, defend; (*cover, i.e.*) bury, inter; wrap. **tēctus, -a, -um,** *pf. pass. prtcpl. as adj.*, covered, hidden, secreted; *in bad sense*, skulking. *As noun*, **tēctum, -ī,** *n.*, a covered place, a cover, shelter; house, palace, temple; abode, habitation, haunt; chamber, apartment; *in pl., often like English* halls; haunt, covert, den *of a wild beast; by metonymy* (§ 188), roof, ceiling.

tegumen: *see* **tegmen.**

tēla, -ae, *f.*, something woven, a web.

tellūs, -ūris, *f.*, the earth, the surface *of the earth*, the soil, ground, earth; *land as opposed to the sea;* a land, district, country, region. *Personified*, **Tellūs, -ūris,** *f.*, Tellus, *the goddess Earth* (§ 275).

tēlum, -ī, *n.*, a missile, weapon; dart, lance, javelin, arrow, spear; weapon *in general.*

temerē, *adv.*, *properly*, blindly; carelessly, needlessly, at random, in confusion. *Fig.*, without thought *or* purpose, without design *or* meaning, accidentally.

temerō, -āre, -āvī, -ātus [*cf.* **temerē**], *tr.*, treat rashly *or* thoughtlessly; outrage, profane, violate, desecrate, pollute.

temnō, -ere, —, —, *tr.*, think lightly of, treat lightly, slight, scorn, despise, mock, defy.

temperō, -āre, -āvī, -ātus [**tempus**], *tr.*, *properly*, divide *or* apportion properly, mix in due proportions; regulate, control, calm, soothe, allay; *intr.* (§ 139), restrain one's self, refrain from, abstain from.

tempestās, -ātis [**tempus**], *f.*, a space of time, season; *by metonymy*, the weather conditions *at a given season or moment*, weather; *esp.*, bad weather, storm, tempest, gale. *Fig.*, storm *of weapons*, shower, hail. *Personified*, **Tempestās, -ātis,** *f.*, Tempest, Storm-god.

templum, -ī, *n.*, *properly*, *a place or space cut off and specially set apart, for religious purposes*, a sacred place, sanctuary; temple, shrine, chapel.

temptō, -āre, -āvī, -ātus (*also spelled* **tentō**: *cf.*, *then*, **tendō**], *tr.*, handle, touch, feel; test, try, examine, explore; try, try the issue of, venture on, attempt, essay; *esp.*, *with infin.*, seek for, seek.

tempus, -oris, *n.*, *properly*, a section, a portion; *esp.*, a portion of time, period of time, interval of time, season, hour, moment; time *in general;* the right time, fitting season *or* moment, high time, opportunity, occasion; crisis, critical moment; *esp. in pl.*, the times, circumstances, condition *or* state of affairs; temple *of the head* (*in this sense usually in pl.*).

tenāx, -ācis [**teneō**], *adj.*, holding fast (*to*), clinging (*to*), griping, tenacious.

tendō, -ere, tetendī, tentus *or* **tēnsus,** *tr.*, stretch, stretch out, strain, extend, distend, spread out, spread; stretch forth, hold out, offer, proffer, present; guide, direct, aim, hold *or* follow *a course; intr.*, *through ellipsis of* **iter, cursum, viam,** *etc.*, *or according to* § 139, hold one's course, take one's way, go, proceed, hasten; *of a path or road*, tend *in a given direction*, trend, lead; strain one's self, stretch every nerve, strive, struggle; (*sc.* **tentōria** *or* **vēla**), pitch one's tent, encamp.

tenebrae, -ārum, *pl. f.*, darkness, gloom, *esp. that of night, or of the underworld.*

tenebrōsus, -a, -um [**tenebrae**], *adj.*, dark, dusky, gloomy, shadowy.

Tenedos, -ī, *f.*, Tenedos, *a small island in the Aegean Sea, off the coast near Troy.*

teneō, -ēre, tenuī, tentus, *tr.*, *properly*, hold in the hand, *then*, hold fast, have, keep, *lit. and fig.;* lay hold on, seize, grasp, cling to; hold, bear, carry *parts of the body* (*cf.* **gerō, gestō**); lay hold on, seize, master, overpower, be master of, possess, control, rule, sway; hold fast, maintain, occupy; retain, keep; (*hold by reaching*), reach, gain; hold *or* keep *one's way or course*, guide, direct, pursue; hold *or* keep back, restrain, detain.

tener, tenera, tenerum, *adj.*, tender, soft, frail, delicate, dainty; thin, fine.

tenor, -ōris [**teneō**], *m.*, a holding; *esp.*, *a holding on a course or path*, uninterrupted course, course, progress.

tentōrium, -ī *or* **-iī** [**tendō**], *n.*, a tent.

tenuis, -e [*akin to* **tendō**], *adj.*, *properly*, stretched *or* drawn out, "wire-drawn;" thin, slender, fine; delicate, dainty, small, narrow; *of a breeze*, gentle; light, slight, trifling. *Fig.*, airy, unsubstantial.

tenus [*cf.* **teneō**], *prep. with abl.*, *set after its case*, up to, as far as, to.

tepefaciō, -facere, -fēcī, -factus [**tepeō+faciō**], *tr.*, make warm *or* hot, warm, heat.

tepefactus: *see* **tepefaciō.**

tepeō, -ēre, —, —, *intr.*, *properly*, be lukewarm; *freely*, be warm *or* hot, reek.

tepēscō, -ere, tepuī, — [*inceptive of* **tepeō**], *intr.*, become warm, grow hot.

tepidus, -a, -um [*cf.* **tepeō**], *adj.*, *prop-*

erly, lukewarm (*see on* iii. 627), tepid, warm; still warm with life, not yet dead, living; reeking.

ter, *numeral adv.*, thrice, three times.

terebrō, -āre, -āvī, -ātus [**terebra**, a borer, auger], *tr.*, bore, bore into, bore through, pierce.

teres, -etis [*cf.* **terō**], *adj.*, (*rubbed, i.e.*) rounded off, round, well-rounded, well-turned, shapely, taper, smooth; polished.

Tēreus, -eī, *m.*, Tereus, *a Trojan.*

tergeminus, -a, -um [**ter+geminus**], *adj.*, three-fold, three-formed, having three bodies, three-bodied.

tergum, -ī, *n.*, back, *either of men or animals;* **terga vertere**, turn in flight, flee, run away; **terga dare**, *with dat.*, flee before, flee from; *by metonymy, the covering of the back*, hide, skin; *the skin as prepared*, bull's hide, raw hide; layer *of a shield, at first of raw hide, then of metal;* **ā tergō**, from behind, from the rear, in the rear, behind.

tergus, tergoris [*cf.* **tergum**], *n.*, back *of animals; by metonymy*, skin, hide.

terminō, -āre, -āvī, -ātus [**terminus**], *tr.*, set bounds to, limit, bound, *lit. and fig.*

terminus, -ī, *m.*, a boundary-line; bound, limit, *lit. and fig.;* goal *of a journey. Fig.*, fixed *or* appointed limit.

ternus, -a, -um, *distributive numeral adj., usually found only in the pl.*, three at a time, three apiece, three each; *freely*, three.

terō, -ere, trīvī, trītus, *tr.*, rub, chafe; wear away *by rubbing*, rub to pieces, grind, bruise; **calcem calce terere**, *freely*, tread on the heels of. *Fig.*, (*rub or*) fritter away *time*, waste; spend, pass.

terra, -ae, *f.*, the earth, dry land, the land, *as a division of the universe, opposed to the heavens and the sea;* earth, land, ground, soil; a land, district, region, country; *in pl., or in the phrase* **orbis terrārum**, the cycle of the lands, the wide world, the world. *Personified*, **Terra, -ae**, *f.*,= **Tellūs**, *the goddess* Earth.

terrēnus, -a, -um [**terra**], *adj.*, of earth; earthy, earthly, earth-born.

terreō, -ēre, -uī, -itus, *tr.*, frighten, affright, alarm, scare, terrify.

terribilis, -e [**terreō**], *adj.*, terror-causing, alarming, frightful, dreadful, awful, terrible.

terrificō, -āre, —, — [**terrificus**], *tr.*, frighten, alarm, terrify.

terrificus, -a, -um [**terreō+faciō**], *adj.*, terror-causing, awe-inspiring, alarming, dreadful, dread, awful.

territō, -āre, —, — [*freq. of* **terreō**], *tr.*, frighten greatly, affright, alarm, terrify.

territus: *see* **terreō.**

terror, -ōris [*cf.* **terreō**], *m.*, fright, alarm, terror, panic; *by metonymy, a sight, etc., that causes terror*, dread event, dread sight, alarm.

tertius, -a, -um [**ter**], *ordinal numeral adj.*, third.

testis, -is, *c.*, a witness.

testor, -ārī, -ātus sum [**testis**], *tr.*, be witness to, bear witness to, testify to, attest, prove; proclaim *something* as witness, aver, declare; call to witness (*the gods, etc.*), invoke as witnesses, appeal to, swear by, protest by *or* before, adjure; pray, entreat, implore.

testūdō, -inis [**testa**, burned clay, tile], *f.*, a tortoise (*so called, apparently, from its resemblance to an earthenware cover or lid of a vessel*); *by metonymy, of things similar in shape to a tortoise*, a vaulted roof *of a building*, vault, arch; a testudo, *i.e. a military formation in which the soldiers carried their shields over their heads, the shields overlapping like the plates or scales on the shell of a tortoise.*

Teucer *or* **Teucrus, Teucrī**, *m.*, Teucer. (1) *An ancient king of Troy; he came to Troy from Crete. He was father-in-law of Dardanus, and so he is often described as founder of the Trojan line.* (2) *A Greek, son of Telamon, king of Salamis* (*an island near Athens*) *and brother of the famous Ajax. Ajax was vanquished by Ulixes in a contest for the arms of Achilles, and committed suicide. Because*

Teucer failed to avenge Ajax's death, Telamon refused to welcome him home. Teucer, aided by Belus, father of Dido, then settled in Cyprus.

Teucrī: *see* **2. Teucrus.**

Teucria, -ae [*cf.* **Teucer**], *f.*, the land of Teucer, the Trojan land, the Troad, Troy.

1. Teucrus: *see* **Teucer.**

2. Teucrus, -a, -um [**Teucer**], *adj.*, of Teucer, Teucer's; *by metonymy*, Trojan. *As noun*, **Teucrī, -ōrum**, *pl. m.*, the Teucrians, the Trojans.

Teuthrās, -antis, *m.*, Teuthras, *a Trojan.*

texō, -ere, texuī, textus, *tr.*, weave, plait, braid, interlace, intertwine; join *or* put together, frame, fashion, build, construct, *lit. and fig.* **textum, -ī** (*pf. pass. prtcpl. as noun*), *n.*, something woven *or* fashioned; *by metonymy*, texture, fabric.

textilis, -e [**texō**], *adj.*, woven, of woven stuffs, textile.

textum: *see* **texō.**

textus: *see* **texō.**

thalamus, -ī, *m.*, a chamber, room; a sleeping-room, bed chamber; *esp.*, a bridal chamber, marriage bed; *freely*, residence, habitation, abode; *by metonymy*, marriage, nuptials.

Thalīa, -ae, *f.*, Thalia, *a sea-nymph.*

Thapsus, -ī, *f.*, Thapsus, *a city and peninsula on the east coast of Sicily.*

theātrum, -ī, *n.*, a theatre; *freely*, a place for games.

Thēbae, -ārum, *pl. f.*, Thebes, *a city in Greece, the capital of Boeotia.*

Thēbānus, -a, -um, *adj.*, of Thebe, *a city in Mysia*, Theban.

Thermōdōn, -ontis, *m.*, the Thermodon, *a river in Pontus, Asia Minor, which flowed into the Pontus Euxinus; on its bank dwelt the Amazons.*

Thērōn, -ōnis, *m.*, Theron, *an Italian.*

Thersilochus, -ī, *m.*, Thersilochus, *a Trojan or ally of the Trojans.*

thēsaurus, -ī, *m.*, a hoard, a treasure.

Thēseus, -eī *and* **-eos,** *m.*, Theseus, *a king of Athens, son of Aegeus, a famous hero. He slew the Minotaur, and went with Pirithous to carry off Proserpina from the underworld. According to one story, for this impiety he was condemned to sit forever chained to a rock in the underworld.*

Thessandrus, -ī, *m.*, Thessandrus, *one of the Greeks in the wooden horse.*

Thetis, -idis, *f.*, Thetis, *a sea-goddess, daughter of Nereus, mother of Achilles.*

Thoās, -antis, *m.*, Thoas, *one of the Greeks in the wooden horse.*

tholus, -ī, *m.*, a dome *or* cupola *of a temple or other building.*

thōrāx, -ācis, *m.*, *properly*, the breast, chest; *by metonymy*, breastplate, corselet.

Thrācius, -a, -um [**Thrāx**], *adj.*, of Thrace, Thracian.

Thrāx, -ācis, *m.*, a Thracian.

Thrēicius, -a, -um, *adj.*, of Thrace, Thracian. *As noun*, **Thrēiciī, -ōrum,** *pl. m.*, the Thracians.

Thrēissa, -ae, *adj.*, *only in feminine*, Thracian. *As noun*, a Thracian woman.

Thybris, -idis, *acc.* **Thybrim,** *m.*, Thybris, *another form of Tiberis, the name of the river Tiber; esp.*, father Tiber, *the god of the river.*

Thyias, -adis (*dissyllabic; the* **yi** *counts as a diphthong, corresponding to a diphthong in the Greek form of the word*), *f.*, a Bacchante, *i.e. a woman devoted to the worship of Bacchus.*

Thymber *or* **Thymbrus, -brī,** *m.*, Thymber, *a Rutulian.*

Thymbraeus, -a, -um, *adj.*, of Thymbra (*a city in the Troad, with a temple of Apollo*). *As noun*, **Thymbraeus, -ī,** *m.*, Thymbraeus, *i.e. Apollo as god of Thymbra.*

Thymoetēs, -ae, *m.*, Thymoetes, *a Trojan.*

thymum, -ī, *n.*, thyme.

Tiberīnus, -a, -um [**Tiberis,** the Tiber], *adj.*, of the Tiber, the Tiber's, Tiberine. *As noun*, **Tiberīnus, -ī,** *m.*, Tiberinus, the river Tiber; *esp.*, father Tiber, *the god of the river.*

tībia, -ae, *f.*, *properly*, the large shinbone; *by metonymy*, a musical instrument, pipe (*originally made of bone*), clarinet, *much used in wild, orgiastic* *worship like that of Bacchus. It had a mouthpiece, was provided with holes which gave the tones, and was curved at the other end; two, often of different pitch, were used together.*

Tīburs, -urtis, *adj.*, of Tibur (*a town in Latium, about sixteen miles northeast of Rome*), Tiburtian, Tiburtine. *As noun,* **Tīburtes, -um,** *pl. m.*, the people of Tibur, the Tiburtines.

Tīburtus, -ī, *m.*, Tiburtus, *a Greek from Argolis, in the Peloponnesus, who, with his brothers Catillus and Coras, was believed to have founded Tibur (now Tivoli), a town in Latium near Rome* (*see* **Tīburs**).

tigris, -is *or* **-idis,** *acc.* **tigrim,** *c.*, a tiger, tigress.

Timāvus, -ī, *m.*, the Timavus, *a small river in the northeastern part of Italy, flowing into the Adriatic; perhaps, also,* the god of the river Timavus.

timeō, -ēre, -uī, —, *tr.*, fear, be afraid of, dread; *intr.*, be alarmed, be frightened, be anxious, show one's fear.

timidus, -a, -um [*cf.* **timeō**], *adj.*, frightened, fearful, timid, anxious.

timor, -ōris [*cf.* **timeō**], *m.*, fear, dread, alarm, apprehension, anxiety. *Personified,* **Timor, -ōris,** *m.*, Dread, Fear.

tinguō, tinguere, tīnxī, tīnctus, *tr.*, wet, moisten, bathe, dip, plunge.

tinnītus, -ūs [**tinniō,** ring, clink, tinkle], *m.*, a ringing noise, ringing, tinkling, jingling.

Tīsiphonē, -ēs, *f.*, Tisiphone, *one of the Furies. See* **Furiae.**

Tītān, -ānis, *m.*, a Titan; *see* §§ 273-275; *freely,* a descendant of a Titan; *esp.* the Sun God, the Sun (*see* § 281, *end*).

Tītānius, -a, -um [**Tītān**], *adj.*, of the Titans, Titanian, Titanic.

Tīthōnius, -a, -um [**Tīthōnus**], *adj.*, of Tithonus, Tithonus's.

Tīthōnus, -ī, *m.*, Tithonus, *son of Laomedon, husband of Aurora, and father of Memnon.*

titubō, -āre, -āvī, -ātum, *intr.*, stagger, totter, stumble, reel. **titubātus, -a, -um,** *pf. pass. prtcpl., in dep. sense* (§ 171), *as adj.* tottering, staggering, reeling.

Tityos, -ī, *m.*, Tityos, *a son of Jupiter He offered violence to Latona, and was therefore slain by Apollo and Diana. In Tartarus his body lay stretched out and a vulture fed on his liver which was constantly renewed just as it seemed exhausted.*

Tmarius, -a, -um, *adj.*, of Tmarus (*a mountain in Epirus*), Tmarian; *by metonymy,* Epirote.

Tmarus, -ī, *m.*, Tmarus, *a Rutulian.*

togātus, -a, -um [**toga**], *adj.*, wearing the toga, toga-clad; *hence, since the toga was the distinctive dress of the Roman race,* Roman.

tolerābilis, -e [**tolerō,** bear], *adj.*, bearable, endurable, tolerable.

tollō, -ere, sustulī, sublātus, *tr.*, uplift, *lit. and fig.*, lift up, raise; uprear, upheave, uproot, stir up; bear up, bear, carry, support; take up and carry away, bear away, carry off, remove; put an end to, stop; *with a reflexive pron., or in pass. with middle force,* raise one's self, rise, spring *or* go up. *Fig.*, raise high, exalt, puff up, encourage, cheer; raise (*the voice, a shout, etc.*), send forth, utter. **sublātus, -a, -um,** *pf. pass. prtcpl. as adj.*, uplifted, upraised, towering. *Fig.*, elated, puffed up.

Tolumnius, -ī *or* **-iī,** *m.*, Tolumnius, *a Rutulian augur.*

tondeō, -ēre, totondī, tōnsus, *tr.*, shear, clip, crop, trim close, lop; *of birds and animals,* crop, graze on, browse (*on*), feed on.

tonitrus, -ūs [*cf.* **tonō**], *m.*, thunder.

tonō, -āre, -uī, —, *intr.*, thunder; *by metonymy, of similar noises,* roar, crash; *tr.* (§ 128), thunder out; invoke with loud voice.

tōnsus: *see* **tondeō.**

tormentum, -ī [*originally* **torquimentum:** *cf.* **torqueō**], *n.*, a military engine, *used for hurling missiles by the help of a twisted rope or ropes.*

Torquātus, -ī, *m.*, Torquatus, *a name borne by members of the gēns Mānlia, esp. by Titus Manlius Torquatus, consul in 340 and leader against the Latins. He gave orders that no Roman should en-*

gage in single combat with an enemy. Manlius's own son disobeyed this command and was by Manlius's orders put to death in the presence of the army.

torqueō, -ēre, torsī, tortus, *tr.*, turn about *or* around, turn, cause to revolve *or* spin round, twist, wind (*up*); *with* **spūmam**, turn up, churn up; hurl (*with a rotary motion, to give speed and accuracy*), cast, throw, fling, whirl, dash. *Fig.*, roll, twist *the eyes;* guide, control, rule, sway.

torrēns: *see* **torreō.**

torreō, -ēre, torruī, tostus, *tr.*, dry *by means of heat*, parch, roast. **torrēns, -entis**, *pr. prtcpl. act. as adj.*, *properly*, roasting, parching; *freely*, boiling, seething, surging; *hence*, rushing, impetuous, swift. *As noun*, **torrēns, -entis**, *m.*, a rushing waterflood, a torrent.

torris, -is [*cf.* **torreō**], *m.*, a firebrand, brand.

1. **tortus:** *see* **torqueō.**

2. **tortus, -ūs** [**torqueō**], *m.*, a turning, twisting; *of a snake*, writhing.

torus, -ī, *m.*, *properly*, a bulging place, swelling, protuberance; *hence, by metonymy*, the swelling muscular parts *of animal bodies*, swelling veins, muscles, sinews, thews; masses *of hair;* cushion, bolster, pillow; bed, couch, bier. *Fig.*, cushion, mound.

torvus, -a, -um, *adj.*, *properly*, *of the eyes*, piercing, staring, glaring; *freely*, grim, savage, lowering, frowning.

tot, *numeral adj.*, *indeclinable*, so many; as many; these many, those many; many.

totidem [**tot+idem**], *numeral adj.*, *indeclinable*, just so many, just as many, as many, the same number of; *=an adv. phrase*, in like number.

totiēns [**tot**], *numeral adv.*, so many times, so often; repeatedly, again and again.

tōtus, -a, -um, *gen.* **tōtīus**, *adj.*, the whole (*of*), the entire, entire; *often best rendered by an adv.*, wholly, entirely, completely, all over.

trabālis, -e [**trabs**], *adj.*, of a beam; *freely*, like a beam, beam-like.

trabs, trabis, *f.*, a beam, a timber; *by metonymy* (§ 187), a ship.

trāctābilis, -e [**trāctō**], *adj.*, that can be handled; manageable, tractable. *Fig.*, pliant, yielding, gracious; *=an adv.*, in pliant mood, graciously.

1. **trāctus:** *see* **trahō.**

2. **trāctus, -ūs** [**trahō**], *m.*, *properly*, a drawing *or* dragging; *by metonymy*, *of the thing drawn or stretched out*, stretch, expanse, quarter, region.

trādō, -ere, -didī, -ditus [**trā=trāns+dō**], *tr.*, give over, hand over, surrender; commit (*to*), entrust.

trahō, -ere, trāxī, trāctus, *tr.*, draw, drag, haul; drag along *or* on, trail, drag *with one*, tear off, carry away; draw *or* pull out; (*draw, i.e.*) lead, guide, conduct. *Fig.*, draw, drag, draw along, trail (*behind*), trace; draw in, absorb; drag out, prolong, protract; waste, fritter away, spend; **ruīnam trahere**, fall in long, trailing ruin.

trāiciō, -ere, -iēcī, -iectus [**trā=trāns+iaciō**], *tr.*, *with two accusatives expressed or implied*, throw across, throw over; pass across, pass through; *hence*, wind *or* bind round; *with one acc.* (*depending in sense on the prefix*) *and reflexive pron. to be supplied*, cross over, cross, pass beyond, pass; *also with one acc.*, pierce, transfix.

trāiectus: *see* **trāiciō.**

trāmes, -itis [**trā=trāns+***root of* **meō**, go], *m.*, cross-path, by-path; path, way, course.

trānō, -āre, -āvī, -ātus [**trā=trāns+nō**], *tr.*, swim over. *Fig.*, fly through, sail over, pass across *or* over, pass through, cross.

tranquillus, -a, -um, *adj.*, quiet, calm, still, tranquil. *As noun*, **tranquillum, -ī**, *n.*, quiet, stillness; quiet weather, a calm.

trāns, *prep. with acc.*, across, over, beyond, through.

trānsabeō, -īre, -īvī *or* **-iī, —** [**trāns+abeō**], *tr.*, pass beyond *or* through; *hence*, pierce, penetrate.

trānsadigō, -ere, -ēgī, -āctus [**trāns+adigō**], *tr.*, drive *or* force through.

thrust through; *with two accusatives,* pierce . . . through.

trānscrībō, -ere, -scrīpsī, -scrīptus [**trāns+scrībō**], *tr.*, *write over* (*i.e. copy*) *from one roll to another*, transcribe, enroll (*anew or differently*); *hence*, transfer, assign.

trānscurrō, -ere, -currī *or* **-cucurrī, -cursum** [**trāns+currō**], *tr.*, run across, shoot across, speed across, dart across.

trānseō, -īre, -īvī *or* **-iī, -itus** [**trāns+eō**], *tr.*, go over, go across, pass over, cross; pass by *or* beyond, outstrip; pass; pass through, pierce, penetrate; *intr.*, go (*through*), pass; *of time*, pass by.

trānsferō, -ferre, -tulī, -lātus [**trāns+ferō**], *tr.*, bear *or* carry across, carry over, transfer, *lit. and fig.*

trānsfīgō, -ere, -fīxī, -fīxus [**trāns+fīgō**], *tr.*, thrust one thing through another; pierce through and through, pierce, transfix.

trānsfīxus: *see* **trānsfīgō**.

trānsfōrmō, -āre, -āvī, -ātus [**trāns+fōrmō**], *tr.*, make into a new *or* different form, transform; alter, change.

trānsiliō, -īre, -siluī, — [**trāns+saliō**], *tr.*, leap over *or* across, spring across *or* over, dart over.

trānsmissus: *see* **trānsmittō**.

trānsmittō, -ere, -mīsī, -missus [**trāns+mittō**], *tr.*, send across, convey across; *in fig. sense*, hand over, assign, transmit, transfer; *with ellipsis of* **sē**, pass over, hurry over, speed over, scud across.

trānsportō, -āre, -āvī, -ātus [**trāns+portō**], *tr.*, bear *or* carry across, convey across.

trānstrum, -ī, *n.*, a cross-beam, *esp. in a ship;* thwart *for rowers*, rowing-bench, seat.

trānsverberō, -āre, -āvī, -ātus [**trāns+verberō**], *tr.*, beat *or* strike through, pierce, penetrate.

trānsversus, -a, -um [**trāns+vertō**], *adj.*, turned across, lying *or* running across, athwart; **trānsversa**, *n. pl. acc. as adv.*, crosswise, athwart one's course

tremefaciō, -ere, -fēcī, -factus [**tremō+faciō**], *tr.*, cause to shake, make . . . tremble; alarm, terrify, appall. **tremefactus, -a, -um,** *pf. pass. prtcpl. as adj.*, trembling, quaking.

tremefactus: *see* **tremefaciō**.

tremēscō, -ere, —, — [*inceptive of* **tremō**], *intr.*, begin to tremble, shake; *tr.* (§ 130), tremble at, shudder at.

tremibundus, -a, -um [**tremō**], *adj.*, trembling, quivering.

tremō, -ere, -uī, —, *intr.*, shake, quake, shiver, tremble; *tr.* (§ 130), tremble at, quake at, quake with fear at.

tremor, -ōris [**tremō**], *m.*, trembling, shaking, tremor.

trepidō, -āre, -āvī, -ātum, *intr.*, hurry *or* bustle about, *esp. with fear*, hurry to and fro; *with infin.*, bestir one's self, make haste, hasten; be afraid, be in fear.

trepidus, -a, -um, *adj.*, trembling, shaking, agitated, alarmed, bewildered, frightened, anxious; bustling, hurrying, restless.

trēs, tria, *numeral adj.*, three.

tricorpor, -oris [**trēs+corpus**], *adj.*, with three bodies, three-bodied.

tridēns, -entis [**trēs+dēns**], *adj.*, with three teeth, three-pronged. *As noun*, **tridēns, -entis,** *m.*, a trident.

trietēricus, -a, -um., *adj.*, biennial (*properly, kept every third year, but in Greek and Roman reckoning both limits or ends of a period of time were usually counted in*).

trifaux, -cis [**trēs+faucēs**], *adj.*, with three throats, three-throated.

trīgintā, *numeral adj., indeclinable*, thirty.

trilīx, -īcis, *adj., a technical term of weaving*, woven with three leashes, triple-twilled; delicately (*i.e. elaborately*) woven; *freely*, three-ply, threefold, triple.

Trīnacria: *see* **Trīnacrius**.

Trīnacrius, -a, -um, *adj., properly, of* (*with*) three promontories; *hence*, of Sicily, Sicilian (*the three promontories are Pelorum, Pachynum, and Lilybaeum*), Trinacrian. *As noun*, **Trīnacria, -ae**

(*sc.* **tellūs** *or* **terra**), *f.*, Trinacria, Sicily.

Triōnēs, -um, *m.*, the Triones, *the constellations of the Greater and the Lesser Bear. See* **Arctos.**

triplex, -icis [**trēs**+**plicō**], *adj.*, threefold, triple.

tripūs, -odis [**trēs**+*a Greek word, meaning* foot, *akin to* **pēs**], *m.*, a three-footed stand *or* seat, a tripod; *esp., the tripod on which sat the priestess of Apollo at Delphi, Greece.*

trīstis, -e, *adj.*, sad, sorrowful, wretched, mournful, gloomy; grim, severe, stern, sullen; sorrow-causing, dire, fell, baneful, fatal, fateful, shocking, dreadful, ill-omined, ominous.

trisulcus, -a, -um [**trēs**+**sulcus**], *adj.*, *properly*, with three furrows. *Fig.*, thrice cleft, three-forked, triple.

Trītōn, -ōnis, *m.*, Triton, *a sea-god, son of Neptune and Amphitrite, famous for the skill with which he blew a conch or shell; in pl.*, Tritons, *sea-gods like Triton.*

Trītōnia: *see* **Trītōnius.**

Trītōnis, -idis, *f.*, Tritōnis, *a name of Minerva*, =**Trītōnia.**

Trītōnius, -a, -um [**Trītōn** *or* **Trītōnis**, Tritōnis, *a lake in Africa*], *adj.*, of Tritonis, Tritonian. *As noun*, **Trītōnia, -ae,** *f.*, Tritōnia, *a name of Minerva (Pallas); see* § 279, *end.*

trītus: *see* **terō.**

triumphō, -āre, -āvī, -ātum [*cf.* **triumphus**], *intr.*, celebrate a triumph; *tr.*, triumph over, conquer, vanquish.

triumphus, -ī, *m.*, a triumphal procession, *esp. the splendid procession in which, after gaining a great victory, a general and his army were, by vote of the Senate, allowed to enter Rome, in order to go up to the Capitol and make a sacrifice of thanksgiving. In general*, a triumph, victory.

Trivia: *see* **trivius.**

trivium: *see* **trivius.**

trivius, -a, -um [**trēs**+**via**], *adj.*, of *or* with three ways *or* roads. *As nouns*, **Trivia, -ae,** *f.*, Trivia *or* Diana (§ 282), *goddess of cross-roads;* **trivium, -ī** *or* **-iī,** *n.*, *properly, a place where three roads meet*, cross-roads, square.

Trōas, -adis, *f.*, a Trojan woman.

Trōia, -ae, *f.*, Troy. (1) *A famous city in the western part of Mysia, Asia Minor, captured by strategem by the Greeks after an unsuccessful siege of ten years. The city was also called Ilium.* (2) *The Troad, the district about the city of Troy.* (3) *A city and district in Epirus, Greece, ruled by Helenus.* (4) *Equestrian maneuvers, performed, according to tradition, by Trojan lads, in later days by Roman boys; also called the lūdus Trōiānus.*

Trōiānus, -a, -um [**Trōia**], *adj.*, Trojan. *As noun*, **Trōiānus, -ī,** *m.*, a Trojan.

Trōilus, -ī, *m.*, Troilus, *son of Priam slain by Achilles.*

Trōiugena, -ae [**Trōia**+*root of* **gignō**], *m.*, one born in Troy, a Trojan.

Trōius, -a, -um [*cf.* **Trōs, Trōia**], *adj.*, of Troy, Trojan.

tropaeum, -ī, *n.*, *properly*, a trophy, *erected by a victorious army on a battle-field, to mark the point at which the rout of the enemy began; it consisted usually of a tree trunk, adorned with arms taken from the foe; in general*, trophy, sign *or* proof of victory.

1. **Trōs, Trōis,** *m.*, a Trojan.
2. **Trōs, Trōis,** *m.*, Tros, *a king of Phrygia, grandson of Dardanus and father of Ilus, Assaracus, and Ganymedes.*

trucīdō, -āre, -āvī, -ātus, *tr.*, cut to pieces, slaughter, butcher.

trudis, -is [*cf.* **trūdō**], *f.*, *properly*, a "shover," *e g. a pole or stake with which to push a boat*, punting-pole, pike.

trūdō, -ere, trūsī, trūsus, *tr.*, push on *or* along, push, shove.

truncus, -a, -um, *adj.*, lopped off, hewn, stripped, trimmed; *of trees*, without leaves *or* branches; *in general*, maimed, mutilated, disfigured. *As noun*, **truncus, -ī,** *m.*, the trunk *of a tree (without leaves or branches)*, stem, stock; the trunk *or* body *of a man.*

tū, tuī, *pl.* **vōs,** *pers. pron., of the second person*, thou, you.

tuba, -ae, *f.*, a trumpet, *long and straight; esp.*, a war trumpet.

tueor, tuērī, tuitus *or* **tūtus sum,** *tr.*, look at, gaze on, view, behold, watch; see to, watch, save, guard, defend, protect. **tūtus, -a, -um,** *pf. prtcpl., in pass. sense, as adj.*, well watched, guarded, protected, sheltered; *hence*, undisturbed, safe, secure; reliable, trustworthy; =*an adv.*, in safety, safely, quietly. *As noun,* **tūtum, -ī,** *n.*, a place of safety, a haven, safety, security.

Tulla, -ae, *f.*, Tulla, *a comrade of Camilla.*

Tullus, -ī, *m.*, Tullus, *i.e. Tullus Hostilius, the third king of Rome, famous, like Romulus, for warlike prowess.*

tum, *adv., used* (1) *of time*, at that (*this*) time, in those (*these*) days, then, at such a time *or* crisis, under such circumstances, in that case, in that event; (2) *in enumerations*, then, thereupon, hereupon, in the second place, next, moreover, besides. **iam tum,** even then, even in those early days; **tum vērō,** *introducing the most important point or critical moment*, then indeed, then (if ever), then (*emphatic*).

tumeō, -ēre, -uī, —, *intr.*, swell, be swollen, *lit. and fig.*

tumidus, -a, -um [**tumeō**], *adj.*, swelling, swollen; *of waves and the sea*, rising (*high*), surging, towering; *in act. sense*, inflating, swelling. *Fig.*, puffed up, swelling, swollen.

tumultus, -ūs, *m.*, an uproar, din, noise, tumult, clamor, bustle, disorder, confusion; *esp., as a contemptuous term for an invasion by barbarians, e.g. the Gauls*, uprising, the din of war, an alarm of war.

tumulus, -ī, *m.*, a mound *of earth*, hillock, hill; *esp.*, a funeral mound, tomb.

tunc, *adv.*, at that time, then, at that moment; *the word is, properly, more emphatic than* **tum**, *and points usually to a definite moment of time.*

tundō, -ere, tutudī, tūnsus, *tr.*, beat, strike repeatedly, buffet. *Fig.*, buffet, assail.

tunica, -ae, *f.*, a tunic, a shirt, *an undergarment, usually without sleeves, reaching in the case of men only to the knees, in the case of women to the ankles or the feet.*

tūnsus: *see* **tundō.**

turba, -ae, *f.*, uproar, tumult, disturbance, confusion; *by metonymy*, a confused throng, a crowd (*an uncomplimentary term*); motley array, troop, crew, band, herd, flock.

turbātus: *see* **1. turbō.**

turbidus, -a, -um [*cf.* **turba, 1. turbō**], *adj.*, confused, disordered; *of clouds*, tumbling, pitching, tossing, rolling; *of liquids*, troubled, turbid, muddy, murky, thick with *something*. *Fig.*, agitated, restless, troubled, excited, wild, anxious; =*an adv.*, wildly, excitedly.

1. turbō, -āre, -āvī, -ātus [*cf.* **turba**], *tr.*, disturb, throw into disorder *or* confusion, agitate, confound; drive in confusion, drive wildly, scatter, rout; *intr.* (§ 139), bestir one's self, be all astir. *Fig.*, disturb, trouble, confuse, perplex, bewilder, agitate, frighten, alarm. **turbātus, -a, -um,** *pf. pass. prtcpl. as adj., in lit. and fig. senses*, disturbed, agitated, excited, confused, bewildered; affrighted, frightened, panic-stricken, in panic, in confusion; angered, angry.

2. turbō, -inis, *m.*, a whirling *or* spinning round, an eddying motion, whirl; the whirling, hurling, casting (*e.g. of the thunderbolt*); *by metonymy, anything that whirls or spins round*, a whirl, whirling eddy (*of smoke or water*); whirlpool, maelstrom; *esp.*, a whirlwind, hurricane, vortex, cyclone, tornado, tempest.

tūreus, -a, -um [**tūs**], *adj.*, of frankincense, of incense.

tūricremus, -a, -um [**tūs+cremō**], *adj.*, incense-burning.

turma, -ae, *f.*, a troop of cavalry, *consisting, properly, of thirty men*, squadron; *freely*, cavalry; troop, band.

Turnus, -ī, *m.*, Turnus, *son of Daunus and the nymph Venilia, king of the Rutulians, with his capital at Ardea; he* *led the Italian forces against Aeneas, but was at last vanquished and slain by the latter in single combat. See* § 57.

turpis, -e, *adj.*, unseemly, unsightly, foul, squalid, disfigured. *Fig., of moral qualities,* unseemly, base, shameful, disgraceful, loathesome, unmanly, groveling.

turris, -is, *f.*, a turret, tower; *esp.*, a movable tower *of several stories, fitted with wheels and full of men and military engines, which could be used for offensive or defensive movements.*

turrītus, -a, -um [**turris**], *adj.*, fitted with towers, turreted, tower-crowned. *Fig.*, tower-shaped, tower-like, towering, lofty.

tūs, tūris, *n.*, incense, frankincense.

tūtāmen, -inis [**tūtor**], *n.*, a defence, a protection.

tūtor, -ārī, -ātus sum [*cf.* **tūtus, tueor**], *tr.*, watch, protect, defend, befriend, support.

tūtus: *see* **tueor.**

tuus, -a, -um [**tū**], *poss. pronominal adj.*, thy, thine, your, yours. *As noun,* **tuī, -ōrum,** *pl. m.*, your household, your people, your friends, comrades, subjects, *etc.*

Tȳdeus, -eī *and* **-eos,** *m.*, Tydeus, *father of Diomede, one of the Seven against Thebes.*

Tȳdīdēs, -ae, *m.*, son of Tydeus, *a title of Diomede.*

tympanum, -ī, *n.*, drum, timbrel, tambourine, *often like a modern tambourine with bells.*

Tyndaris, -idis, *f.*, daughter of Tyndareüs (*king of Sparta*), *a title or name of Helen.*

Typhōeus, -eī *and* **-eos,** *m.*, Typhoeus, *one of the giants who fought against Jupiter. See* § 274.

Typhōïus, -a, -um [**Typhōeus**], *adj.*, of Typhoeus, Typhoian.

tyrannus, -ī, *m.*, *as term of honor,* an absolute sovereign, king, ruler, lord; *in bad sense,* tyrant, despot.

Tyrēs, -ae, *m.*, Tyres, *a Trojan, comrade of Aeneas.*

Tyrius, -a, -um [**Tyros**], *adj., properly,* of Tyre, Tyrian; *freely,* of Carthage, Carthaginian. *As noun,* **Tyriī, -ōrum** *pl. m.*, the Tyrians, the Carthaginians.

Tyros, -ī, *f.*, Tyre, *a celebrated city of Phoenicia, in Asia.*

Tyrrhēnus, -a, -um, *adj., properly, of the Tyrrheni, a people of Asia, who, so tradition said, settled in Etruria,* Tyrrhenian, Etruscan, Etrurian, Tuscan. *As noun,* **Tyrrhēnus, -ī,** *m.*, an Etruscan, a Tuscan.

Tyrrhīdae, -ārum, *pl. m.*, the sons of Tyrrhus (*herdsman of king Latinus*).

U

1. ūber, -eris, *n.*, a teat, pap, dug, udder, breast that gives suck; breast, bosom, *lit. and fig.; by metonymy,* fertility, fruitfulness, richness.

2. ūber, -eris [*cf.* **1. ūber**], *adj.*, fertile, rich, wealthy.

ubi, *adv. and conj., used of both place and time,* (1) *as interrogative,* where, (2) *as relative,* where, wherever, when, whenever, as soon as, after.

ubīque, *adv., properly,* wheresoever, in any place soever; *usually,* anywhere, everywhere, on all sides, all around.

Ūcalegōn, -ontis, *m.*, Ucalegon, *a Trojan of importance; Homer makes him a friend and counsellor of Priam.*

ūdus, -a, -um, *adj.*, wet, moist, damp, humid, watery.

Ūfēns, -entis, *m.*, Ufens. (1) *A river in Latium.* (2) *An Italian, leader of the Aequi.*

ulcīscor, -ī, ultus sum, *tr.*, avenge one's self on *a person,* punish; avenge *a person or a thing.*

Ulixēs, -is *or* **-ī,** *m.*, Ulixes (*in Greek called Odysseus, in English called Ulysses*), *a leader of the Greeks who besieged Troy, famed for his sagacity, his eloquence, and his craft.*

ūllus, -a, -um, *gen.* **ūllīus,** *pronominal adj.*, any at all, any; *as noun,* any one at all, any.

ulmus, -ī, *f.*, an elm-tree, elm.

ulterior, -ius, *gen.* **-iōris** [*properly, comp. of a lost adj.* **ulter,** beyond, on the other side], *adj., in comp.*, farther, further, remoter. **ulterius,** *n. sing. as adv.*, further, farther, (*any*) more, longer. *In sup.*, **ultimus, -a, -um,** (1) *of space*, furthest, most remote, extreme, uttermost, last; = *an adv.*, at the end, (2) *of time or order*, earliest, original, last, final, (3) *of rank*, extreme, lowest, last, worst, meanest, severest. *As noun*, **ultima, -ōrum,** *pl. n.*, the end, the finish (*e.g. of a race*), the goal; one's end, destiny, fate.

ulterius: *see* **ulterior.**

ultimus: *see* **ulterior.**

ultor, -ōris [**ulcīscor**], *m.*, avenger, punisher.

ultrā [*cf.* **ulterior**], *adv.*, *used* (1) *of place*, beyond, on the other (*i.e. the farther*) side, beyond, farther, (2) *of time*, further, longer. *Fig.*, further, besides, more. *As prep. with acc.*, beyond, *lit. and fig.*, above.

ultrīx, -īcis [*cf.* **ulcīscor, ultor**], *f.*, an avenger; *as adj.*, avenging, vengeful.

ultrō [*cf.* **ultrā**], *adv.*, to the farther side; besides, in addition, moreover; *of actions which go beyond or transcend what is required at a given moment or what might, under given circumstances, naturally have been expected*, of one's own motion *or* accord, spontaneously, voluntarily; *freely*, taking the lead, first; under no constraint; actually, strange to say; **ultrō compellāre,** address without being first addressed.

ultus: *see* **ulcīscor.**

ululātus, -ūs [**ululō**], *m.*, howling, screaming, wailing; a howl, wail, shriek, scream, wild cry.

ululō, -āre, -āvī, -ātum, *intr.*, howl, wail, shriek; cry aloud, shout; *of dogs and wolves*, bay, bark, howl; resound, ring, echo; *tr.*, invoke *or* worship with loud cries.

ulva, -ae, *f.*, sedge, sedge grass, water grass.

Umber, Umbra, Umbrum, *adj.*, of Umbria (*a district in Italy, north of Latium, and east of Etruria*), Umbrian. *As noun*, **Umber, Umbrī** (*sc.* **canis**), *m.*, an Umbrian hound.

umbō, -ōnis, *m.*, *properly*, a convex elevation; *esp.*, *the projection in the centre of a shield*, the boss *or* knob *of a shield; by metonymy*, a shield.

umbra, -ae, *f.*, a shade, shadow; gloom; darkness, *esp. that of death or of the underworld; by metonymy, that which gives or makes shade*, shade trees; a shade *or* spirit *of one dead*, ghost, spectre, apparition, phantom, vision; *in pl.*, the land of the shades, the underworld.

umbrifer, -fera, -ferum [**umbra+ferō**], *adj.*, shade-bearing, shade-giving, shady.

umbrō, -āre, -āvī, -ātus [*cf.* **umbra**], *tr.*, shade, shadow, cover.

Umbrō, -ōnis, *m.*, Umbro, *an ally o Turnus, a priest and leader of th Marsi.*

ūmectō, -āre, -āvī, -ātus [*cf.* **ūmeō**], *tr.*, wet, moisten.

ūmēns: *see* **ūmeō.**

ūmeō, ūmēre, —, —, *intr.*, be moist *o* wet. **ūmēns, -entis,** *pr. prtcpl. act. a adj.*, damp, moist, dewy, watery, humid, dank.

umerus, -ī, *m.*, the shoulder *of a huma being.*

ūmidus, -a, -um [*cf.* **ūmeō**], *adj.*, moist damp, watery, liquid, dewy, rainy vapory, dank.

umquam, *adv.*, at any time, ever.

ūnā: *see* **ūnus.**

ūnanimus, -a, -um [**ūnus+animus**], *adj.*, of one heart *or* mind, harmonious; sympathizing.

ūnctus: *see* **unguō.**

uncus, -a, -um [**uncus**, a hook], *adj.*, hooked, bent (*in*), crooked, curved; *with* **manūs**, bent, talon-like.

unda, -ae, *f.*, a wave, a sea billow; *freely*, water, spray, the waters, the sea. *Fig.*, stream, flood.

unde, *adv. and conj.*, *used* (1) *as interrogative*, whence, from what place, from what source, (2) *as relative*, whence; *also = a prep.* (*usually* **ex, ā,** *or* **dē**) *with the abl.*, from whom, from which.

undique, *adv.*, from all sides, from all parts *or* quarters; on all sides, on every hand, all around, everywhere.

undō, -āre, -āvī, -ātum [**unda**], *intr.*, *properly*, wave, *i.e.* rise in waves *or* surges, roll in waves, surge, seethe. *Fig.*, *of smoke*, wave, eddy, rise in whirling eddies; *of a caldron*, seethe, surge, dance; *of reins*, fall in waving lines *or* curves, stream, hang free *or* loose; *of blood*, wave, stream.

undōsus, -a, -um [**unda**], *adj.*, wavy, billowy; wave-beaten, wave-washed.

unguis, -is, *m.*, a nail *on a finger or toe;* a claw, talon *of birds or animals.*

unguō, -ere, ūnxī, ūnctus, *tr.*, smear, anoint *with any fat or oily substance.* **ūnctus, -a, -um**, *pf. pass. prtcpl. as adj.*, smeared, *e.g. with pitch*, well greased, well pitched.

ūnus, -a, -um, *gen.* **ūnĭus**, *adj.*, one, one and the same, same; one and one only, single, the sole, the only, alone; *with intensive force, esp. in conjunction with a comp. or sup. adj.*, the one (*in this sense often best rendered by an adv.*, the very, preëminently, especially); **ad ūnum**, to a man, *or*, *freely*, utterly, completely. *As noun*, **ūnum, -ī**, *n.*, the (*one, i.e.*) same place; **in ūnum venīre**, to meet, *esp. in hostile spirit*, meet in combat. **ūnā** (*abl. sing. f. as adv.: sc.* **viā, parte**, *or* **operā**, work, errand, time, occasion), at the same time (*with*), along (*with*), together, in company, in unison.

urbs, urbis, *f.*, a walled town, a city (*a dignified term, applied only to places of importance, esp. to capital cities*), a city with its inhabitants.

urgeō, -ēre, ursī, —, *tr.*, press, press hard *or* closely; press onwards, drive on, force, drive; press down, weigh down, confine, hem in; press on in pursuit, press closely *or* sorely, pursue, assail, assault, attack, beset; *intr.* (§ 139), press (*one's self*) forward, press hotly on. *Fig.*, press down, weigh down, oppress, burden, overwhelm, beset, assail; press on *a work*, drive on, hurry, hasten, urge forward; urge on, incite, arouse, stimulate.

urna, -ae, *f.*, a water-jar, pitcher; *in general*, urn, jar.

ūrō, -ere, ussī, ūstus, *tr.*, burn, burn up, consume. *Fig.*, *of the passions*, burn, inflame, fire, set on fire, consume; gall, torment, vex, harass, disquiet, disturb.

ursa, -ae, *f.*, a she-bear, bear.

ūsquam, *adv.*, anywhere; at any time, ever.

ūsque, *adv.*, *used* (1) *properly of space, esp. with* **ad** *or* **ab**, all the way, (2) *of time*, ever, always.

1. **ūsus**: *see* **ūtor.**

2. **ūsus, -ūs** [**ūtor**], *m.*, a using, a making use of; use, employment, service; use, profit, enjoyment, benefit, advantage; intercourse, intimacy; **ūsus est**, *with abl.* (*properly, perhaps, there is service by means of*, *or*, *profit is secured by means of*), there is need of.

ut *or* **utī**. I. *As adv.*, *in questions, independent or dependent*, how, in what manner. II. *As relative adv. and conj.*, (1) *in comparisons*, as, even as, just as; **ut . . . sīc, ut . . . haud aliter**, (*just*) as . . . so, (2) *like English as, in temporal clauses, esp. in the combination* **ut prīmum**, as, when, after, as soon as, (3) *in purpose clauses*, that, in order that, (4) *in a wish*, that.

utcumque, *adv. and conj.*, in whatever way, however.

uterque, utraque, utrumque, *pronominal adj.*, each one of two, each; the two, both.

uterus, -ī, *m.*, the womb; *freely*, belly

utī: *see* **ut.**

utinam, *adv. and conj.*, *used in wishes*, oh that, would that.

ūtor, ūtī, ūsus sum, *intr.*, *construed with abl.*, make use of, use, employ; take advantage of, enjoy, experience.

utrimque [**uterque**], *adv.*, from each side, from both sides; on each side, or both sides.

utrōque [**uterque**], *adv.*, to either side, to each side, in both directions.

uxōrius, -a, -um [**uxor**], *adj.*, of *or* pertaining to a wife; *of a husband*, excessively devoted to one's wife, uxorious, overfond.

V

vacca, -ae, *f.*, a cow, heifer.

vacō, -āre, -āvī, -ātum, *intr.*, be empty *or* vacant; be free from, be without; *as impers. verb, esp. with a dependent infin. clause*, there is freedom *or* room *to do something*, there is leisure, there is time, it is permissible *or* allowable.

vacuus, -a, -um [*cf.* **vacō**], *adj.*, empty, vacant; open, free, clear, unobstructed; deserted, lonely.

vādō, -ere, —, —, *intr.*, go, walk, proceed; *esp.*, go quickly, rush, hasten. **vāde,** *imper. as an exhortation, esp. in the combination* **vāde** age, up, on! speed thee!

vadum, -ī [*cf.* **vādō**], *n.*, *a place through which one can go; esp.*, a shallow place in water, shallow, shoal, ford; *freely, in pl.*, the waters, the sea, waters; the bottom *of the sea*, the depths.

vāgīna, -ae, *f.*, a scabbard, a sheath.

vāgītus, -ūs [*cf.* **vāgiō**, squall], *m.*, a squalling, cry, wailing *of young children.*

vagor, -ārī, -ātus sum, *intr.*, go *or* move to and fro, stroll about, roam, rove, range, stray, wander. *Fig.*, fly abroad, spread abroad.

valēns: *see* **valeō.**

valeō, -ēre, -uī, -itum, *intr.*, be strong, be vigorous, be sturdy, have strength; be well, have health. **valē,** *imper. as greeting*, be strong, be well (*like English farewell, = fare well*), farewell, adieu, good-by. *Fig.*, be strong, be skillful, excel, have power *or* force, avail, be of use *or* service; *with infin.*, have (*the*) power, be able, can. **valēns, -entis,** *pr. prtcpl. act. as adj.*, strong, stout, sturdy; powerful.

validus, -a, -um [*cf.* **valeō**], *adj.*, strong, sturdy, stout, stalwart, vigorous, powerful.

vallēs *or* **vallis, -is,** *f.*, valley, vale, glen.

vallis: *see* **vallēs.**

vallum, -ī [*cf.* **vallus**, stake, paling], *n.*, a rampart *of earth set with stakes or palings*, a stockade, fortification, intrenchment.

vānus, -a, -um, *adj.*, empty; *with gen.*, empty of, void *or* destitute of. *Fig.*, empty, substanceless, unsubstantial; vain, idle, groundless, fruitless; false, deceitful, lying.

vapor, -ōris, *m.*, steam, vapor; *by metonymy*, heat, fire.

variō, -āre, -āvī, -ātus [*cf.* **varius**], *tr.*, make varied, vary, diversify; *intr.* (§ 139), vary, change, shift, wave.

varius, -a, -um, *adj.*, different, diverse, of different sorts *or* kinds, various, varied; *of a single thing*, varied, variegated, spotted, mottled, party-colored. *Fig.*, varying, changing, shifting, changeful, inconstant.

vāstātor, -ōris [**vāstō**], *m.*, a desolater, ravager, destroyer.

vāstō, -āre, -āvī, -ātus [**vāstus**], *tr.*, make *or* lay waste, make desolate, destroy.

vāstus, -a, -um, *adj.*, desolate, waste, empty, desert; *frequently, like* **immānis,** *of size that frightens or appalls: hence*, vast, huge, immense, enormous, mighty, wide-spreading, measureless; *of sound*, mighty, loud, deafening; *also*, awful, fearful, dreadful, frightful.

vātēs, -is, *c.*, a seer, soothsayer, diviner, prophet, prophetess; a poet (*thought of as one inspired*), bard.

-ve, *conj.*, or (*strictly it does not, like* **aut,** *mark a sharp difference, but leaves the reader or hearer free to choose between the matters presented; this distinction however, does not always hold in verse); often used where English employs* and; *used in questions, where in English the connective is usually omitted.*

vectō, -āre, -āvī, -ātus [*freq. of* **vehō**], *tr.*, carry, bear, transport, convey.

vectus: *see* **vehō.**

vehō, -ere, vexī, vectus, *tr.*, bear, carry, convey; *in pass., with* **nāvī, nāvibus, equō,** *etc., expressed or to be understood*, (*be borne, i.e.*) sail, ride, journey, go. *Fig.*, bring, bring in, usher in.

vel [*imper. of* **1. volō** ?], *conj., used to introduce an alternative merely as a matter of choice or preference, properly*, choose you, take your choice; or, if you please, or; **vel . . . vel,** either . . . or; *as intensifying adv.*, even.

vēlāmen, -inis [**vēlō**], *n.*, a covering; a garment, robe, a veil.

vēlātus: *see* **vēlō**.

Velīnus, -a, -um, *adj.*, of Velia (*a town on the coast of Lucania, Italy*), Velian, Veline.

vēlivolus, -a, -um [**vēlum**+2. **volō**], *adj.*, *properly*, *of ships*, sail-flying; *of the sea*, sail-flying, sail-covered, studded with sails *or* ships.

vellō, -ere, vellī, vulsus, *tr.*, pluck, pull, pull out, pluck out, pull up, tear out, tear up; tear *or* force away, wrench away.

vellus, -eris, *n.*, a fleece, *esp. as shorn from the sheep; freely*, sheepskin (*with the fleece on*); *by metonymy, of things made of wool*, woolen bands, fillets.

vēlō, -āre, -āvī, -ātus, *tr.*, cover, cover up, wrap up, shroud, veil, clothe (*lit. and fig.*); wreathe, deck, adorn. **vēlātus, -a, -um,** *pf. pass. prtcpl. as adj.*, crowned, veiled, decked; filleted (*sc.* **vittīs**); *with* **antemnae**, sail-clad.

vēlōx, -ōcis, *adj.*, swift, fleet, rapid, speedy.

vēlum, -ī, *n.*, a covering (*e.g. of a tent*), curtain, cloth, canvas; *esp.*, a sail; **vēla dare,** spread the sails, set sail; **vēla facere,** make sail.

velut *or* **velutī,** *adv. and conj., used in comparisons* (1) *involving a fact*, just as, even as, precisely as, as, (2) *involving a hypothesis*, as = **velut sī,** *as if*, (3) *to introduce an illustration of a general statement*, so for example, for instance, just so, so.

vēna, -ae, *f.*, a vein, artery. *Fig.*, a vein *of stone or metal.*

vēnābulum, -ī [**vēnor**], *n.*, a hunting-spear, *long and heavy, not hurled, but held firmly in hand, to receive an animal as it charged.*

vēnātor, -ōris [**vēnor**], *m.*, a hunter, huntsman. *As adj.*, hunting.

vēnātrīx, -īcis [**vēnor**], *f.*, a huntress.

vēnātus, -ūs [**vēnor**], *m.*, hunting, the chase.

vēndō, -ere, -didī, -ditus [**vēnum,** sale,+**dō**], *tr.*, put out on sale, sell. *Fig.*, sell, betray.

venēnum, -ī, *n.*, a potion, a drug; *esp.*, poison, venom. *Fig.*, the poison *or* venom *of love and passion.*

venerābilis, -e [**veneror**], *adj.*, worthy of reverence, venerable, reverend, venerated, revered, holy.

veneror, -ārī, -ātus sum, *tr.*, reverence, view with holy *or* religious awe, worship, adore; (*make worship to in sense of offering prayer to*), beseech, implore, supplicate.

venia, -ae, *f.*, favor, kindness, graciousness, indulgence; pardon, forgiveness; a favor, boon.

veniō, -īre, vēnī, ventum, *intr.*, come *or* go, *in both lit. and fig. senses; with* **ad, in,** *or* **sub,** *or with acc. of limit of motion* (§ 127), come to, arrive at, enter, reach, attain; come forth, appear, rise, arise; come from, spring from. **ventūrus, -a, -um,** *fut. prtcpl. act. as adj.*, coming, to come, future. *As noun, in n. pl.*, the future.

vēnor, -ārī, -ātus sum, *intr.*, hunt, go on a hunt. **vēnāns, -antis** (*pr. prtcpl. as noun*), *m.*, hunter, huntsman.

venter, -tris, *m.*, the belly, paunch, maw.

ventōsus, -a, -um [**ventus**], *adj.*, windy, stormy; *of bellows*, puffing. *Fig.*, windy, like the wind, puffed up, empty, vain.

ventus, -ī, *m.*, the wind, air; *with more or less conscious personification*, a wind-god.

Venulus, -ī, *m.*, Venulus, *an Italian sent as a messenger to Diomede at Arpi.*

Venus, -eris, *f.*, *the goddess Venus* (§ 280); *wife of Anchises and mother of Aeneas; by metonymy* (§ 189), love, passion.

veprēs, vepris, *m.*, thorn-bush, briar-bush, bramble-bush, bush.

verber, -eris, *n.*, a lash, whip, scourge; a blow, stripe, stroke; a beating, flapping (*of wings*).

verberō, -āre, -āvī, -ātus [**verber**], *tr.*, lash, scourge, *lit. and fig.;* beat, smite, strike.

verbum, -ī, *n.*, a word, utterance; *esp. in pl.*, (*word, i.e.*) a speech, address, harangue; mere words, idle *or* empty talk, talk.

vērē [**vērus**], *adv.*, truthfully, truly, rightly, correctly; really.

vereor, -ērī, veritus sum, *tr.*, feel awe of, fear, dread; *intr., or with dependent clause*, fear, be concerned, be anxious; *with infin.*, be afraid *or* fear (*to*), shrink from *doing something*.

vergō, -ere, —, —, *tr.*, bend, turn, incline; *intr.* (§ 139), turn, incline, sink.

veritus: *see* **vereor.**

vērō: *see* **vērus.**

verrō, -ere, verrī, versus, *tr.*, sweep, brush, scour. *Fig.*, sweep, sweep along, sweep away, drive (*on*); *with* **aequora, caerula, vada,** *etc.*, (*sweep, drive by the action of oars; hence*) churn (*up*), sweep over, skim over.

versō, -āre, -āvī, -ātus [*freq. of* **vertō**], *tr.*, turn, turn over, twist, whirl (*about*), roll over *or* about; *with* **currum,** roll, wheel, guide, drive; upturn, *lit. and fig.*, overturn, overthrow, ruin. *Fig.*, turn over *or* revolve *in one's mind*, think over, ponder, meditate on; plan, devise; *with* **dolōs,** (*shift, shuffle; hence*) ply, practice, work out; disturb, agitate, vex.

1. **versus:** *see* **vertō.**

2. **versus, -ūs** [**vertō**], *m., properly*, the act of turning, a turn; *hence*, a furrow (*a "turn" across a field*); *in general*, line, row; tier *or* bank of oars.

vertex, -icis [**vertō**], *m.*, a whirl, *esp. of water*, eddy, whirlpool, maelstrom, vortex; an eddy *of flame*, whirling *or* circling flame *or* fire; the crown *or* top of the head, the head; *by metonymy*, the head, top, summit *of anything*, peak, pinnacle; mountain-top, mountain; *with* **caelī,** peak, pinnacle, height, vertex, zenith. **ā vertice,** from above.

vertō, -ere, vertī, versus, *tr.*, turn, *lit. and fig.*, turn round *or* about, whirl (*round*); **terga vertere,** turn one's back in flight, flee; turn away, drive back, drive off *or* away, rout, vanquish, conquer; (*turn, i.e.*) guide, direct, control, rule, sway; turn up, upturn, overturn, turn over, overthrow, destroy, ruin; change, alter, transform; *in pass., with middle force*, turn one's self, turn, revolve: *of time and similar ideas*, roll on, move on, pass (*by*): move about freely, range widely, be: turn on *something as on a pivot*, be lodged in, depend on; *intr.* (§ 139), turn.

verū, -ūs, *n.*, a spit *for roasting meats.*

vērum: *see* **vērus.**

vērus, -a, -um, *adj.*, true, real, genuine, actual, sincere, undisguised. *As noun*, **vērum, -ī,** *n.*, the truth, what is true. **vērō** (*abl. sing. of the adj.*; *sc., perhaps*, **modō**), *adv.*, truly, verily, in truth, in reality, indeed; *with ironical force*, forsooth, surely. **vērum,** *n. sing., used first as adv.*, in truth, truly, *then as conj.*, (*as to what is really true*), but in truth, but, yet, however.

vēsānus, -a, -um, *adj.*, insane, mad, crazy, frenzied, witless.

vescor, -ī, —, *intr., construed with abl.*, feed on, eat; feast on, enjoy; *without a dependent case*, dine, feast.

vesper, vesperis *and* **vesperī,** *m.*, the evening; the evening-star; *by metonymy*, the West. *Personified*, **Vesper, Vesperis** *and* **Vesperī,** *m.*, the Evening.

Vesta, -ae, *f.*, *the goddess* Vesta (§§ 296-298), *goddess of household purity and family life.*

vester, vestra, vestrum [*originally* **voster**; *cf.* **vōs**], *pronominal adj.*, your, yours.

vēstibulum, -ī, *n., properly*, fore-court, entrance-court (*in the more splendid houses or palaces at Rome the main façade, with the entrance, stood back from the street; on either side wings ran out to the street line. The open court between the wings was the* **vēstibulum**); *the word, however, was loosely used of the actual entrance of the building or its front part; hence*, entrance, forepart.

vestīgium, -ī *or* **-iī,** *n.*, footstep, step, footprint; trail, course; *freely*, track, trace, token; *by metonymy*, foot.

vestīgō, -āre, —, —, *tr.*, track (*out*), trace; search for, seek after.

vestiō, -īre, -īvī *or* **-iī, -ītus** [*cf.* **vestis**], *tr.*, clothe, dress, *lit. and fig.*; deck, adorn.

vestis, -is, *f.*, a garment, robe, vestment; *in coll. sense*, clothing, raiment.

vesture, apparel; *freely*, coverlet, curtain, tapestry, drapery.

vetō, -āre, -uī, -itus, *tr.*, probibit, forbid; oppose, advise *or* counsel against; *with infin.*, forbid, prevent, hinder.

vetus, -eris, *adj.*, *properly*, *of things existing now as they have long existed*, long-standing, time-honored, ancient, old, aged; = **antīcus,** of olden times, old-time, the old, former, ancient.

vetustās, -ātis [**vetus**], *f.*, length of days, lapse *or* duration of time, the ages.

vetustus, -a, -um [**vetus**], *adj.*, time-honored, hoary, ancient, old.

vexō, -āre, -āvī, -ātus [*freq. of* **vehō**], *tr.*, *properly*, carry to and fro, shake, toss. *Fig.*, plague, harass, harry, torment, vex.

via, -ae, *f.*, a way, a road, a path, *lit. and fig.*; *esp.*, a broad path, highway, street; route, passage, course; journey, journeying; (*a way*, *i.e.*) means, mode, manner, course of action *or* procedure.

viātor, -ōris [**via**], *m.*, a wayfarer, traveler.

vibrō, -āre, -āvī, -ātus, *tr.*, set in tremulous motion, move rapidly to and fro, shake, swing, brandish; *intr.* (§ 139), dart to and fro, quiver, tremble. **vibrāns, -antis,** *pr. prtcpl. act. as adj.*, quivering, vibrating, darting, flashing, vibrant *or* vibrating.

vīcīnus, -a, -um [**vīcus,** a quarter, a street], *adj.*, belonging to the same quarter *or* street, near, neighboring, adjoining; near to, adjacent (*to*). *As noun, in all three genders, construed with gen.*, neighbor (*of*).

vicis (*gen.*), **vicem** *acc.*, **vice** *abl.*, **vicēs** *nom. and acc. pl.*, **vicibus** *dat. and abl. pl.*, *defective noun*, *f.*, *properly*, reciprocal action *or* interplay of forces, *etc.*, change, interchange, exchange, alternation, succession; the changes and chances of life, vicissitudes *of fortune*, fate, fortune, lot; part, rôle, function, duty; (*the interchange*, *i.e.*) the give and take of close combat, encounter.

vicissim [**vicis**], *adv.*, in turn, in (*one's*, *his*, *their*) turn, on the other hand, again.

victima, -ae, *f.*, an animal for sacrifice, a victim, sacrifice, offering.

victor, -ōris [*cf.* **vincō**], *m.*, conqueror, victor; *as adj.*, conquering, victorious, triumphant.

victōria, -ae [**victor**], *f.*, victory, conquest, triumph, success. *Personified*, **Victōria, -ae,** *f.*, Victory, *conceived of as a goddess.*

victrīx, -īcis [*cf.* **vincō**], *f.*, a woman who conquers, victor; *as adj.*, conquering, victorious, successful.

victus: *see* **vincō.**

vīctus, -ūs [**vīvō**], *m.*, *that which supports life*, food, nourishment, sustenance.

videō, -ēre, vīdī, vīsus, *tr.*, see, behold, *lit. and fig.*, look upon, mark, observe, note; live to see, witness, experience, undergo; see to *something*, take care, take heed; *in pass.*, *often* = seem, appear; *in impers. pass.*, **vidētur, vīsum est,** *either without case or with dat.*, it seems (*seemed*) good to, one deems (*it*) best, resolves, determines. **vīsum, -ī** (*pf. pass prtcpl. as noun*), *n.*, sight, vision, apparition; omen, portent.

vigeō, -ēre, -uī, —, *intr.*, be lively, be strong *or* vigorous, thrive. *Fig.*, flourish, prosper, be in good repute, be held in honor and esteem.

vigil, -ilis, *adj.*, wide awake, wakeful, watchful, alert, sleepless, *lit. and fig.* *As noun*, **vigil, -ilis,** *m.*, a watchman, sentinel.

vigilō, -āre, -āvī, -ātum [*cf.* **vigil**], *intr.*, be wide awake, be on watch, be watchful *or* vigilant; wake, awake.

vīgintī, *numeral adj.*, *indeclinable*, twenty.

vigor, -ōris [*cf.* **vigeō**], *m.*, liveliness, activity, vigor, force, energy; glow of life, life.

villus, -ī, *m.*, a coarse, shaggy hair *of an animal*, hair, bristle; *in pl.*, the nap *of cloth.*

vīmen, -inis, *n.*, a pliant twig, withe, osier; *freely*, twig, shoot, stem.

vinciō, -īre, vinxī, vinctus, *tr.*, bind, bind up, tie up; fasten, fetter.

vinclum: *see* **vinculum.**

vincō, -ere, vīcī, victus, *tr.*, conquer, *lit. and fig.*, vanquish, overcome, overpower, defeat, subdue, surpass, excel, outstrip; *intr.*, be victorious, conquer, win, prevail.

vinctus: *see* **vinciō.**

vinculum *or* **vinclum, -ī [vinciō],** *n.*, a fastening; *esp.*, a bond, fetter, chain; cord, rope, cable, hawser; *by metonymy*, a gauntlet, cestus, *as closely binding or wrapping the hand and arm. Fig.*, bond, tie.

vindicō, -āre, -āvī, -ātus, *tr.*, lay legal claim to *a thing;* lay legal claim to *a person, esp. to maintain his right to freedom; hence*, set free, rescue, preserve.

vīnum, -ī, *n.*, wine.

violābilis, -e [violō], *adj.*, that may, can, *or* ought to be violated, to be violated, violable.

violentia, -ae, *f.*, violence, fury, frenzy, ferocity.

violentus, -a, -um, *adj.*, violent, furious, impetuous.

violō, -āre, -āvī, -ātus, *tr.*, do violence to, outrage, injure. *Fig.*, outrage, profane, pollute, defile, stain.

vīpereus, -a, -um [vīpera, viper, serpent], *adj.*, of a snake, snaky.

vir, virī, *m.*, a male person, a man; *as a term of honor*, a true man, warrior, hero; a husband.

virectum, -ī, *n.*, a grassy spot, a green place, a green sward; *freely*, thicket.

vireō, -ēre, -uī, —, *intr.*, be green, flourish, grow, thrive, bloom, blossom.

virga, -ae, *f.*, a twig, a slender green branch; *by metonymy*, a wand, rod, staff.

virgātus, -a, -um [*cf.* **virga,** *in sense of* stripe], *adj.*, striped.

virgeus, -a, -um [virga], *adj.*, of twigs *or* rods, of osiers, of brushwood.

virgineus, -a, -um [virgō], *adj.*, of a maiden, maiden, virgin.

virgō, -inis, *f.*, a maiden, a maid, a virgin.

virgultum, -ī, *n.*, bush, copse, thicket; a bush, a shrub; a bough, a branch.

viridāns: *see* **viridō.**

viridis, -e, *adj.*, green, verdant, fresh. *Fig.*, green, fresh, blooming, vigorous, sturdy.

viridō, -āre, —, — [viridis], *intr.*, be green. **viridāns, -antis,** *pr. prtcpl. act. as adj.*, green, verdant.

virīlis, -e [vir], *adj.*, of *or* pertaining to a man, male, masculine; worthy of a man, manly, a true man's.

virtūs, -ūtis [vir], *f.*, manliness, manhood; bravery, courage, prowess, heroism, valor; excellence, merit, worth, virtue; *by metonymy (embodied valor, valor itself, i.e.)* a manly, warlike band.

vīs, vīs, *f.*, *in sing.*, physical strength *or* force, power, might, vigor, *and, very often*, hostile strength, fury, violence; *hence*, **vī,** *abl. sing. as adv.*, forcefully, violently, furiously, insistently; *in pl.*, strength, power, might, vigor, energy, ability, prowess.

vīscum, -ī, *n.*, the mistletoe.

vīscus, -eris, *n.*, *usually in pl.*, the flesh, *or, more properly, all that lies between the skin and the bones;* the viscera, *i.e. the inner parts of an animal body*, the inwards, the entrails (*esp. as used in divination: see* **exta**); the vitals, the heart, the bowels. *Fig.*, bowels, vitals, heart.

vīsō, -ere, vīsī, vīsus [videō], *tr.*, go to see, visit; look at closely, examine, view.

vīsum: *see* **videō.**

1. **vīsus:** *see* **videō.**

2. **vīsus, -ūs [videō],** *m.*, a seeing, looking, gaze, look, glance; the power of sight, sight; *something seen*, a sight, vision.

vīta, -ae [*akin to* **vīvō**], *f.*, life, existence; the life-giving principle, the breath of life, the soul; shade, spirit; (*life, i.e.*) career, history, course of life, mode of living.

vītālis, -e [vīta], *adj.*, of *or* pertaining to life, vital.

vītō, -āre, -āvī, -ātus, *tr.*, avoid shun.

vitta, -ae, *f.*, *properly, a band or ribbon going around the head, with ends* (*called* **taeniae**) *hanging down on either side*, a headband, a fillet (*worn also by victims or carried on olive branches*).

vitulus, -ī, *m.*, a bullock, a (*bull*) calf.

vīvidus, -a, -um [**vīvō**], *adj.*, living, full of life, *lit. and fig.*, lively, spirited, vigorous, ardent.

vīvō, -ere, vīxī, vīctum, *intr.*, live, be alive. *Fig.*, live, live on, keep *or* stay alive, linger, remain.

vīvus, -a, -um [*cf.* **vīvō**], *adj.*, living, alive; = *an adv.*, in life, during life; *by metonymy*, enduring, lasting, permanent, immortal. *Fig.*, *of water*, living, running, fresh; *of features*, living, breathing, speaking; *of stones, etc.*, living, natural. *As noun*, **vīvus, -ī,** *m.*, a living being, living creature, a mortal.

vix, *adv.*, *properly*, with difficulty, hardly; *hence*, feebly, ineffectually; *of time*, scarcely, scarce, hardly; **vix tandem,** after a long time, at last, at length, finally.

vōciferor, -ārī, -ātus sum [**vōx + ferō**], *intr.*, lift one's voice, cry out; *tr.* (§ 130), cry out, utter aloud, exclaim.

vocō, -āre, -āvī, -ātus, *tr.*, call (*in a wide variety of senses, lit. and fig.*); summon, invite, welcome; call to, call for; = **convocō,** call together, gather, assemble; call for, demand; call to *or* upon *the gods*, pray to, invoke, appeal to; call by name, name.

volātilis, -e [**2. volō**], *adj.*, flying, winged. *Fig.*, *of a missile*, winged, swift, speedy.

Volcēns, -entis, *m.*, Volcens, *a leader of the Latin cavalry*.

volēns: *see* **1. volō.**

volitō, -āre, -āvī, -ātum [*freq. of* **2. volō**], *intr.*, flit *or* fly about, fly to and fro. *Fig.*, *of leaves*, fly *or* flutter about; *of ashes*, whirl (*round*); *of persons, the shades, etc.*, flit about, move to and fro.

1. volō, velle, voluī, —, *tr.*, *or with dependent clause as object*, wish, desire, seek, will, be willing, be minded, consent, decree, determine, decide, command, ordain; wish (*for one's self*), design, purpose; *hence, in the phrase* **quid vīs, vult,** *etc.* (*sc.* **tībi, sibi,** *etc.*), mean, signify; (*wish that a thing shall be so; hence*) claim, maintain, assert, declare. **volēns, -entis,** *pr. prtcpl. act. as adj.*, willing, cheerful, ready, gracious, propitious; = *an adv.*, willingly, graciously, with my (*your, etc.*) consent.

2. volō, -āre, -āvī, -ātum, *intr.*, fly, fly about, flit. *Fig.*, fly, flit, move swiftly *or* quickly, speed, dart, shoot, hurry, hasten; flutter, wave; (*fly, i.e.*) be thrown, be hurled. *As noun*, **volantēs, -um,** *pl. c.*, flying creatures, birds.

Volscus, -a, -um, *adj.*, of the Volsci, *an important people of southern Latium*, Volscian. *As noun*, **Volscī, -ōrum,** *pl. m.*, the Volsci, the Volscians.

volucer, -cris, -cre [**2. volō**], *adj.*, flying, winged. *Fig.*, winged, flying, fleeting, swift, fleet, rapid. *As noun*, **volucris, -cris,** *f.*, a winged creatures, a bird.

volūmen, -inis [**volvō**], *n.*, a roll, fold; coil, *esp. of a snake*, spire.

voluntās, -ātis [*cf.* **1. volō**], *f.*, wish, will, desire, pleasure; sanction, consent; good will, favor.

voluptās, -ātis, *f.*, pleasure, delight, joy (*in*), enjoyment; *by metonymy* (§ 186), source of delight.

volūtō, -āre, -āvī, -ātus [*freq. of* **volvō**], *tr.*, roll, roll *or* turn about; *with reflexive pron., or in pass., with middle force*, roll about, wallow, writhe, grovel. *Fig.*, cause to roll, roll out *or* forth, send; (*roll or turn over in one's mind*), revolve, ponder, consider, meditate (*on*).

volūtus: *see* **volvō.**

volvendus: *see* **volvō.**

volvō, -ere, volvī, volūtus, *tr.*, roll, turn, twist; roll about, turn *or* tumble about, toss about, buffet; roll on *or* onwards, drive, force; roll forth *or* up, toss up, send up; roll out, unroll, unfold (*e.g. a book*); *hence, of the Parcae*, (*unfold the fates or destiny, i.e.*) decree, ordain; *intr.* (§ 139), *or in pass.*, *with* *middle force*, roll, roll about *or* over, roll *or* move on, glide on: *of tears*, roll down, pour down, flow: *of time*, roll on, roll (*round*), pass (*by*): revolve, glide on. *Fig.*, turn over *or* revolve *in mind*, ponder, consider, meditate (*on*); order, arrange, appoint. **volvendus, -a, -um,** *gerundive as adj.*, rolling, revolving, circling.

vomō, -ere, -uī, -itus, *tr.*, throw up, belch forth, vomit. *Fig.*, vomit, pour out, send forth, spurt forth, shoot forth, discharge.

vorāgō, -inis [*cf.* **vorō**], *f.*, abyss, gulf, whirlpool; watery depths, deep waters, deeps.

vorō, -āre, -āvī, -ātus, *tr.*, swallow up, devour. *Fig.*, swallow (*up*), engulf.

vōs: *see* **tū.**

vōsmet: *see* **tū.** *See also* **egomet** *under* **ego.**

vōtum: *see* **voveō.**

vōtus: *see* **voveō.**

voveō, -ēre, vōvī, vōtus, *tr.*, promise solemnly *to a god, either in return for a favor received or on condition that a desired favor be granted by the god*, vow; devote, consecrate. **vōtum, -ī,** (*pf. pass. prtcpl. as noun*), *n.*, a solemn promise and vow, a vow; a votive offering, offering, sacrifice; a prayer (*as the accompaniment of a vow*); *freely*, wish, desire.

vōx, vōcis [*cf.* **vocō**], *f.*, a voice, cry, call, sound, tone; the voice; a word, an utterance, a speech, a note, a song; speech, language; **vōcem rumpere,** *make speech break forth*, break into speech, break the silence.

Vulcānius, -a, -um [**Vulcānus**], *adj.*, of *or* belonging to Vulcan, Vulcan's, Vulcanian; *by metonymy*, fiery.

Vulcānus, -ī, *m.*, Vulcan, *the god of fire and of the working of metals by fire; see* § 284.

1. vulgō, -āre, -āvī, -ātus [*cf.* **vulgus**], *tr.*, spread among the multitude, spread abroad, make common property, noise abroad, make known, publish, herald.

2. vulgō: *see* **vulgus.**

vulgus, -ī, *n., and, rarely, m.*, the multitude; *esp.*, the common people, the populace, the rabble, the mass, the mob; the rank and file *of an army, or, in fig. sense, of a herd of deer; by metonymy, of any* company, crowd, throng, mass. **vulgō,** *abl. sing. as adv.*, *properly*, in (*throughout*) the multitude, *or*, *perhaps*, *rather*, in a mass, in masses; *hence*, everywhere, all about, on every hand.

vulnificus, -a, -um [**vulnus+faciō**], *adj.*, wound-dealing, wounding, destructive.

vulnus, -eris, *n.*, a wound, *lit. and fig.;* pang, pain, sorrow; (*wound, i.e.*) cut, incision *in a tree; by metonymy, of that which deals a wound*, blow, stroke, weapon.

vulsus: *see* **vellō.**

vultur, -uris, *m.*, a vulture.

vultus, -ūs, *m.*, the expression *of the face as distinct from the features*, look, aspect, mien; the face, visage, the countenance; *in pl.*, the features.

X

Xanthus, -ī, *m.*, Xanthus. (1) *A river near Troy.* (2) *A river in Epirus, named by Helenus after the Trojan Xanthus.* (3) *A river in Lycia, near a town of the same name, a favorite haunt of Apollo.*

Z

Zacynthos, -ī, *f.*, Zacynthos, *an island in the Ionian Sea, west of the Peloponnesus.*

Zephyrus, -ī, *m.*, Zephyrus, *the west wind, usually gentle and favorable, but occasionally stormy; freely, either personified or as a common noun*, a zephyr, gentle wind, favoring breeze *or* gale.

[illegible] on this [illegible]

in this round (Caucasus - Limerus

~~Mesaus~~

Musaus - the prophet to . tr
Sibile

auchises

He was down in the valley
looking at the ones to be
born in the world again
3 times he tried to embrace his
father and failed 3 times.

[illegible] his [illegible] who is to
be his [illegible].

Write this before that.

murgel.

I/81464

"M.R.C."

John came home Jan. 29.
"Discharged"